SHORT STUDIES

IN THE

SCIENCE OF COMPARATIVE RELIGIONS

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EMBRACING

ALL THE RELIGIONS OF ASIA

BY

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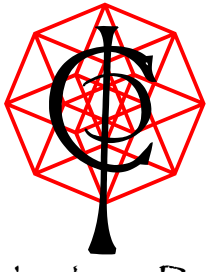
WITH MAPS AND ILLUSTRATIONS



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PREFACE

THE following "Short Studies" on very important subjects are published at the urgent request of friends who have read them in a less complete state in an encyclopedia of religious terms, rites and symbolisms, upon which the author has been engaged for a great many years, and out of which grew his previous volumes. Other subjects might have been selected as more popular, but none could be so vital or fundamental, and as regards religious ideas, so all-embracing.

This volume is virtually an epitome of religions, but is rather for the general reader than the specialist, for it shows the former the result of the researches of the latter, and the important scope of these; and it is hoped makes the general literary position more assured. The public are rarely equipped with the necessary information on which to form a judgement, so that much precious time and literary labour is often wasted in arguing or rehearsing matters, which have long passed beyond the province of controversy.

The work of the specialist is rarely attractive to the public, because it is not only technical but destructive and seems to surround one with pitfalls and uncertainty. It is the work of the expositor to search solid ground and the task is often as thankless as it is laborious. He must popularise as far as possible, the knowledge hid away in dusty tomes, and scattered in home and foreign magazines, as well as in scientific journals. Nor will his services receive much appreciation, for he is certain to run athwart many current theories and practices, feelings and

opinions. It is with knowledge as it is with commodities. There is no feeling evoked in technical or abstract pursuits. One may observe facts, study laws, excavate tombs and translate texts with impunity, but it is otherwise when as in this case we apply the information thus obtained, to existing institutions; when we undertake the formidable task of comparing one religion with another, in order to show the origin and development of each.

The great difficulty is to do this without bias, and within a limited number of pages, for all the sacred scriptures of the world must be studied, their leading doctrines, deities and varied sects set forth, considered and compared, each with each, as well as the adventitious circumstances which have advanced and retarded growths; and finally we must help the general reader to some definite and useful conclusions on the whole and its parts. But he too has a task. He must brace himself up to bear with equanimity, if not sympathy, the free handling of many sacred subjects. Both the reader and the expositor are face to face with deep-rooted religious prejudices, embracing many political, pecuniary and social interests, which it becomes us all to study calmly and sympathetically, but of course without favor. Let us hope that in time reliable evidence and facts will be listened to and finally accepted. Though exceedingly anxious to avoid giving offence to the votaries of any faith, the author has, of course, been equally anxious not to slur over the facts or to suppress the logical deductions therefrom, but to state these clearly, assured that the truth is ultimately in the best interests of all, as some one said: "*It* requires no authority . . . wears no mask; bows to no shrine; seeks neither place nor applause; asks only to be heard."

The public will also, it is hoped, extend some forbearance

towards, if it cannot appreciate, the very mild *spelling reform* which the author has advocated for some twenty years and which he also introduced into *Rivers of Life* (1881), for reasons urged in his preface, p. xxxvi. *et seq*. The subject is one of far wider importance, as Prof. Mahaffy lately showed (*Nineteenth Century*, Nov. 1896), than the *home public* imagine. It is in fact as useful and necessary as the introduction of a decimal system of money, weights and measures; and these two reforms would result in an immense saving of time and energy in our schools—a saving that might be expressed by millions sterling per annum.

A corrected spelling means, however, much trouble to authors and printers, for it is not easy even when as in this case we print our own writings, to convert the press to our opinions; printers giving scant respect to our courageous resolve to drop unsounded and double letters. Our spelling is also in the meantime inconsistent; arising from a desire to minimise the difficulties of readers in understanding our subject and its terms, as well as from the necessity of abstaining from a too sudden and confusing reformation. It is necessary here to move slowly and almost unnoticed, but we must not stand still. Fortunately even the philologists are with us, for Prof. Max Müller told the world twenty years ago, and repeats to-day (*Fort. Rev*., April 1876 and Feb '97), that there is no supposed sanctity or etymological value in our present hap-hazard system. We are now content with the orthografy of the first chapter of Genesis, though the writers of a hundred years ago would consider it had one hundred and twenty errors in spelling.

Our guiding principle here has been that long ago adopted by the Government of India and most oriental scholars; viz., not to change the present spelling or vocalization of world-wide names,

as Calcutta and Cawnpore, wrong and absurd though these may be, but in all other cases to follow, phonetically if possible, the oldest vernaculars, and by such transliteration as is laid down in the *S.B. East* series of 1879 modified by the later codes of the *R. Geog. Soc.* and *Indian Antiquary* series of 1891-3.

We have found it necessary to make a few exceptions, as for example where the spelling of a name hides the root to be elucidated; some names we also spell in different ways, so as to familiarize the reader with these as they appear and are vocalized in different languages and tribes. Sundry ordinary scientifik words are also improved phonetikaly by using *ks* rather than the varying Latin *cs* or *cks*, and the affectation of a century or two ago for *ph's* instead of *f's*; also by omitting some prominently useless double letters, gutturals and drawls. Many will doubtless decline to accept even a "milenium" without two *ls* and two *ns*, and like Scotchmen insist on two *ns* for "manners" though continuing to drawl out mä . . . n ers.

Prof. Mahaffy says: "Only pedants support the (orthographical) conservative spirit of the vulgar . . . standing in the van of those *who frustrate the advance of English throughout the world* . . . it is the stay-at-home who has written no language but his own. . . . It is not our grammer, which is easy, or our grammatical forms, which are very few, but it is our spelling which is the great obstacle. . . . It has not for a long time represented our pronunciation with any approach to accuracy or consistency. . . . Yet with pedants it has become the main test" of an educated man, and three or four orthographical mistakes suffice to exclude an otherwise well-qualified youth from the public services. "Even the few slight and timid changes introduced by Americans," he continues, "are all accounted vulgarisms by our purists, who fail to see that *this*

stupid adherence to an irrational and artificial orthography not only isolated Britain, but *prevents a world-wide future for the English language*, and continues to rivet the chains which condemn our children to waste so much precious time in learning to spell contrary to their utterance." Let us all try "to accustom the vulgar English public to a certain indulgence or laxity in spelling, so as to gradually approach a reasonably consistent orthography. . . . *This will lighten the task of every foreigner* . . . and give him some chance of learning English from books, and show him that violation from English usage is no deadly crime." The italics are ours.

With these explanations we trust our *Studies*, the result of no little labour, will meet with the earnest and sympathetik attention of an enlightened publik.

INTRODUCTORY CHAPTER

HAVING to treat largely of many very ancient and obscure events and peoples, their meagre and hazy histories, legends, religious doctrines, rites and customs, we have, with the view of keeping close to generally acknowledged facts, embodied the result of much laborious study of a considerable and often rare literature, in three sets of chronological tables, which cannot fail to be of great use to students. The very early prehistorik dates are of course subject to constant revision, being more of less *constructive* chronology, which though necessary to keep before us, is more than any other liable to be upset by fresh discoveries alike in the laboratory of archeologists and scientists, or by the explorer's spade.

Each chronological table confines itself mainly to those subjects treated of in its chapter or section, but to make the details more interesting and so help the memory, there is added some synchronous matters of general history, and a free running commentary drawing attention to what is specially noteworthy. Thus the chronological table at end of *Study I.* give in due sequence the rise and progress of the religious sectaries of Central Asia, with India as a center, their developments, and especially the ethikal, political and social movements which resulted therefrom down to the second century when the Christian Gospels first appeared. The second set of tables, at end of STUDY II., give the leading facts concerning the movements of Indian faiths and mythologies eastwards into Trans-India, and show the building up there of important nations and religions by ancient Indian colonizers, kings and leaders. A third body of chronology follows STUDY III.—ZOROASTRIANISM—where is traced its rise, growth, rule and far-reaching influence, from

Central Europe to Baktria, Babylonia, and eastward even to the vales of Kāshmīr; its natural decay and death, hastened as this was by the strong monotheism, and forcible methods of the great Arabian and his successors. The three sets of tables notice also in due sequence all important monumental records, sacred stones or stêlæ, shrines, inscriptions, early and popular names of deities, their attributes, habitats, rise and fall, and such like matter, which though many assertions and conclusions rest upon them, cannot be always shown in a too brief text.

STUDY II. places before the world, so far as we know for the first time, a consecutive and methodical history of the *quasi* aboriginal and leading races of the Indian Archipelago, more especially of Java, Siam, Kambodia, and those other old nations now acknowledging French sovereignty, but of whose ancient history she knows little and Europe still less, especially as to their ancient religions. Much is here established from monuments as well as muniments, and by tracing back names, rites and symbolisms to the prehistorik times of Kolarian India.

Chronologies of course entail some little *study*, but he who has no leisure or wish to be a student can skip these, on only dive into them when puzzled by the text; in which case we trust he will not assume to criticize, for very much depends on detailed chronologies—well called "the eyes of history." Without such a guide we must go astray or at best walk with faltering steps, whilst with its light the most cursory reader can pursue his way, and also see how far the author wanders into the regions of hypotheses. Not that this is censurable even on the part of a historian, for such excursions, where proofs may not *yet* be possible, are of the very essence of scientifik treatment. As Humboldt somewhere says: "Surmize, hypothesis, sagacity and divination are the parents of science," though props to be used sparingly and with judgement.

The selection of these SHORT STUDIES has enabled us to virtually embrace and epitomize all the faiths and religious ideas

of the world, as well as to lay bare the deep-seated tap root from which they sprang, viz., the crude *Yati-ism*, *Jati* or asceticism of thoughtful Jatis or Jīnas, who in man's earliest ages have in all lands separated themselves from the world and dwelt from pious motives in lone forests and mountain caves. The Jati was essentially a "matted haired hermit"—latterly known as one re-born or re-incarnated; and *Jātikas*, usually styled "fables," are "the tradition of the fathers" in present-day *parlance*.

From these anchorite practices and teachings seem to have developed the ascetical Bodhism of Jainas, the ancient Brāhmanism and Buddhism of Götama and pre-Gotama times, the earlier Magianism of Kaspiana, the Shāmanism of Mongolia, and the Tāoism of China. The process of course would be very gradual, and depend upon the circumstances, talent, wisdom and unwisdom, piety, self-interest, and idiosyncrasies of the leaders —*quasi* founders—the prophets, rīshīs, saints, Bodhas or "wise ones," like Zoroaster, Moses, Mahā-Vira, Gotama, Lāotsze, Confucius and a host of less known teachers.

We do not here attempt to face the impossible genesis or beginning of all religion, but only to step it little back and find a base from which such grand old structures as the Gāthas of the Vedas and the Āvastās arose; the philosophical teachings of the schools of Kapila-Vastu, of Jainas, of Brāhmans and Brāhmanas the origin or history of the saintly phalanx of twenty-four Tirthankars or Jaina Bodhists corresponding to the ten Avatāras of Hindus. The ninth of these, Gotama-Buddha, was we now know for certain born in the Lumbini garden of N. E. Oudh during the preaching of the great 24th Jaina Bodha, Mahāvira of Vaisāli. (598-526 B.C.)

To avoid confusion, we in this volume term all pre-Gōtama, Jaina saints or Tirthankars, *Bodhas*, and reserve the name *Buddhas* for the followers of Gōtama (the only true Buddhas); just as Christian-like saints before Christ might be called *Chrestians* but not Christians. It has led to much confu-

sion calling Kāsyapa, who preceded Gōtama, a Buddha. He was an arch-heretik to Buddhism, as is seen when "Deva-datta, the Lord's cousin," forsook Gōtama to join the Kāsyapas or Jina Bodhists, whose headquarters was then (about 517 B.C.) at Srāvasti, where was the tomb of Kāsyapa, around which, and down to our middle ages, there ever thronged the Digambara or naked sect of Jainas as related in pp. 8, 9, 62.

The twenty-four Avatāras or saintly Jainas may reasonably be taken as appearing at intervals of one or more centuries. The 24th, Mahā-Vira—now an historical character—preceded the 23rd, Parsvā (also all but historical), by about 200 to 250 years, and Parsvā has therefore been thought by some to be a title of Kāsyapa Bodha, who is bracketed with Gotama Buddha and "*Konak 'Muni*" on the Bharahut skulptures, of which more anon. Before him came Kraku-chanda, whom Ceylonese and trans-Indian Buddhists say appeared about the time of Abraham, but who they are far from considering as equally historical. If we have a tree of the one at Hebron, we have more substantial evidence of the other in Asoka's Lāt of 250 B.C. at Kapilavastu, his acknowledged birth-place. Gōtama constantly spoke with reverence of these three preceding Bodhas, and the questions to be solved are not only their dates, but those of the first twenty; the first of which, Rishabha, is the best known among them. He is to Jains exactly what Abram is to Hebrews and Mahamadans, and there seems as much revered and inspired scripture in the one case as in the other.

General Cunningham shows Kāsyapa as skulptured at Bharahut, in his Pl. xv. (Lon. 1879, p. 113-4), but conventionally calls this Jaina and his predecessor "Buddhas." Elephants, as symbols of the wise, are there seen worshiping on their knees before a banian, Kāsyapa's sacred tree, at the foot of which is an inscribed altar or *bodhi manda*; and other old and young elephants are bringing offerings &c., to Kāsyapa's symbols.

In Pl. xxiv. 4, the Archeologist shows also the worship of

"*Kanak Muni*," as he thus transliterated the Bharahut characters; but in Ceylon and trans-India the name is "*Ko-nāgamani;*" see Forbes and Spence Hardy in *Man: Bud.* p. 89. The Jina Bodha's tree appears as the *Ficus glomerata*, at the foot of which is also a casket-like altar where many are kneeling and kissing. Others are adorning its branches with garlands, said to be the trumpet-like flower Pātali, after which it was fancied the Māgadha capital was named, though we believe the Emperor Chandragupta called Pātali-pothra after his natal city Pātali the old capital of the Indus delta.

Just as this was going to press full confirmation was received of the very important discovery of the garden of Lumbini and consequently of the ruins of Kapila-Vastu at the extreme north-east of Oudh, to which we allude in Art. I., p. 9. When so writing about a year ago the discovery seemed only to be that of the tomb of the Bodha Konakamana or perhaps of Kakuchanda—long surmized to be in this locality. But in excavating the Lāt of Asôka, now known as that of *Padeiria*, it was at once established, as Prof. G. Bühler says in *Athen.*, 5th March '97, that it stood in "the garden of *Lummini*" (Pāli, *Lumbini*), where Gotama was born; and, if so, the vast stretch of ruins eight miles N. W. are those of the great Canterbury and Oxford of ancient India, from which we may now hope to extract much invaluable historical, religious and literary matter.

The Emperor here states on his Lāt (a great stone 25 ft. long) that he himself came to this "Garden of Lumbini, in the twentieth year of his anointing" (B.C. 239 ?); here worshiped, erected several stupas and also this Lāt "on the very spot where Lord Buddha was born in order to commemorate this great event." Ruins of stupas, monasteries and palaces buried in dense janjals, seem, say Indian correspondents, to abound in the neighbourhood. They stretch in a straight line for some five miles from the village of Amouli to Tilaura Kot on the

Ban-ganga river, and extend in all over some seven miles, so that all archeologists have here been misled, apparently by the itineraries of foreign pilgrims, as to the sites given in sketch map. fig. I., p. 11. Even natives have forgotten the site for above a thousand years.

The new site shows that the more we study the more it appears we have to look northwards for the cradle lands of Indian races, faiths and civilization, and this seriously disturbs the supposed Aryan origin of these. Amidst Himalayan forests, under the snowy heights of Nāpal was clearly no place in pre-Buddhistik times, for Aryan residence or culture, yet here was the first Indian home of all Sākyas, Mālas and other early non-Aryan settlers, thus confirming much we have said and left unsaid, as for example at pages 10-12 of this volume.

It is evident that Northern India like Western Asia and Southern Europe received its first colonizers from Central Asia, as from a Baktrian centre, and from the sacred gathering ground—"the Hindu Holy Land"—in the vale and plains of the Mana Samvar lakes. From here issue as streamlets, the Indus, Satlej or Sarāyu, and that other Sarāyu of Kosala or Northern Oudh, which, with its affluent the Malā-indu ("river of Mālas"), here bursts through the Srāvasti gorge. From Mana Sarawar also springs the great Brāhmā-putra or child of India's Creating father —features clearly seen in the map of Ancient India.

The colonizers seem to have followed the tracks of these rivers till they debouched on the fertile plains of India, and they would naturally be termed Mālăs, Mădrăs, &c., as coming from the Hima-ālyas or "Snow Mountains," or as children (Mădrăs) of Rudra or Siva, wending their way down the Satlej under the shadow of his celestial dwelling place, holy Kāilāsa. It would take ages before their Bonzas, Shamans or "Medicine Men" turned into pious Srāmans, Bodhas, wise Buddhas, and the Rishis and philosophers of Kapila-Vastu. Just a word here at the risk of anticipating our text, regarding the twenty-four Jaina Saints.

Of these there are considerable if not reliable details, and Gotama was satisfied, not only as to the particulars of the lives but of the tcachings of the three who preceded him, as Parsvā of the 9th century B.C. was of his predecessors. Gotama frequently calls himself "the fourth," and some said he was the fifth Buddha or teacher of the ascetikal practices of his early anchorite life which partook of the essence of Jinism and the refined Sanyāsism of Brāhmanism. It is clear also that the Gotama of early Tibetans, Mongols and Chinese, must have been a Jaina, for the latter say he lived in the tenth and eleventh centuries B.C. Tibetans say he was born in 916, became a Buddha in 881, preached from his thirty-fifth year and died in 831 B.C., dates which closely corrcspond with those of the saintly Parsva. But the Chinese date of the tenth and eleventh centurics points rather to Bodha Kāsyapa, whom they might hear of in Baktria or at the sources of the Indus in "the Indu Holy Land," and who is the probable source of Tāoism.

Some suggest that there were two Kāsyapas but this does not help us, and is most unlikely, seeing the name, circumstances and similarity of the early Buddhism to that even of Asōkan times, and seeing it evolved as we show this in "*Short Texts*," Study XI, from the Buddhism of Gotama's "second stage." Distance was nothing to these itinerant monks, and we therefore believe that the dweller in the Himālayan highlands of Srāvasti readily found his way to the Bodhistically inclined peoples of ancient Balk.

We may look upon the twenty to twenty-four Jaina saints as occupying that "heroik period," common in all histories, especially those of Egyptians, Babylonians, Greeks and Hebrews. There are seen ten to twelve Avatārs or semi-divine kings or patriarchs as Hebrews called them, and to whom, like Hindus and others, they ascribe unnaturally long lives and strange legends. Hindus show that eight such appeared before Gotama, whose advent ushered in the rise of Indian literature, not necessarily

Aryan, though it has descended to us in an Aryan garb. Kapila-Vastu was an Oxford of learned Dravidian Pandits several centuries before Aryans settled in mid Gangetik states.

Before the days of Rishi Kapila, about 700-600 B.C., some history and much tradition shows that there existed very ancient Jaina scriptures called *Purvas*, *i.e.*, *Purānas* or "old" sacred hymns (we can scarcely say writings) long prior to 800-900 B.C.—the times of Parsva. But the reader must bear in mind that it is only the poverty of language which here obliges us, *lucus a non lucendo*, to so speak. It is like accusing Moses of writing the Pentateuch thirteen ccnturies B.C., when so far as we can see no Hebrews knew any scripture, though some Amarna pandits could write in kuniform, all of which Mr. Cust disposes of in *R. As. J.* of Jan. 1897, as we do, briefly at the close of article ix., p. 450. It cannot as yet be proved that any writings existed in India in pre-Gotama times, though Dr. Bühler *thinks* Indian traders used the so-called *Brāhmī* scrip., 800 B.C., and that by 500 B.C. it contained an alfabet of forty-six letters. Prof. Halevy cannot place this earlier than 330 B.C., so the reader must remember that when we speak of the earliest "scriptures," these, till about 600 B.C., were, so far as we may yet assert, *oral*, mere words bornc in pious and well trained memories.

Hindus of Brāhmanikal tendencies evidently adopted the Jaina Parsvā as their fourth Avatār, Parasu-Rāma, just as ages later they naturally adopted Gotama as their ninth; seeing that, in early life, he embraced all the best teachings and pious austerities of Jainas, and of some Brāhmans, impelled apparently thereto, by the atheistikal philosophies of Kapila-Vastu and the coarse animism current around him. He evidently chose as ensamples the three or four previous Bodhas, and no doubt the much revered Māha-Vira—his possible instructor and senior by forty-one years.

Not till 500 B.C., did he make his great stride forward,

removing religion into a higher and purer ethikal and altruistik atmosphere than any faith had yet accomplished. He then quitted the Yati's or Jina's cell, and to a great extent the ascetik's rôle, and taught that *true religion is Work and Duty,* no mere selfish desire for rest, peace, or enjoyment, nor a seeking after one's own salvation, here or hereafter, but a life devoted to the service of others. It took a century for this excellent religion to make much progress, for we find kings, nobles, and even the learned, holding more or less Jaina or Brahmanikal views, down to the beginning of the 3rd century B.C., when Asoka, the rising young viceroy of Malwa (the "Māla kingdom" of Jains, capital *Uj-Jaini*), began to realise the inutility to man, or at all events to the statesman, of Jaina Bodhism, in comparison to true Buddhism. Yet only about the middle of the 3rd century, when firmly seated as Emperor of Magadha (virtually of all Northern Hindostan) did he announce himself a Buddhist.

It is necessary to remember and in chronological order, the leading mental developments of the Emperor Asoka as gathered from his actual inscriptions—edicts on rocks and lāts. We give therefore below free translations of passnges of five of these from *Thomas' Early Asôka*, 41-45; *Senart's Inscrips*. II. and *Jour. Asiatique*, May 1887, observing the chronology *S.B.E.* X. *Intro.* by Prof. Max Muller. The great turning-point in the emperor's career was his "Conversion by Nigrôdha"—no doubt from a eomplacent Hinduism, to the all-prevailing ethikal Jainism then fast tending to Buddhism.

YEAR.		LEADING MATTER OF SOME EDICTS
REGNAL	B.C.	
—	263	Asoka ruling as Viceroy of Uj-jainî.
0	259	Anointed Emperor of Māgaha at Pātali-putra.
3	256	Is "converted by Nigrôdha" to a life of *Dharma*, "piety," duty and good works, especially of mercy and tenderness to all having life.

YEAR.		LEADING MATTER OF SOME EDICTS
REGNAL	B.C.	
6	253	Begins to build and endow monasteries, stopas and sundry charities, and urges reverence to Brāhmans and Srāmans.
9	250	Inscribes the important EDICT XII., stating his "conversion" —to Jainism?
10	249	Proclaims a religion of goodness, and appoints ministers of morals to watch over the morals of persons of all religions.
12	247	Inscribes an edict again urgiug tender mercy to all that lives; says he desires to make all happy and enable them to reach heaven or "*Swarga*." Urges the conversion of all in the Empire so that "following the paths of righteousness they may give glory to God" (according to one translator)—a doctrine which may be Jainism but not Buddhism. He therefore calls this teachimg "sinful" in his twenty-seventh year edict.
18	241	Probable date of BHĀBRA stone and first mention of "Buddha Dharma and Church"—Faith and Assembly. Urges obedience to Vinaya and other scriptures, saying: "I have (here) uttered my desire," which was understood as an imperial command and looks like a statement that the religion of the Empire was henceforth to be Buddhism; and so argued with us all the local Pandits at *Bairath* (Bhābra) in Rājputāna. (*cf.* p. 30 and Addenda.) Being now a declared Buddhist, he in this eighteenth regnal year, drops the old Jaina title of "*Dêva-nām-pīyā*," "Beloved by the Gods" (Buddha knowing of no gods or spirits), and simply styles himself "*Priyā-dasin*," "The gracious or humane one."
20	239	Asôka goes to far N.E. Oudh and erects the Padirea lāt in the garden of Lumbina and makes a royal procession to Srāvasti.
27	232	This long pious inscription is dated "the 27th of my anointment," and opens with "a confession of past faults." He says of his edict of the twelfth regnal year: "having destroyed that; and *regarding my former religion as sin*, I proclaim the fact for the benefit of the world . . . for *Dhama* (religion) is the chief excellence and consists of good works, mercy, charity, purity, &c., &c.

The theme of our *First Study* thus embraces of necessity many difficult, fundamental and most interesting points of ancient Indiau history; especially the rise of races, and their original seats and colonies. India has indeed been the birthplace of great nations as well as religions, mythologies, and all manner of superstitions, many of which are here explained and verified. Those who have by residence and study been long acquainted with its different races, but have got wedded to the Aryan idea of Indian civilization, will, we think, find reason to recast their views, more especially if they have lived in friendly intercourse with the great Dravidiau makers of her history, with Mădrăs, Tamils, Telingas, Bāngās, Mālwas, Mārwars, Rāhtors, Māh-Rāthas, Konkānis, &c. Our researches also point to the probable origin of many world-wide legends down to the days when Christian Europe canonized the sage of Bodha-Gaya, the worthiest and best among her saints.

STUDY II. embraces the earliest known colonizing developments of Eastern Trans-lndia, and the consequent spread thither of all the faiths and symbolisms of Trilingāna and Tamulian India, their Bud or Hermaik nature, and serpent cults, elemental and sexual, as well as the corrupt Māla Jainism, as of Mah-Mālapur, and the Bāli and animism of the Ceylonese. Following these, and much mixed up therewith, came Buddhism, which, owing to the labors of Buddha-gosha, developed very purely among Burmans in our fifth century, and much later among the Shāms or Siāms. Lastly came Puranik Hinduism, which endured until forcibly effaced by Islam in the fifteenth and sixteenth centuries.

A searching investigation as to all these movements has led to many importaut geografikal and ethnografikal facts concerning the colonizers, showing their tracks, customs and ideas as they settled variously from East Africa to the Indian Archipelago, in and about Australasia, and on through Polynesia even to Peru

and British Columbia, though the Māla or Mālay influence there is too large a subject to be dealt with in a *Short Study*.

STUDY III. is necessarily a brief sketch of a great faith, that of the Iranians, developed by another pious and learned Buddha —the first of Aryan teachers, known to Greeks as Zoroaster. It arose amid the volcanik wilds of S.E. Kaspiana, where fire was naturally worshiped by its *Magi* ("great ones"), magicians, sorcerers, or shamans. It dominated Western Asia more or less completely from the Oxus to the Persian Gulf from about 1200 B.C. to 650 A.C., and therefore requires the most serious attention from all students of ancient and modern religions.

From Mazdā-ism sprang most of the kosmik and religious ideas of Western Asia and Europe, Syrian, Hebrew, and Christian; and whosoever would rightly comprehend and appreciate western scriptures, rites, laws, and symbolisms, should here search for a basement. We can but lightly touch on what is mildly termed "the coincidences" and analogous legends, parables, deities, angels and fiends, heavens, hells and other dogmas concerning man's present and future, wide fields of thought, which the West largely gathered from the religion of *Ahura Mazdāh*.

The important subjects of the age of the original Gāthas and Āvastā-Zand, raised by Mr. Darmesteter in 1892-3, and eagerly discussed by European and Parsi scholars (see especially R. As. Jour. Bom. LII., 1896) are here carefully considered, and may be taken as finally disposed of as far as all known records go, but still we are only in a position to give approximate dates beyond Achaimenian times.

STUDIES IV., V. AND VI.

These embrace HINDUISM, chiefly as found in VEDAS and VEDANTISM, and the histories and teachings of Lāotsze and

Confucius. All well authenticated facts, theories, rites, and doctrines are carefully investigated, as well as the characters and influence of the founders, and the worship and scriptures which developed therefrom; and due comparisons are drawn to show how these stand in the light of other religions.

The radical meanibng of the "Tāo" of Laotsze is here set forth, it is believed, for the first time, and was in MS. a dozen years ago. Tāo is in fact analogous to *Rabb*, a common term for God and Lord in the Ḳorān, where it is considered more divine than the *Malak* or "Lord" of Arabs, Syrians, Hebrews and Indians. Tāo is often indeed Brāhmā but oftener Brāhm or Brūhma, the great Neuter and Ahsolute Power, fully described in *Study* IV., "Vedas and Vedanta." No doubt General Alexander is justified in translating Tao by "God" in his little book on Laotsze published last year, though it is usually better to use the native terms, for that of "God" varies in meaning according to age and culture. Thus *Tāo* is often *Tī* and *Tiamat*, the *Apsu* or "Great Abyss," as "origin of all things," and "HE or It who unravels." He is "The Way, The Greatness, and a Greatness ever moving on"; the Hidden One (a name of Āman and Siva), also "the Nameless," and according to Confucius "the Path or Way of Virtue." See correspondence in R. As. Js., January 1897. Prof. de Harlez says "Tao has the essential meaning of Greatness." So has *Rabb* and *Rab-mag*, רבמג in the Ḳorān, and Jer. xxix. 3; and so has *Māg* or *Māgian*, the Māgu-pati of Hindus, the Māgha of Sūmirs and Akkads, and Mageus of the Āvastā Zand, which said Darmesteter also means "holiness and godliness" S. B. E., vol. 4., li.

STUDIES VII. AND VIII.—ELOHIM AND JEHOVAH

These sum up most of the ablest criticism regarding the rise and character of the two Hebrew conceptions of a tribal

and universal God in Āle-im (אלהים) or Elohim and Yahvê or Yahuê (יהוה)—vocalized latterly as Jehovah.

Our arguments as to the early arboreal cult, in the thinly disguized worship of the Ālēim as local spirits of trees, and broadly speaking of vegetation, will not surprise those who have studied Mannhardt, Grimm, C. Bötticher, Menant, R. Smith's *Semites*, Frazer's *Golden Bough*, De Gubernatis, &c., We seem to have successfully started the fact among English writers, when, in 1882, we astonished many, by calling the tree, "man's first cult" and placed it at the head of *The Chart of Rivers of Life*, and made it the one theme of the first chapter in that work. The cult continually appears throughout the Old Testament, and must have approved itself to the compilers of Ezra's days. Indeed the very first preliminary towards composing or editing the Bible, was for Ezra to place himself under Ālē's eponymous Alun, Âlê or Oak, when the Elohim at once appeared to him "in a bush," as he had done to Moses. See 2 Ezdras, xix., and the strange details given in the next *Study*, *Septuagint*, 447-8.

Nothing is more prominent in the early religion of Hebrews than the worship of, or at all events under, the oaks and terebinths, the Āls or Āluns of Mamre, Moreh, Shechem, &c.; and the strange occurenccs, rites and discoursings which took place beside these and other sacred trees, are much and fondly dwelt on. The palm of Deborah seems to have inspired her song, and a whispering of the mulberry trees proclaimed to David the voice of his God, as the oaks of Dodona did also that of Zeus to Greeks. Nor has the idea yet died down in Europe, as *Folk Lore* journals every day show. We know that the virgin Saint Jeanne d'Arc received the first incitement to her mission under a sacred tree, though she swore she did not believe in driads and fays, but only in Biblical Spirits.

The cult is still common in the Hebrew "Holy Land," Syria, Arabia and Africa. Witness it before the *Mandura* tree

at the Nile-ometer as described at p. 466, and trace its phases in the ancient and modern symbols of ashêrim, matsbes, pillars, stocks and altar-like stones, noticed in Deut. xi. 30; Judges ix. 37; 2 Sam. v. 24; Hosea iv. 12, and elsewhere, in addition to the remarks of modern scholars, as at page 179 of the Rev. Robertson Smith's *Semites*. Notice also how close Jacob's idea of the Ālē-god he selected (Gen. xxxviii. 20), is to that of our present Gilgit or Kash-mīrī peasant, as related in *The Golden Bough*, i. 70.* When the vernal spirit of vegetation (the Āleim of Hebrews) has stirred nature, the Gilgiti sets out; from his house to seek in his well known abode the Himālayan Oak, and bringing to his wife a budding branch, exclaims, there is what will bestow children, flocks and plenty, "the food and raiment" for which Jacob bartered with Jehovah.

STUDY IX. THE SEPTUAGINT.

This is a brief history of the Hebrew Scriptures, more especially as found in that oldest record, the Greek SEPTUAGINT, cmbracing the *Thora*, תורה, of Ezraitik scribes from about 420 to 380 B.C., with later additions. It details the vicissitudes the various scriptures underwent, especially the loss of the "Original Temple Standard" copy of the Hebrew Bible at the siege of Jerusalem in 71 A.C., and the burning of the original Septuagint in the Bruchium library in 47 B.C.

STUDY X. MAHAMAD AND ISLĀM.

This is a brief history of "the great Arabian," his faith—ISLĀM; his Bible "THE KORAN," and a description of Maka with its faiths, ancient and modern.

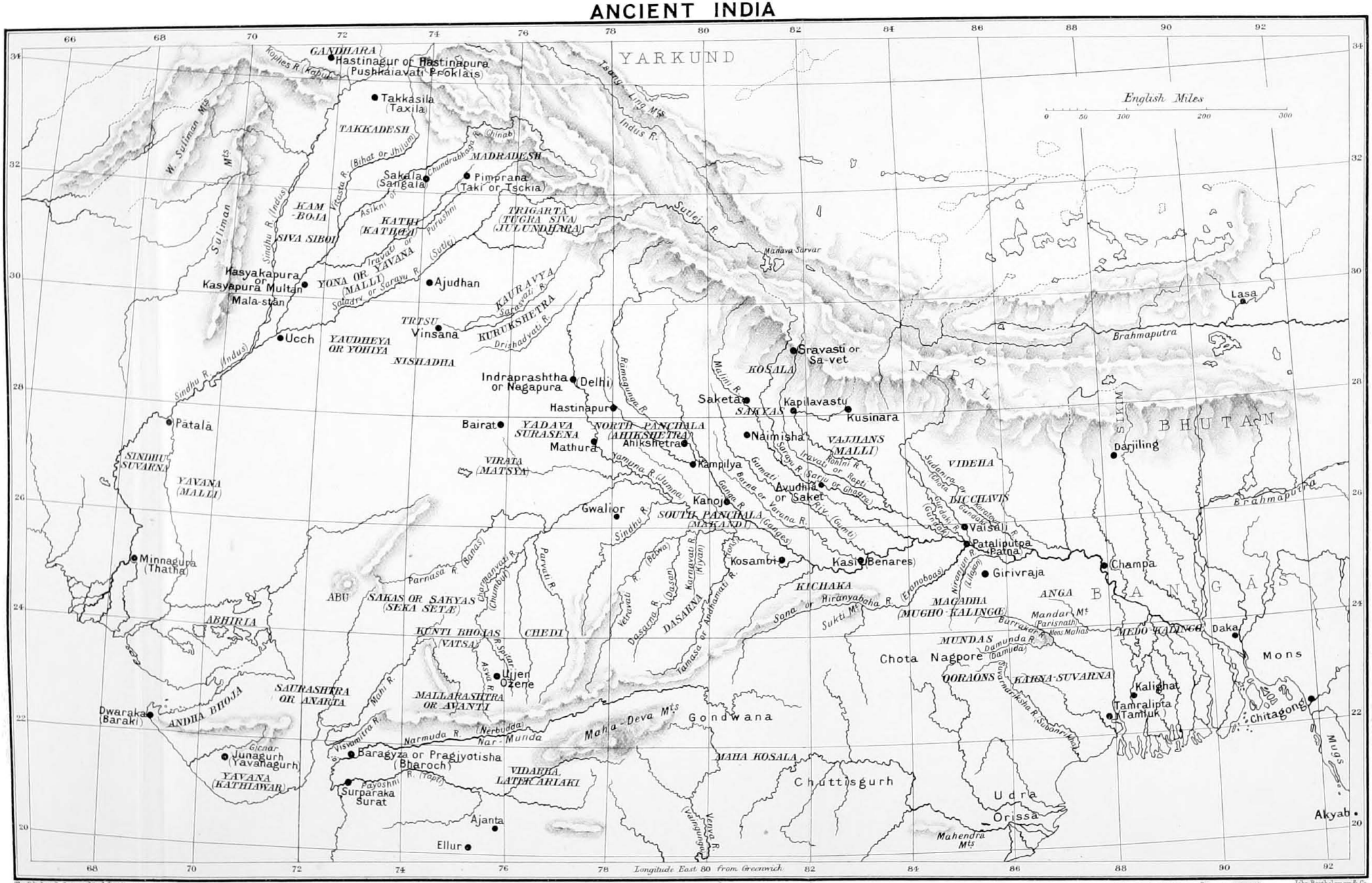
STUDY XI. SHORT TEXTS FROM ALL FAITHS.

We give here a brief epitome of the views expressed in different bibles and creeds; faiths and philosophies, chronologically arranged, so as to show the gradual growth of ideas and

* [Refers to the first edition: see *The Magic Art and the Evolution of Kings*, ii. 50.]

thus enable renders to scientifically compare the religions for themselves. It is largely based on the previous ten *Studies*, but is complete in itself and is likely to interest a large class of readers who may have neither time nor inclination for the heavier details of the previous Studies. It has not been thought necessary to here treat of Christianity which has been taught in Europe for some seventeen centuries; enough that we point to religion as coëval with the intelligence of man; and prove that it manifests like results under like circumstances.

ANCIENT INDIA



Tribe Names—ABHIRIA. Town Names—Delhi. River Names—Ganges.

DESH or DES - "COUNTRY" Nar or Nal - "River"

The Edinburgh Geographical Institute

For Geo. Parlanys "Short Studies"

John Bartholomew & Co.

SHORT STUDIES

IN THE

SCIENCE OF COMPARATIVE RELIGIONS

ARTICLE I

JANINSM AND BUDDHISM: PREHISTORIC AND HISTORIC

The Paths and Influences of the Faiths.

SO much has of late been put before the reading public in regard to Buddhism, that we refrain from inserting a long and important "Study" prepared by us on that Faith and its founder; and will give instead some researches into its origin in connection with its cruder form, Jainism, and show the early centres fo both faiths—their paths and influences, especially westwards and up to the second century, when the Christian Gospels were first recognised, a subject on which we contributed some papers to an American journal, 1886-7.

To keep ourselves and readers as straight as possible in regard to all the actual facts yet known, and the reasonable conclusions which may be drawn therefrom, we append a Chronological Table of the faiths, with leading synchronous events, laboriously gathered during much reading and a long residence among Jainas and Buddhists. We also add a running commentary showing the due weight and proportion which may be attached to the events noticed, and give a brief summary of the ethical teachings of the sages, so that there may be no break in the historical and religious continuity of the

faiths and analogous subjects—a necessity in the Comparative Study of Religions.

For many years it has been a question which literary and scientific thinkers have felt should be answered: "Through what historical channels did Buddhism influence early Christianity?" We must widen this inquiry by making it embrace Jainism—the undoubtedly prior faith of very many millions, through untold millenniums—though one little known in Europe except to the few who read the *Sacred Books of the East;* otherwise it has only been briefly treated of in connection with Buddhism, and by a few competent Orientalists in obscure and academik writings.

Those of us who are not trammeled 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; whilst 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, Mahamad or Luther, is but the apex or figure-head of a pyramid, the foundations of which were laid long before his birth. The Reformer —*quasi* Founder—contribued, indeed, to the beauty and symmetry of what may have then appeared a formless structure, and made it useful to his fellows; but even he himself may be called an evolution of the growths around him—a necessity of the times, and a force which would have been produced had he never been born. Circumstances but led up to the production of a suitable nature to work out an inscrutable, mayhap an eternal law. Such a theory of evolution argues for a Buddhism before Buddha and Christianity before Christ, and to this the sage of Buddha Gayā agreed in regard to himself, when he said he "was only the fourth Tathāgata."

Many scholars are now of opinion that from Northern India to trans-Oxiana and Kāspiana, in the lone mountain caves, especially of Āfghānistān and Kashmir, and in the passes leading therefrom (like the Bāmian and others into Baktria), as well as

in Balk and other important cities, the precepts and practices familiar to us, as of the essence of Jainism and Buddhism, were well known to the Asiatic world and to Greeks after the passage of Alexander and his Savans. These were, it is believed, promulgated there by the third Buddha, Kāsyapa, and his followers many centuries before the royal heretic of Kapila Vasta arose to combat priestcraft and the Agnostic heresies of the Sankhya philosophic schools, then—about the seventh century B.C.—led by the Risha, Kapila. Yet the ulta-evolutionist, as well as most students of history and religions, have long felt that it is necessary to point out as clearly as possible the exact and historical channels through which Buddhism, *i.e.*, in its Baktrian and Indian forms, had influenced the West; and this was in effect asked by Prof. Max Müller in 1882, at p. 279 of his *India, what can it teach us*.

Our own researches, extending over many years, had long made it quite clear to us, that the advance of Buddhist thought westward prior to the teaching of Christ and the rise of Christian literature—and how much more so before 170 A.C., the earliest date when, according to many learned critics, we have first cognizance of the Gospels—was sufficiently and historically plain; and having seen this, we put the subject aside, believing that specialists, less busy and more competent than ourselves, would attend to it. Still, however, it seems of pressing importance, so we will here try to answer it.

Sir William Jones, although no longer the best authority in these days of maturer knowledge, came to the conclusion, after a long course of original research in the sacred writings of India, that "the Srāmans or Buddhist monks of India and Egypt must have met together and instructed each other," and this remains still to some extent the conclusion of many; for truly Monach-ism came from the east, and was eagerly adopted by Christians; but scientific thought demands historical proofs, or very close and conclusive evidence of the early western march of Buddhistic teaching and ideas, and this it is hoped can be given in this volume,

We premise that our readers have somewhat studied the history of Buddhism; that they know it is about twenty-four

centuries since the groves of Buddha Gayā and woodland colleges of Nālandā sent forth a new gospel of work for our fellows; of doing good without seeking reward here or hereafter; that India and Trans-India followed and upheld the teacher for over twelve hundred years; and that still about one-third of the human race profess to do so, and finally revered him as a god, mixing up the first high and pure teaching of his faith with all the varied old and new doctrines, rites and follies peculiar to each race and land which adopted it.

Every religion has had to submit to this ordeal; and the greater its ethical purity and want of forms, rituals, and ceremonies, so much the more have the busy multitude sought to frame and fall back on some tangible symbolism without which they do not feel that they have a veritable religion. The Messiah or Saviour idea was familiar to Jainas and Buddhists some five thousand years ago, and still do millions of Buddhists believe that "their Lord will come again to redeem His people," appearing as Maitri, and with Hindus as their tenth Avatāra, "Kālki," who as a "Lord of Light," will ride a milk-white steed, wield a golden scimitar; and overthrow all enemies and efface evil and unbelief—views readily adopted by Christians and Islāmis.

History tells us that Gotama, "the Buddha," the son of a Rāja of Oudh, was born in 557, and died in 477 B.C., at Kusa-Nagara, not far from his birthplace, full of years and honours. "All nations," says the Rev. Dr. Ritel, of China, "have drank more or less of his sweet poison," and especially men of learning and philosophy, nay, even the Christian missionaries themselves, according to Sir E. Reid; see his *Japan* (i. 70, *et seq.*), where this author details the close similitudes existing between Buddhist and Christian parables, miracles and legends, and the Essenic doctrines of the Jordan. It is largely on aecount of this parallelism, that students have sought such confirmatory evidence as history affords of the westward approach of early Buddhism, and of the last Buddhist wave which, in 250 B.C., surged from its centre, the capital of the Māgadha empire of the Ganges, in the proselytising reign of the good and pious Asoka—the so-called "Buddhist Constantine," "but who," says

the Rev. lsaac Taylor, "is scandalized by such a comparison." (*Alphabet*, ii. 293.) Asoka's name is revered, as Prof. Rhys Davids says, "from the Volga to Japan, from Ceylon and Siam to Mongolia and Siberia," and morc hearts respect his memory, and more lips utter his praise than ever were moved to do so for a Cæsar or Charlemagne.

For some 200 years before Asoka's time, the faith of "Sakya the Muni" (Teacher) had been diligently and kindly pressed upon the peoples of India and all the valleys of Kashmir and Afghānistān by argument, precept and example; for Gotama the Buddha was a quiet evangelist, desiring to reform the corrupt faiths of his country after having first reformed himself by study and meditation for many years in the sequestered forests of Rāja-Griha—a practice followed by Pythagoras (another Buthaguru) and other reformers like Apollonius of Tyana.*

The Brahmans merely looked on Buddha as the establisher of a new Monastic order; and when he told his early disciples that he was going to renounce idle meditation and prayer, and go forth into the busy world to preach a gospel of good works, they forsook him and fled. Brahmans eventually considered his life and teaching to be so good that they claimed and still acknowledge him as the ninth Incarnation of their solar god. They did not look upon him as driving all men into a lazy life in monasteries; but regarded his teaching as others do Christ's —that if we are willing and able, we may "sell all and follow the Lord." Brahmanism chiefly rejected Buddha because he refused to assert what he did not know, especially in regard to their animistic, annihilation and soul-transmigration doctrines. For rejecting these he was held to be as atheistic as the philosophic schools which he put aside as beyond the horizon of the busy masses.

But Gotama never foreswore Hinduism, far less Jainism. He frequently called upon an to prove themselves good Brāhmans by "enduring hardships, bonds and stripes, and being

* Sir Geo. Cox, in his *History of Greece*, calls Pythagoras "a mere reflection of Buddha." Neither of them have left us any actual writings—a feature common to Messianic teachers.

reviled, to revile not again," see Dhamma-pada, 399. He only walked apart from Brahmanism in order to observe his "Higher Law"; saying when he gave up the hermit's rôle: "I go to give Light to those who sit in darkness"; (Rhys Davids, *Bud.* 43) not to make a new religion, but to spiritualise or regenerate his fellows by "the Noble Eightfold Path," which he had then well thought out as the only line of conduct and condition of mind, which could lessen the sorrows and miseries of life.

This also was the attitude of Asoka in his Jaina days as well as after he became a good Buddhist. He was, according to his *early Rock* inscriptions, a believer in *Isāna-Brāhma* or an "Ineffable Spirit," and we may at this time justly term him, his spiritual ancestors and their pious followers, Jaina Stoics.

Indian history shows that Asoka as an Emperor was well acquainted with the leading current phases of Western thought and some of its best thinkers, for he corresponded on these subjects with Zenōn and other leaders of Greek philosophy. He was a highly religious man, and very zealous in propagating his faith, using with this object all his manifold opportunities as the head of a great empire, and all the influence which this gave him with foreign powers, ambassadors, and literary foreigners. In one of his early and no doubt Jaina rock inseriptions he says: "Without extreme zeal for religion, happiness in this world and the next is difficult to procure. . . . . All government must be guided by religion, and law ruled by it. Progress is only possible by religion, and in it must we find security." In another edict of about the same time he defines religion as "consisting in committing the least evil possible, in doing much good, in practicing pity and charity, and in leading a pure life." His religion was still richer and wider when, as a true follower of Gotama in 242 B.C., he presided over the third great Buddhist Council of Patna—the second having met in 377—the first centenary of "the Master's death."

The *Padma Purāna* affirms that Buddhism (that is Jaina-Bodhism) *is older than Vedantism and anterior to the era of Aranyaka and Upanishads*, and that the wars described in the Mahābhārata were waged between Buddhists and Brāhmans, and that this pre-Gotama Bodhism died out about 900 B.C., in the time of Ripunjāya of Māgadha, at about which time the

Jaina Bodhist Kāsyapa died. (Cf. Dutt's *India*, and the Purānas he quotes.) Other Puranas written about the time the Vedas were codified, mention Buddha and the leading doctrines, customs and ideas of Buddhism; and the Chinese pilgrim Fa Hian says he found in 400 A.C. a Buddhist sect who acknowledged *only the teachings of the Buddhas*—or *Bodhas*, as Jain Saints were called—*prior to Sākya Muni*—that is of 600 to 3000 B.C., for there were 24 Jaina-Bodhists or Saints.

Nowhere did the Chinese pilgrims find, nor do we to-day, that these pre-Gotama prophets were denied or their teachings rejected. On the contrary, Gotama's teaching is particularly esteemed as confirmatory of, and emphasizing that of the earlier Tathāgatas, or, as Jains call them, Tirthankars. All are held to be alike inspired by the first or Adi-Buddha. Oxiana, Kaspia, and the cities of Balk and Samarkand were early centres of the Faith, and Sir H. Rawlinson, in *Procs. R. Geog. Soc.* of Sep. 1885, and his *Central Asia*, p. 246, called attention to the *Nau Vihār* or "New Monastery" of Balk, and other monumental remains in bricks, etc., as showing the presence here of Kāsyapa, the Buddha immediately preceding Sakya Muni. About the same time also Prof. Beal told the R. As. Soc. of London, that "*there was undoubtledly a Central Asian Buddhism long ages before the time of Gotama of India*."

The followers of Kāsyapa seem to have existed prior to the cave-dwelling *Sacae*—those lndo-Skythic propagandists, who before and after the time of Darius I. (521-485), dwelt in every mountain-pass where they could meet and converse freely with travelers, and thus widely propagate their doctrines. Gradually the caves were enlarged, so as to accommodate even five hundred listeners, like some in the Bāmian pass; and these, as well as the "cave towns," are universally acknowledged to be the work of Buddhists.

The *Kāsyapa-Buddhists*, whose remains the Chinese pilgrims found in Balk, had as predecessors *Ko-nāga-mana* or *Konāga-muni*, and *Ka-ku-sandha*, apparently zealous missionaries coëval with the Jewish patriarchs, and like them, four out of twenty-four are suggestively solar in idea. There is a considerable literature regarding these pre-Gotama Buddhas, especially the third and second—"the son of Jaina," and probably a

Jaina Tirthankara or Saint, who is said to have preached as far east as the lower Ganges in 2100 B.C.

The chief source of "the histories of these Buddhas"—the *Buddha-vansa*—is the second part of the Pitaka or "Bible," where Kāsyapa appears as the 24th Buddha, apparently to coincide with the 24 Jaina Bodhists, and so avoid the Jaina taunt, that Gotama was only a form of their great 24th saint, *Mahā-Vira*, "the Great One," who died in 526 B.C., and who was say many the religious instructor of Gotama.

The *Pitaka* contains some of the actual teachings of Kāsyapa, and more occur in the *Jātakas* concerning all the 24. Kāsyapa, we are told, is so called hecause he belonged to Kāsi or Banāras. He traveled widely, and is held to have died at "Holy Srāvasti," Gotama's favourite residence, and where he delivered so many discourses. Fā-hian found here in 410 A.C. a church of the Jaina Dig-āmbaras or "naked sect," worshipping before the tomb of Kāsyapa—a Dāgoba within which were his bones. Fa-hian says "they were *Deva-dattas* or heretical Buddhists, who rejected Gôtama and reverenced only the previous Bodhas, especially Kāsyapa." They were in fact Jainists or Jina-Bodhists—the sect which Devadatta joined when he left Gôtuma—of which more anon.

In Alabaster's *Wheel of Law* and Spence Hardy's *Manual of Buddhism*, chap. iv., will be founel some details regarding the previous Buddhas, more especially of those of the present *kalpa* (age). The author quotes approvingly Forbes's estimate of the times of the three preceding Gôtamas, as given in the Asiatic Society's Journal of 1836, thus:—

1. *Kākusanda* lived about 3101 B.C., when the Turano-Akkāds were a civilised power in and around Babylonia, and when Arabian Sabeans (or Shemites) were beginning to push them onwards.

2. *Ko-nāga-mana* or *Ko-nāga-muni* lived about 2099 B.C., when Aryans were unknown in Asia, and Shemites ruling Babylonia, and exploiting Turano-Egyptians, Kheta, or Hamaths, &c.

3. *Kāsyapa* lived about 1014 B.C., the period accepted by the Chinese for the age of Gôtama Sākya Muni.

Fa-hinn found Baktrian Buddhists worshipping these three as well as Gotama, and "the entire bones of Kāsyapa,

or the relics of his entire body"—then existing in Ayodhya (Oudh), which, says Spencc Hardy, "agrees with the Singhalese records." At the Sanchi tope, of say 210 B.C., there are niches for all the four Buddhas, and an inscription urging devotees to give offerings to all; and on the great bell of the Rangoon pagoda, it is stated that in the Dāgoba are "enshrined divine relics of the three *Paiyās*" or deities preceding Gôtama. He, Gôtama, always recognised and revered the three; and on leaving his forest retreat for Banāras he visited their thrones in a temple there and proclaimed them of his Gôtra—clan or sect.

It will be seen that all Buddhas or Bodhas were Kshatryas of probably Mongolic or Skythian ancestry whose race came to India by Baktria or Oxiana and the passes of the Satlej and Mālinde or Srāvasti rivers. It is also clear that Kāsyapa was a Jaina Bodhist, of about 900 to 1000 B.C., and that the early *Sutras* or Jaina Scriptures were known in the time of the 23rd *Bodha Saint*, *Parsva* of say 9th cent. B.C., and the *Jaina Purvas* or *Purānas* still earlier, and that Mahā Vira taught from these throughout the 6th cent. B.C., and most probably instructed Gôtama Buddha about 530 B.C.—See *Trans. R. As.* i. 522, Dr Stevenson's *Kānheri Inscrip.* 16, and *Kalpa Sutra*, Pref. 13-14, and *S.B.E.* xxii. and xlv.

Devadatta was the Lord's Ritualistic cousin who left him and started the first schism, because Gôtama refused to tighten the rules of the churches (*Sanghas*) as to food, dress, mendicancy, &c. Gotama replied to the same effect as Matthew makes Christ do in chapter xxiii., but much shorter, and without any of the angry and abusive terms whidl here occur in the Gospels.

Konakamana Bodha has a monumental history according to Dr. Führer, Archæological Surveyor to the Government of India, and others. Dr Führer describes "his magnificent domed tomb at the village of Nijliva in the sub-Himālayan borders of Nepāl, . . . surrounded with vast brick ruins of monasteries half a mile in extent . . . in the centre of which stands an Asoka Pillar, on the part of which. still erect, is an inscription commemorated to the Bodha," believed on all hands to be "that of Konakamana . . . the twenty-third predecessor of Gotama Buddha." But this would make him Parsva of the ninth century B.C., and

Ceylonese and Burmese agree that Konakamana lived about 2100 as aforesaid. But very few Orientalists have yet, as will further be shown, appreciated Jainism and its twenty-four Tirthankars, and we have no doubt further research will show that this tomb and pillar belongs to Parsva.

The facts, so far as seen, regarding Jainism and Buddhism assure us that Gotama started a great ethikal Reformation—a Gospel of culture, genuine piety, anti-Pharisaism, and common sense, which enunciated, 600 years before our Gospels appeared, that: "It is not the eating of unclean food which defiles, but evil deeds and habits . . . that platted hair and fine garments are but the cleaning of the outside, whilst within may be all low yearnings," *cf.* Rhys Davids' *Bud.*, pp. 155, 187. This, the Deva-dattas around the tomb of Kāsyapa at Srāvasti still claim to be their Bodhas' teaching some 1000 years B.C., and it was more or less that of later Bodhas or Tarthankaras.

We must not conclude that Gotama's name *Sākya* denotes a Scythian or Sācæ origin, nor that he was an Aryan. There were no doubt Sākyas along all the Indus border, as there were also Mālas and *Yāvana* or "foreign" Mālahs, and from these sprang the Emperor Chandra Gupta who ruled over all Magha, Mugs, and Mālas in the Magadha Empire, 315 to 291 B.C. Gotama was from the same stock, and all were evidently Jaino-Dravida Mālas who entered India by the Makrān coast, that by which Alexander and his General Nearchus left India. There is much to confirm this, as in the history of Chandra Gupta's tutor and prime minister—*Chānakya the Damila* (Dravid or Dramila), of Jurāshtra, who is described in the Mahā Vanso as a a *Māla-bāri.* His name appears in two inscriptions of the fourth century B.C., in the Kānheri Caves, to which he retired in old age, and a beautiful temple is here dedicated to him.

Gotama did not travel much beyond the Māgadha Empire, though there arc many legends to the contrary. He confined himself to the mid Gangetic valley and water sheds, principally in and around Oudh, where was his birthplace in the *Lubīnē* garden, near to the groves where he studied the philosophies of the Kapila Schools, and from which he probably fled, but vainly, for peace of mind. His last resting-place was amidst the Māla

shrines of *Kusa-Nagar*—all of which will be seen in this sketch map, which, with a map of "Ancient India," will familiarize the reader with the many Indian names we here must necessarily inflict upon him.

The term *Sākya* might well attach itself to an Ayodhian; for Oudh, its capital, was known as *Saket*, and there was another *Saketa* close to Sravasti, which was itself called *Sahet*, *Savet*, and *Sa-we*. But it is more probable, as stated in the *Lalita Vistara*, that Sākya was a term applied to "the White Elephant," the euphemistik figure through which Gotama's mother conceived, and which was known as "the Bringer of happiness to the world"; for Gotama was called "the *Soter* or Saviour of mankind" and "the seed of the Elephant"; which animal was the emblem of Wisdom and of the second Jaina Saint *Ajita-Satru* and also the name of the king of Māgadha who summoned the *First Buddhist Council*, and who was the kindly patron of Gotama during his later years—see Thomas' *Asoka*.

Aryans only appear to have reached the mid Gan-

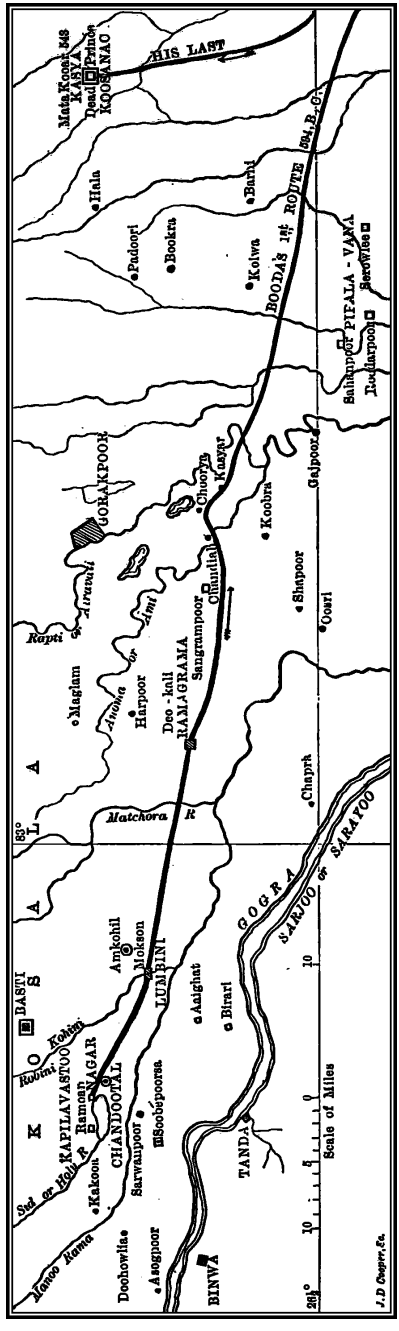


FIG. 1.—HOLY LAND OF BUDDHISTS, GOTAMA'S FIRST AND LAST RESTING PLACES

getic States in the 7th cent., or perhaps 800 B.C., and according to Prof. Rhys Davids "*they only settled there at the end of the 6th cent.* B.C. (*Bud.* cap. ii.), or about the birth of Gotama—a fact which opens up, if it does not upset, numerous important questions having a wide bearing on all sub-Vedik writings." For from the cradle land of Gotama, about Kapila Vastu—the early literary centre of India—come most of the Scriptures of lndo-Aryans which, if prior to Sākya Muni, must, like the philosophik schools founded by the sage Kapila, have had their origin in the brains of Dravidian or Dramilian Pandits like the learned "Damila Chānakya," to whom was dedicated, 350 years after his death, the beautiful sacred cave temple of Kānheri. As we wrote 17 years ago (*Rivers of Life*, ii. 228, 460, 478), "Turanians have ever been the inventors of religions which Shemites and Aryans have adopted and adapted to their own idiosyncrasies"; and this is as true on the Ganges as on the Euphrates and Nile, as Mr. Jarnes Fergusson also shows in his later works on Architecture.

In 2100 B.C.—the alleged time of the 2nd Bodha, Konaga Muni—the Sabas or Sabeans of Arabia were disputing with Turano-Kasis the rich plains of Babylonia and moving seawards to India and even to Ceylon. According to tradition, about 1800 B.C. a counter move took place westwards, which seems to have eventually led to tho colonization of Abyssinia, and, according to Drs. Glasar and Sayce, to the very name *Ethiopia*, from *Atyub*, "myrrh and frankincense," the chief product of *Abāsat* in the Eastern Hadhramaut.

In the 12th century B.C., Ayodhia—then called Kosala and Saket—was the important capital of Māla-land—our kingdom of Oudh. Hindus were then masteriug their astronomical theories and calculations, while the Chinese taught the obliquity of the ecliptic and were stretching out their hands to Baktria; and in the seventh and sixth centuries B.C. were absorbing the Buddhist-like teaching of the *Tāo* or "Way of Life and Peace." This was inculcated by the sage Lāotsze, who seems to have caught up a sort of Hinduized Jaino-Bodhist philosophy, which he adapted in his Tāotist Bible to Chinese modes of thought. He was followed by the philosophical schools of

Confucius, which rejected his animistic theories, and placed reliance rather on an Agnostic and practical piety.

It is as impossible to find a Beginning for Jainism and Buddhism as for a world or a creation out of nothing. What we do know of man, however, enables us to say that, at the dawn of his age, there must have been those who took a thoughtful and naturally a highly pessimistic view of life, seeing how hard, brutal, and cruel the race was, and how miserable and precarious were the livcs of all from greed, lust, and every savage passion. The weakly found no joy or hope here or hereafter, while the vigorous and thoughtful despaired of any improvement unless by softening and instructing the strong and barbarous. At last, here and there, arose a brave and wise spirit—that is a Bodha or Buddha—determined to do or die. Around the good and brave one would naturally cling the feeble, poor and miserable, and all these would then stand apart, as we see in the case of every Buddha or Messiah and his *Sangha* or gathering. He and they would teach that none must injure another, but do as they would be done by: restrain their passions, and if they would be good, their senses and desires, as these led to an evil ambitions, and to most of the turmoil, miseries, and anxieties of life.

Of such great teachers said Jainas and most Buddhists, there were twenty-four well known; the last Jaina Saint being the famous MAHA-VIRA, and the last Buddha, GOTAMA Sakya Muni—his Alter ego in some respects. The long list stretches back to perhaps 4000 to 5000 B.C., with about as much traditional detail as in the case of the great gods of Egypt prior to Osiris; the "Heroic period" of Babylon, 6200-4200, or that of Hebrew Patriarchs. These Buddhas or "Saints" are also as firmly believed in as in the case of the Hebrew Fathers; and so also was the Coming Messiah, Maitreya, "Lord of Light and Loving Kindness"—the *Ajita* or "Unconquerable." But, alas, there never was in India an enduring tablet literature, nor any Ezra to gather up the fragments of legendary history. We must be content with what can be gleaned from Pitakas, Jātakas, the Mahāvānso, its commentators, etc., and casual passages in various good works and magazincs, and in many native writings

of more or less doubtful authority, couched in more or less extravagant language.

To help the reader we will here give a list of the twenty-four great Jaina Tirthankars—the immortal Saints or Bodhas universally acknowledged as coming to Earth in divers ages to aid and bless mankind.

JAINA TIRTHANKARS, THEIR EMBLEMS AND PARENTAGE.

NAME	Emblem	Colour	Father's Name, &c.
1. Rishabha, .	The Bull, .	Yellow.	Of race of Ikshvāku.
2. Ajita, . .	Elephant, .	,,	Jita Ṣatru.
3. Sambhara, .	Horse, .	,,	Jitāri.
4. Abhinandana,	Ape, . .	,,	Sambara.
5. Sumati, .	Curlew, .	,,	Megha.
6. Padma-prabha,	Red Lotus, .	Red,	Ṣridhara.
7. Su-parsva, .	The *Svastika*,	Yellow,	Pratishṭha
8. Chandra-prabha,	Moon, .	White,	Mahā-Sena.
9. Pushpa-danta or Suivdhi,	Alligator, .	,,	Supriya.
10. Ṣitala, . .	The *Ṣrívatsa*,	Yellow,	Dṛidharatha.
11. Ṣreyān-sa, .	Rhinoceros, .	,,	Vishnu.
12. Vāsu-pūjya, .	Buffalo, .	Red,	Vasu-pūjya.
13. Vimala, .	Boar, . .	Yellow,	Kṛita - Varman, a royal Dravidian.
14. Ananta, .	Falcon, .		Sinha-sena.
15. Dharma, .	Thunderbolt or spike-headed club,	,,	Bhānu.
16. Sānti, . .	Antelope, .	,,	Visva-sena.
17. Kunthu, .	Goat, . .	,,	Sura.
18. Ara, . .	*Nandiyāvarta*,	,,	Su-darsana.
19. Malli, . .	A Jar, . .	Blue,	Khumba.
20. Survrata a Muni,	Tortoise, .	Black,	Su-mitra.
21. Nām or Nimi,	Blue Lotus, .	Yellow,	Vijaya.
22. Nemi or Arishta-Nemi.	Conch, .	Black,	Samudra-jaya and Queen Sivā.
23. Pársva, . .	Hooded Serpent,	Blue,	Asva-Sena. Parsva died 828 B.C. Dr. S.'s *Kal. Sutra*, p. 98.
24. Vardha-māna, The Vira or Mahā-Vira or great Srāmana.	Lion, . .	Yellow,	Siddhārtha.

Few persons have ventured to affix dates to these Saviours of the race beyond Nemi the 22nd, where Dr Stevenson

says chronology "runs wild" (*Kal. Sutra*, p. 98), yet the last three and the first may be considered from much detail known about them, to be real personalities, and the last two—Pārsva ~ and Mahā Vira—as genuinely historical. We incline to say the same of the vastly Ancient "Rishabha, the Bull"—a sort of Osiris; head of the Royal Indus race of Ikshvākus, from whom came the Emperor Chandra-gupta of Māgadha. After Risbha, the Founder of Jainism, came twenty very hazy sort of individualities, but not so Arishta-Nemi, the 22nd, and whose consort is called Sivā, and whose emblem was the *Shank* shell or *Concha Veneris*, so specially sacred alike to Saivas as to Vishnuvas. Evidently the old Faith was getting defiled by the still older Nature cults which lie at the base of all religions.

In PĀRSVA, the 23rd Bodha, we sec a Reformer of 900 B.C. (Dr S. says he died 828, aged 72, *Kal. Sutra*), whom Hindu writings describe as like Gotama, often shielded from rain and evils, especially when in meditation by hooded Nāgas—his emblems. His consort *Pārsvā* is the prototype of Pārvatī or rather *Bavānī*, her more ancient Turanian name, and she is connected with Kāsi (Banāras). He is styled *Pārsva-nāth*, and is adopted hy Hindus as their 6th Avatāra. Parsu-Rāma, whose high and ever sacred Zion is the lofty cone of the Nāga Mālas or Mundhas—the *Mons Maleus* of Greeks and Romans and *Paris-nāth* of modern Hindus. It is still a Zion of Saivas, and situated, as Nature worshipers love, at the bifurcation of the sacred Da-Munda ("river of munds") and Burrakur rivers, where these enter on the highlands of Hazāri-bāgh.

In Pārsva and Māha Vira we have two distinctly active and able men, who recognized unwritten Scriptures called *Purvas* "Ancient" or Puranik, wise and sacred teachings to whieh they no doubt mainly contributed, and which must have been prior to all Sutras, Sāstras, Upanishads, and probahly Vedas. These *Purvas*, says Mr. Jacobi in S.B.E. 45, ii. xliv, (with which *cf.* vol. 22), "were gradually lost"; for memories and teachers fail in times of war and turmoil. We here learn, however, that "they were incorporated in the XIIth *Anga*, the *Drishti-vāde* which was lost before 360 B.C. . . . but a detailed table of its contents has survived in the 4th Anga." We have probably

the substance of all the *Purvas* in the various Sutras of the faith; for great ideas, rites, and worship do not die like words. Now from these *Purvas*, Mahā Vira as well as Gotama would have before him an organized Holy Scripture which had satisfied the wants and aspirations of untold generations, and which was ample to guide the founder of a. philosophik Buddhism.

Jainism thus appears as the earliest faith of India, and its coloured stream should be advanced in our Chart of the Rivers of Life. It is the only part of this which, after the lapse of nearly twenty years, has not stood the flood of new light which has since dawned. We expressed doubts in in vols. some seventeen years ago as to the true position of Jainism, but did not then feel justified in departing from the then almost universal opinion that it was the child of, or a reform of Buddhism.

Gotama Buddha evidently recognized three of the ancient Jaina Saints, but under their Pali or Sanskrit names of Kaku-Sanda, Konaga-Muni, and Kāsyapa (the most loved of Jaina names), when he (Gotama) said: "These preceded me, and I teach similarly to them." Naturally he would not count his contemporary and possible preceptor, Mahā-Vira, whose severe, naked ascetism he condemned; for he had passed beyond this barbaric religious stage on leaving Bodh-Gaya, see our *Short Texts*, which divides his life into "Two Stages."

In the study of Buddhism and Jainism, indeed of all Faiths, we must guard against atttaching undue importance to transcendental mythical growths—a *Gnostik* periocd which comes to all. This appeared in Buddhism in the *Hina-* and *Mahā Yāna* or "Lesser and Great Vehicles"; which taught that there were an infinite number of *Jhāna* or *Dhyāna Buddhas* or Angels in Brāhma-loka (heaven); five of which are specially prominent as "evolved from the five meditations of Adi-Buddha—the First or Primordial One." These five *Dhyānas* also had meditations from which came "Beings" called *Bodhi-Satvas*; and in like manner from them or their immaterial essence came the Kosmos or Material World represented by *Five Mānushi* or "Human beings," called the five Bodhas or Buddhas, viz. the three

above-named, besides Gotama and Maitreya, still expected. But this monkish Gnosticism arose only in our fourth and fifth centuries, and was systematized or rendered complex and mysterious by the clever mystik *Asanga*, a monk of our sixth century, who lived in the Peshāwar hills, and was intent on eclipsing the then prevalent *Hina-Yāna* or "Lesser Vehicle," which acknowledged personal Buddhas, Bodh-Satvas, Elect and Future Buddhas.

It is contrary to the immutable laws of evolution that a religion so philosophical, searching, full of goodness, piety, high feeling and resolve as that of Gotama Buddha's, could spring like a Minerva fully armed from the Jovine head of even the sage of Bodha Gaya. As is well known to Oriental scholars, there have been many who saw in Jaina Bodhists the fore-runners of Gotama Sakya Muni. We were partially brought to this view during four years' residence (1868-72) beside the celebrated Jaina shrines on Mount Abu—the high and holy Ara-budha on the Aravela Mountains of Western India.

To this Zion, Jinas flock for their *Lenten Services* of the Autumnal Equinox, embracing all the rainy season, when three to four months of every year are given up to religious meditation, readings, fasting, and *Tirthas* or pilgrimages to the shrines of their saints or Trirthankaras. We had thus great opportunities, which were not neglected, for free intercourse with temple officinls and many pious visitors, often learned, and sometimes freethinkers. Only lack of time for vernacular and historical studies probably delayed our arriving at the same conclusions as did the Rev. Dr. J. Stevenson, the leamed missionary who was then gathering together so much literature regarding Jainas to the south of Mount Abu. He had then fully accepted the Jaina belief that Mahā-Vira, their 24th, last and greatest saint, was the preceptor of Gotama, who was said to be "his most loved scholar," though not, according to Jains, his successor; for they give this honour to *Su-dharma*, calling Gotama usually *Indra-Bhuti*—perhaps a pet name. See *As. Res*. ix. 265.

There has been little conflict regarding the time of Mahā-Vira, European scholars agreeing with the great Svetmnbara

sect of Western India that he died in 526, aged 72, and was therefore born in 598. Gotama. was thus 31 years his junior, having been born 557. Both have been called "the 24th Buddha," though Gotama is sometimes said to be 25th, but this would virtually make him Mahā-Vira's successor, and this disagrees with a statement made by Ānanda, "the beloved disciple" of Gotnma, who on one occasion addresses his Lord as the "24th Buddha": see Hardy's *Manual*, 88-96, *S.B.E.* xxii.; Stevellson in his *Kalpa Sutra*; and Thomas' Early *Asoka*.*

Gotama was by himself and others called "the 4th Buddha of this *Bhadna*" or age; and Jainas never speak of him as Mahā-Vira's successor, and rarely mention him, for they disliked his faith, eclipsing Jainism as it did. Rarely also do Buddhists allude to Mahā-Vira as preceding and instructing Gotama, for this would detract from Gotama's supposed intuitional or heaven-given power—the Forerunner or Baptist must not eclipse the *Kurios*. Seldom indeed do Buddhists speak of 24 previous Buddhas, though they are thoroughly recognized in the Mahā-Vānso (i. 1) and elsewhere. The likeness between Mahā-Vira and Gotama is more superficial than real, as Mr. Jacobi shows in the Introduction to his vol. *S. B .E.* xxii.; yet it is not to be wondered at, that half a century ago, when Jaina literature was all but unknown, Colebrooke and other Orientalists wrote that "the Gautama of Jains and Buddhas seem the same persons." Both sects, as Mr. Jacobi says (*S.B.E.*), "give the same titles to their prophets: Jina, Arhat, Mahā-Vira, Tathāgata, Buddha, Sambuddha, Srāman," &c. Both were Kshatriyan ascetics, pious monks or Tirthankaras, and necessarily the names of some of their relations are similar; but Gotama was from early manhood strongly opposed to the rigid and useless asceticism of Mahā-Vira. That hoth were quite historical characters is thoroughly proved (*S.B.E.* xvii.-xix.), as is also the entire distinctness of their faiths (xxi.), which were pretty equally and universally spread throughout India, as seen in Mr. Fergusson's Map, p. 47, *East. Arch*.

* This altars the chronological position of Jainism as seen in our Chart of the Rivers of Life, where it should now be shown as prior even to Vedik Hinduism.

Gotama is seen with the same yellow or golden colour, and is also sometimes called by Mahā-Vira's title *Vardhamāna*, "the Increaser," and has as his emblem the mystic Trident or horizontal ш, or Greek ω, Omega. Greeks would readily obtain this from Buddhists in Baktria, and they placed it over the door of their holy shrine at Delphi as an "Open Sesamé": but under Buddhists it developed into the beautiful *Tri-sūls* of the East as seen in *Rivers of Life*; D'Alviella's *Symbols*, 236, &c.; and Thomas' *Asoka*, 8-11, 15. Gotama, like Mahā-Vira and other heroes, was also called *Simha* the Lion, and Sid-dharta; and as a babe he is shown in the Tibetan text of the *Lallita Vistara* with the signs in his hair of the 7th, 10th, 18th, and 24th Jina-Bodhists: viz., the Srivatsa or double inter-locked 8, ∞—a sort of four-leafed Shamrock; a Svastika, the Nandya-varta and quasi Vardha-māna.

The Bodhas or saints of both faiths are often represented also by their favourite trees, and always by their emblems, which is usually the only way of distinguishing one Jaina saint from another. Thus a bull, horse, serpent, &c., will always be found near the base of Jina statues. In the *Bharahut* skulptures of third century B.C. Gotama appears as the 5th of five separate Bodhi trees.

Great importance is attached to all the great leaders and their prominent followers being descendants of Kāsyapn—a solar title, and one given to Rishabha the first Osirian saint, as we may designate one whose emblem was the Bull or Solar Apis. (*S.B.E.* 45 ii. 138.) So in the case of Mahā-Vira, his ancestor who is said in the *Kalpa Sutra* to have followed "21 Tirthankaras of the royal tribe of Ikshvāku and family of Kāsyapa, and two of the family of Gotama."

According to a sacred legend, Mahā-Vira descended from heaven, and accepted as his mother a humble Brāhmanī, but Sakra or Sakho, "Indra the Almighty" (K. Sutra, p. 35), transferred him to the womb of the Kshatriyan Queen of the famous family of *Vasishta*, wife of Sid-dhārta of the family of Kāsyapa, both of pure Kshatriyan descent—showing that Brāhmans were then thought inferior to this governing warrior class. Evidently the Brahman of those days was merely what

his name originally implied, a man of prayer—the skilled performer of the village rites, and the *Puruhit* or family priest.

Brahman asceticism seems to have grown out of the more primitive Jainism, and only in Aryan times devcloped the Yogi and Sanyāsian monachism which got codified in the *Bhandhāyana*, *Apastamha Sutras*, &c., which Mr Jacobi places as arising with Parsva and Mahā-Vira between the eighth and sixth centuries B.C, cf. *S.B.E.* xxii., xxx., &c. Brahmans themselves admit, as in the *Padma Purāna*, that Jainism was contemporaneous with their Gods; and it is evident that the Aryan lndra developed from the Turano-Jaina Sakra or Sukra, as did others from a like Dravidian source, see Thomas' *E. Asoka*, p. 22, and Dutt's *India*.

ln those days caste had not assumed the hard and fast lines of the later times of the *Manava Sāstra*. Nor even in Buddha's early days was the Brāhman the proud, powerful and tyrannical priest of the Aryan ascendancy. He was apparently only a pious man who mixed with the poor, the sick and sad. Brahmanism as a *Faith* had not emerged, says Mr. Thomas, "from its Hermaik stage or Saivism, as is proved by the combined testimony of the grammarian and numismatist" (*E. Asoka*, p. 58).

Even in the days of Nasik and Kānheri Cave inscriptions (100 B.C. to 100 A.C.), "in the eyes of Brāhmans those who joined the Buddhists were not viewed as heretics, but merely as sectarians" like Gosains or Bairāgis. (Dr. Stevenson in R. As. Bom. of July 1853.) Therefore said the pious Gotama (*Dhammapada*, 389-99): "No one is known as a Brāhman by family or platted hair, but by his truthfulness and righteousness. . . . He only is a Brāhman who, committing no evil or offence, endures reproach, bonds and stripes."

Only on these grounds were Gotama and earlier Bodhas or Buddhas called Brāhmans, for by birth they were Kshatriyas, and in their faith, more or less Jainas, and so also must have been the ancestors of Asoka and the Royal Ikshvākus of the Indus. So slight seemed to Asoka the difference between Jains and Buddhists, that he did not think it neccssary to make a public profession of Buddhism till about his 12th regnal year (247

B.C.); so that nearly if not all his Rock inscriptions are really those of a. Jaina Sovereign. Both religions he considered to be *Jati* or *Yati* ("self-denying"), as they arc still styled on the monolithik temples and sacred caves of Western lndia, in Stevenson's *Kānheri Inscrips*., p. 20. The leaders of both systems claimed nnd were accorded the names and rank of Arhats, Bodhas or Buddhas, and their lofty teaching, as we read it in the *Sacred Books of the East*, shows they were well entitled thereto.

Mahā-Vira was born in the suburbs of Vaisāli, a capital of the confederated Māla Princes, and a city, said Buddhists, of "many seminaries of heresies and dissent." He was by birth, like Buddha and Krishna, a member of a feudal aristocracy. His reputed father was *Ketaka*, the ruler of Vaisāli, and his mother Vaidehī or Sri-bhadrā, whose sister was the queen of Bimbisāra, King of Māgdha, residing at Rajagriha. He was the friend and patron of both the Buddhas, but his son Kellana only favoured Buddhists during the last eight years of Gotama's life, for he was engaged in breaking up the Videha or Vijian Māla Confederacy and in consolidating a Turanian Māg or Māgadhian Empire, for Aryans were then of no account.

At the birth of both Buddhas (Mahā-Vira and Gotama), the heavenly hosts sang and rejoiced. Many wonders were seen in the heavens and the earth. "The Almighty" bestowed on Mahā-Vira a divine robe, perhaps "seamless" like that which it is said Sakra himself wore (*K. Sutra*, p. 33-5), and both teachers went forth on their mission on attaining full manhood, after fulfilling their duties as householders, and after seven to twelve years of meditation or study, Mahā-Vira, at about thirty—the same age as Christ. The Gods then addressed Maha-Vira: "O Lord, Ruler of peoples, promote the world's happiness; become the sanctuary of religion, and in the whole world, to every living creature, become the author of prosperity, felicity and future bliss." P. 85, *ibid*.

He then cast from him all worldly things and affections; divested himself even of garments, and for twelve to thirteen years devoted himself to subduing his whole carnal nature by a severe ascetic life and religious meditation. In his 43rd year

he is said to have attained to "the Perfect Man" or *Kevala*—that is, reached Buddhahood or *Arhatship*—when he went forth to teach and preach, mostly ovcr the same field as Gotama., viz., in the kingdoms of Kāsi and Kosala or Banāras and Oudh. lIe died, aged 72, at Pāva, amidst a blaze of miracles, when on a visit to King Shasti-pāla, mourned throughout Northern and Western India, and especially "by Gotama Indra Bhuti, the chief of his perfectly initiated gānadhara" (disciples), whom we strongly suspect was Sakya Muni. Jainas suspiciously say that Mahā-Vira had only eleven disciples (*S.B.E.* xxii. 1), which is too uncommon and unlucky a number to be true. They were evidently afraid of mentioning Gotama, the rising Messiah—for if a disciple, theu the honoured *Successor*.

Mahā-Vira left millions of convcrts and thousands of apparently well organised schools, institutions and monasteries, superintended by regularly inducted *Sthaviras*—leaders charged with the induction of Srāmans and general supervision of the churches. *S.B.E.* xxii. 287.

The favourite leading doctrines of this great Jaina revival and rcorganization were, that all who followed Mahā-Vira "must live pure in heart and conduct; suppress their passions and desires, and neither destroy nor hurt the life of animal, insect, bird, fish or plants." They were not to resist evil or abuse, but turn their cheek to the smiter, and so try to overcome evil by submission and goodness. Mahā-Vira himself fasted long and often, observing entire silence, with eyes fixed on his nose till he got into an hypnotic state, when Indra or other gods relieved him. Yet he sanctioned no bodily tortures, though he voluntarily submitted to these from others. He called this world "an ocean of misery, impurity and ignorance," and told his disciples to try and lessen this "by being assiduous in every virtue; they were to cherish all rather than themselves, live apart from the world, be continent and, if possible, unencumbered with wives, families or worldly affairs."

Buddha and Buddhists have always resisted or repudiated Jaina Yogism, hypnotic states, and everything occult and supernatural; hut Hindus so much admired the teaching of goodness attributed to "Rishabha, the Founder of Jainism,"

as they called him, that they admitted he was a divine Avatār; see the *Bhagavat Rishabha*, which they acknowledge as a Scripture, setting forth the religion of all good men. Neither Hindus nor Buddhists object to the Mahā-Vira Charita singing the praises and virtues of this great teacher of Buddhism, whose life is quasi-historical.

As Mr. Thomas justly says in his *Jainism, or the Early Faith of Asoka*, p. 5.: "The more simple faith *per se* must be primarily accepted as the predecessor of the more complicated:" and what more simple than Jainism, be it in worship, ritual or. morals? The devotee can dispense with acts of worship at his pleasure, and the layman need only visit the temple at his leisure—daily if possible, walking round the statues of the saints muttering prayers for forgiveness of sins, of thought, word and deed, listening to such readings as may be going on, and distributing a few flowers and trifles.

Not so, however, the Buddhist. He has adopted it highly philosophical and rigid monastic asceticism—far reaching, mentally and bodily—a much higher phase of religion. As many have urged, Buddhism is too pure, good and exacting for the masses, who early corrupted, and often broke away from it, as did most Indian peoples by our eighth century, whereas Jainism still holds its own especially in Western India. Not that it is a poor or shallow faith; nay, it must he classed with the philosophic religions of Confucius and Gotama, who imparted alike to Jainism and Buddhism a pious spirituality, if we may say this of a *faith* without spirits as popularly understood.

Jainism has forestalled Christianity in its solemn *Paryushana* or LENTEN periods of humiliation, prayer and religious readings; in its past and future MESSIANIC stages and hopes; and in its *Padikaman* or doctrines of CONFESSION and priestly absolution or *Ālavan*. But it rejects the relik worship of Christianity and Buddhism, and sees only in its grand, elaborate, and marvellously constructed *Chaityas*, temples of the Holy Spirits of its great and pious dead. In these it claims to have held useful and earnest religious services, very many centuries before Buddhism or Brahmanism had been heard of, and give substantial proofs thereof, which the learned missionary Dr Stevenson

fully admits in his *Kalpa Sutra*, xxiv.-xxvii. It opens its services, rituals and all sacred writings by invoking "OM and EM," the most ancient Supreme *dual in uno*—"the Male and Female Principle of all life"; that is the great Creator in his Androgynous and Elohistic character.

Avoiding as much as possible "the Unknown," Jainism teaches, says Dr. Stevenson, that "the world—consisting of mind or intellect and matter, has existed from all eternity, undergoing an infinite number of revolutions produced by the inherent physical and intellectual powers of nature, without the intervention of any eternal Deity—no such Being distinct from the world having any existence, though certain of the world's elements when properly developed obtain deification." Jainas believe in saints rising from manhood to deity by virtue of purity, meditation and mental powers; that there are heavens and hells for temporary rewards and punishment; that pure and regenerated persons runy attain to God-hood, and that when by great efforts we have freed ourselves from all worIdly desires and passions, we may enter into a state of *Nirvāna*—that is "perfect bliss, perfect knowledge and freedom from all pain and mutation," a state not necessarily dependent on death.

In Jainism there are two classes, clergy and laity, embracing mule and female celibates. The former are called *Sādhus* or Sages, and *Sadhurins*, that is Nuns, being women of mature years. These live apart in Monasteries and Nunneries. The laity are called *Srāvakas* and *Srāvakīs* or "Hearers." All are required to strictly attend to the following Duties and avoid Five great Sins. The DUTIES—Laws or *Dharmas*, are called Eternal—*Mahā-Vrates* or Great Duties, and require the intuitive feeling embraced in the maxim: *laborare est orare.* They are: 1st, Mercy on and towards all that is animate; 2nd, Almsgiving; 3rd, Veneration of living Sages and their temple images; 4th, Confession of sins and faults; and 5th, Observance of religious rites, fasts, and customs.

The FIVE SINS or *Ā-dharmas*, to be avoided are—Killing, Lying, Stealing, Adultery; and Worldly Mindedness. The first *Ādharma* entails upon the Jaina, abstention from outdoor works for nearly three months of every year whell insect life abounds

—often, as we have personally experienced, a great vexation to the engineer, for our best contractors then stop all work, even the firing of briek and lime kilns in the face of the approaching rainy season, not only foregoing their profits but incurring the loss of past labour as well as heavy cash penalties rather than light a fire. Jainas then usually use respirators, drink water only through muslin, and wave fans before sitting or walking, lest they injure worm or insect.

The 5th *Dharma* is equally prejudicial to work, for the true Jaina must ohserve his *Puryushana* or four autumnal months in every twelve of Lenten humiliation, religious readings and meditation, fasting and pilgrimage; but this, fortunately for the engineer, is in the rainy season.

Such was the faith which spread through Northern India, Baktria, and Kāspiana under Kāsyapa of say 900-1020 B.C. and his predecessors. It was continncd and extended by Mahā-Vira and Gotama Buddha in the sixth and fifth cents. B.C., and by their successors in India down to our middle ages. Hwen Tsang of our seventh century found the faith flourishing throughout Baktria and Oxiana. He describes the NAU VIHĀR or "New Monastery" of Balk, which he calls "the mother of cities," as vastly ancient, and one of its "oldest Royal buildings constructed by its first King." He says the Vihār contains "a gigantic water pot of Buddha," which may mean of the Bodha Kāsyapa) and also a TOOTH one inch long and 9-10ths inch broad!—evidently an older than Buddha and belonging to the more ancient lingam or phallic cult of all peoples; for he mentions the worship of another and larger "*Tooth*" at *Kanoj*—the great capital of King Silāditya—"1½ inch long, of yellowish white colour, and emitting a sparkling light"; and another "on the top of the stupa of Simhāla, the glittering rays from which can he seen at a great distance . . . like the shining of a star in space"—three "*Teeth*" in all. *Beal's Life*, 50, 134, and 181.

The Chinese pilgrim expatiates with delight upon the many grand Buddhist structures and establishments of Balk, especially "stupas built," he says, "long ago in the days of Kāsyapa Bodha." The very city, he adds, is still "called *Rājagriha* because of the many sacred traces therein" of the Faith.

"Baktria was long known to China by the divine name of *Fo-ho-lo* (= "Buddha-land"?) for Buddhism reached Balk at an early date . . . and in Buddha's time Baktrian mcrchauts had regular intercourse with India." (Beal).

Sir H. Rawlinson readily identified the *Nau Vihār* somc 30 years ago, in his *Qtly. Rev.* art. of 1866, and his *Central Asia*, p. 246 (Murray, 1875): and in Prof. Haug's essays of forty years ago he drew attention to the notice of Gotama and his faith as recognised in Baktria in the Zoroastrian *Fra Vardin Yasht* of 400 to 600 B.C. (*Trub.*, 3rd ed., 208), adding that "the early existence of Buddhism in Balk is well known." Hwen Tsang says he required protection from the Fire worshippers or Mazdeans of Balk in 630, and he relates in his *Memoires*, as quoted by Mr. Thomas in his *Asoka*, p. 17, that in the days of the *Nau Vihār*, "the holy Gotama, the eldest pupil of the holy *Brāhmana Mahā Vira*, honoured him (Mahā-Vira) with three circumambulations . . . bowing and awaiting before him with folded hands." This rccognizes Gotama as the pupil of Mahā-Vira, and assures us that the Bodhism of Balk was that taught by the Jaina Kāsyapa and his many predeccssors of say 900 to 3000 B.C., for neither Mahā-Vira nor Gotama traveled beyond the central Gangetic kingdoms. The Chinese recognized Baktrian Buddhism as the work of Kasyapa, and Gotama according to Fā-Hian of 400 A.C., was, said Taotists, an Incarnation of their Lord Lāotsi of 604-517 B.C., who was believed to have travcled from India, and who in some doctrines and in his fondness for a hermit's life, showed much of the Jaino-Bnddhist type.

In *Nemi*, the 22nd Bodha, we see more than the dawn of history, and in *Parsva*, the 23rd, we have "an admittedly historical person (*S.B.E.* 45, ii. xxi.) who lived 250 years before Mahā-Vira," or about 950 B.C. His followers are noticed in the days of Mahā-Vira—a century before whose coming the faith had waned and was in a chaotic state. Parsva's two leading disciples, *Kêsi* and *Gautama*, had laboured hard at Srāvasti, about 900 B.C., to establish the churches, and retain the troublesome philosophical and skeptical members; but ritualistic divisions here arose as to the use and disuse of clothes (which the 1st great Jina Bodhist Rishabha foreswore), the nature of

vows, and the vital question of all religions to the present hour, *whether we have souls*, and if so, apart from matter or our bodies? This led to four great schools, each heretical to the other.

1st. The *Kriyā-vādins*—maintaining that there is a soul or *Atman* apart from body.

2nd. The *Ā-kriyā-vādins*, who deuy this

3rd. *Vainayikas*, who claim salvation by *Bhakti*, i.e. *Faith* or "Religion," or "Idolatry," according to some.

4th. *Agnāna-vadins* or Agnostics, who give no opinion on the above or similar matters; claiming insufficiency of knowledge (83), and therefore au inability to assert. When pressed, they said it was enough if we concerncu ourselves about matters of which we have experience, and which are necessary for the regulation of our conduct; and so said Gotama Sakya Muni some four and a half centuries latcr (xxix.).

About 600 B.C. Mahā-Vira and his disciple and friend *Gōsāla*, did their best to re-establish and organize the Faith, taking advantage of all known systems and views (xxx. 11); but many matters could not be settled, and the friends themselves separated on that ever burning one among ecclesiastics, rituals and vestments, which Mahā-Vira decided by casting from him all garments and joining the *Dig-āmbara,* or as then called, *Akêlaka* or "Naked Sect," in which he distinguished himself by many rigid and marvellous austerities.

The great tenderness of Jainism for all that has life, and the trouble and inconvenience thereupon, hus been the undoing of the faith. It ciuld not advance, for none would fight for it. For some 5000 years it has strictly upheld the Tolstoi idea of Christ's texts: "Resist not Evil," "Turn thy check to the smiter," &c. Thus when Jainas had built a beautiful temple at Avanti or Uj-jain, and assembled in thousands to consecrate it to their saint Parsva, a Brahman Saiva pushing his way through the wor-shipers boldly placed a Lingam in the centre of the holy place, and proclaimed it "the Shrine of Mahadeva, the overthrower of Jainas," and the meek crowds quietly dispersed! See Malcolm's Central India, ii. 160.

From the *Kankāli Tila*, or Mound of Mathura we have, say General Cunningham (*Arch. Rep.* 71-2, p. 46;) and Mr.' Thomas (*Asoka*, 80), most complete and satisfactory testimony that the Jaina religion was, long before our era, in as rich and flourishing a condition as that of Buddha. The number and size of its statues and beauty of its skulptures can scarcely be surpassed in the East. Alhiruni wrote in A.C. 1030: "The Jina statues of Boudhas are clearly defined and easily recognized . . . they are figures of young handsome nude men, with a calm countenance, arms extended to the knees, and with a *Srī-vatsa* emblem; whilst the Gotama Buddhas are always seated with hands resting on knees," as in this Bangal form which is essentially different from Jaina ideas. This nudity of their saints points, says Mr Thomas, "to the remote antiquity of the creed," to a time when Adam and Eve were "naked and not ashamed" of the unadorned figure of the Creator.

FIG 2.—THE ORDINARY BUDDHA OF BANGĀL.

In the Kankali skulptures are *Stupas*, showing that Jainas knew and favoured this form of religious structure. Dr. Bühler considers it a funeral monument and a symbol once wor-

shipped by all Indian Sccts, see Mr W. Simpson in *R. As. J.* Ap. 96, p. 363. Its *lingaish* form proclaims the old *Sisna devaism* which Rishis of the Rig Veda condemned as did Hebrew *Nabim*, though these built a model type of Chaitya and Stūpa in their revered "Tomb of Absalom," significantly called the *Manus* or "Hand" and a *Yod*. Brahmans had adopted *Chaityas* and *Yūpas* in the time of the Aryan edition of the Mahā-bhārata—say 400 B.C., for we read in i. 109. 13, that a country "became lovely with hundreds of Chaityas and Sacrificial posts"—evidently the fine pillars and poles which we still see around Buddhist Stupas and temples. Originally then on these posts were tied or crucified the victims offered to Siva or the *Sisna deva*, and to crucify on a pillar, *alias* lingam, was to honour the Creator through his symbol.

Some of the Mathura Images are dated in the first century B.C.; and one is inscribed: "Gift of a statue to Vardha-Māna . . . the Mahā-Rājāti, Shāhi-Vāsu-deva" or Bazo-Deo—names of Mahā-Vira, which are also found on Statues No. 16 and 18 and on coins. On Statue No. 2 is the date 41 A.C., or "Sam. 98 . . . Glory to the Arhat (Bodhi-Sata) Mahā-Vira, the Destroyer of Devas," or of all Saivo-Brahmanik gods.

From the *A'ini-Akbāri* of Abul Fazl (Akbār's historian), it is clear that Asoka supported Jainism in Kashmir when Viceroy of Ujain, about 260 B.C., as had his father Bindusāra, and grandfather Chandragupta throughout the Māgadha Empire. Buddhism was apparently for about a century after Gotama's death thought, by all who did not trouble themselves with details, to be a mere form of Jainisn; and Brahmanism was but an improved phaze of the universal Nature or Hermaik worship which grew out of the Saivism or *Sisna-deva-ism*, condemned in the Rig Veda. All were the recognised faiths. of the wide Māgadha Empire, which under Asoka extended from Gāndhara (the later form of *Kapur-di-giri*) to Napāl and Ahom or Asām, down through the Āndhra States to those of Pāndyas in Central Drāvidia or Drāmilia.

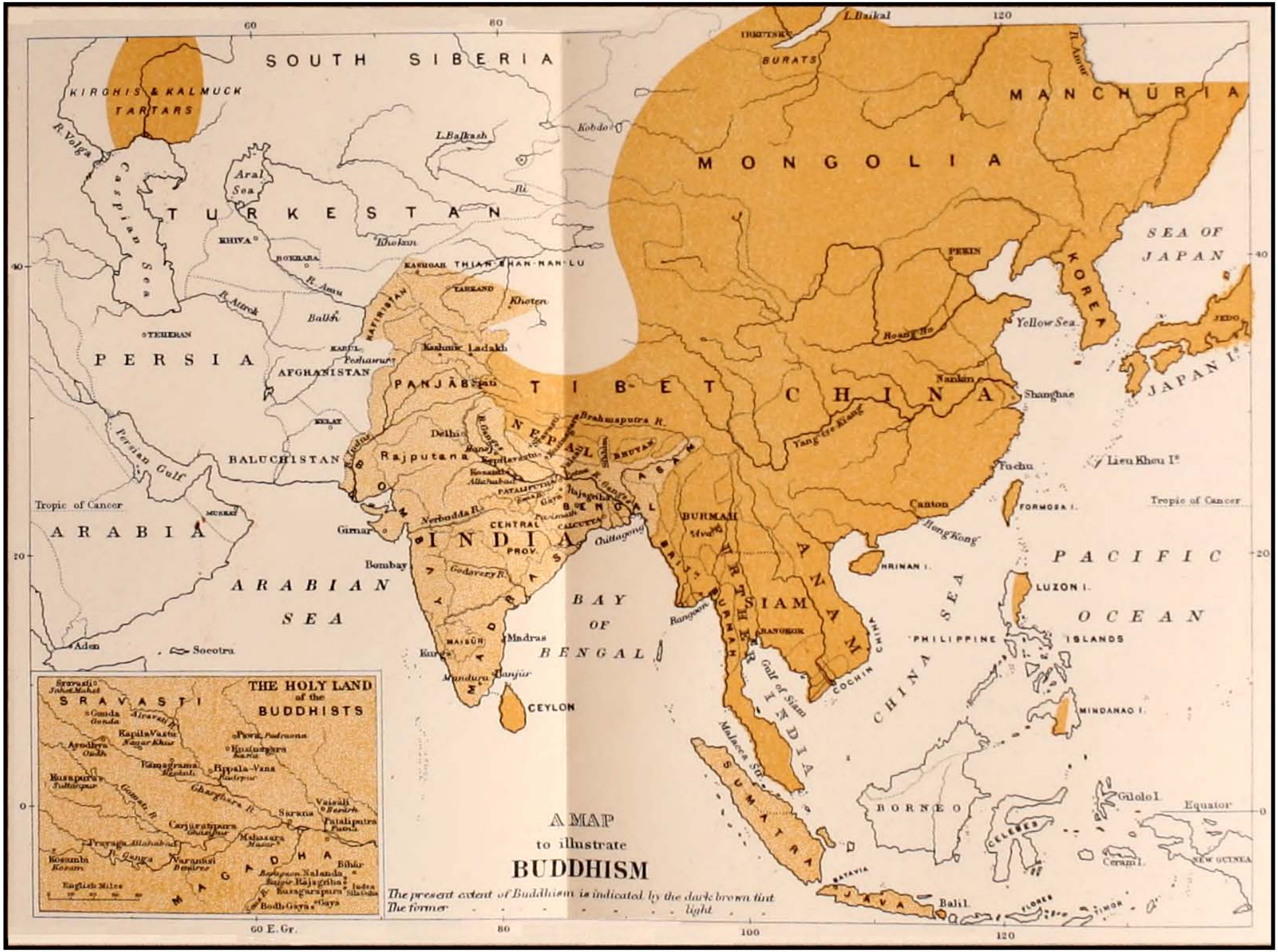
Among and beyond these millions, Asoka laboured assiduously to propagate his mild and kindly Jainism, especially concerning the sacredness of all life, as well as peace, charity, and universal brotherhood. He adopted the highest moral

standpoint; urging men to have "FESTIVALS OF DUTY" rather than of superstition, rites and idle festivities; and personally he set the highest example in the performance of his own duties. He established hospitals or dispensaries along the highways, which he shaded with trees for the weary traveler, the poor and suffering; giving them free housing, medicines, and attendance. He planted groves, dug wells, and inscribed good advice and educative thoughts on religious as well as philosophical matters, on rocks and *Lāts* or *Menhirs*, and along the main public thoroughfares; many of which still stand, survivals of the first attempt of a Government Education Department.

Asoka cared little what men called him: "*Works and Conduct, not Creeds*," was his motto; so we cannot tell when he became a Buddhist. In all his Rock inscriptions he designates himself *by the favourite Jaina title*: *Deva-nam-piya*, "the Beloved of God," which no true follower of Gotama, who spoke not of spirits would have done; but in his twenty-seventh regnal year (247 B.C.) he engraved (*cf.* Intro. chap., xxii) upon the BHABRA LĀT which stood near Bairath, 30 miles north-east of Jaipur on the Delhi road, to the efffect that "Buddhism is henceforth to be considered the Religion of this Empire," and he then calls himself merely *Rāja Piya-dassi*, "the Kindly or Humane one."* This was a title of Gotama, as well as of his preceptor Mahā-Vira, see *Mahā Vanso*, i. 75. Buddhism caused no outward change in the Emperor's conduct; it but deepened and widened his religion, making it more practical, as in the case of Gotama when he left the hermitage of Rājagriha. Asoka's later *Lāt* inscriptions are on the same lines as the early *Rock* ones. Thus he engraved on the Delhi pillar: "In Religion and DUTY (*Dhamma*) lie the chief excellence. . . . Religion consists of good works and avoidance of evil; in mercy, purity and chastity; these are to me the anointment of consecration."

This then was the theory and practice of the great Jaino-Buddhist Religion which flourished in India many centuries *before and after* the teaching of Gotama Sakya Muni; but we cannot yet locate its exact birth or cradle land. It was certainly long prior to Parsva and Mahā-Vira, and the days of

* Later translations do not quite support the local Pandits. Prof. Wilson here reads: I (the Emperor) proclaim and desire that (the Buddhist Law and Scriptures) be reagard as the Law . . ., &c.: see Thomas' *Asoka*, p. 53. [note added in errata]



THE HOLY LAND of the BUDDHISTS

SRAVASTI

A MAP to illustrate BUDDHISM

The present extent of Buddhism is indicated by the dark brown tint
The former - - - - - - - - - light - - -

Stanford's Geog. Estab.t *Charing Cross.*

London. Published by the Society for promoting Christian Knowledge.

kingdoms like those of Kosala or Oudh, and of Māgs or Mālas on the middle Ganges, or of Mădrăs and Takshas in the upper Panjāb. These races apparently brought it with them; or more probably developed it, when they debouched on the fertile plains of Bhārata Varsha or Kolarian India by the passes of the Indus, Sutlej, Sarasvati and Māl-indi or "river of Mālas."*

Whilst India was certainly the fruitful centre of religion from the 7th century B.C., yet Trans-Himālaya, Oxiana, Baktria and Kāspiāna seem to have still earlier developed similar religious views and practices; and Indian Jains and Buddhists claim, and almost historically show, that above a score of their saintly leaders perambulated the Eastern World long prior to the 7th century B.C. We may reasonably believe that Jaino-Buddhism was very anciently preached by them from China to the Kaspian—around the head of which we very early find a Buddhist colony or centre, as shown by Prof. Rhys Davids in his *Buddhism*, see this map which the *Society for P. C. Knowledge* has kindly supplied to us. The actual birth-place of the faith as a Jaina or ascetical Bodhism, is however, puzzling, though we incline to think it existed in Oxiana and north of the Himālayas 2000 years beore Mahā-Vira.

The western trend of Jaino-Bnddhism is not at all obscure. Between the Kaspian and Euxine—Northern Kākäsia—in the great triangle stretching down to the deltas of the Rhea and Tanais (Don and Volga), lived the *Dāgs*, *Dāks* or *Dācœ*, in a state known to Irāns or Arians as *Dāgh-istān*. From here went many colonies, such as were known to Greeks as Getæ, Dacæ, &c., to the rich plains of the Istar (Danube), until all the northern basin was known, in historic times, as Dacia with a fringe of Getæ along the west coast of the Euxine. From these, thought Strabo, sprang Mæsæ and and Thrakians, and all three were absorbed or driven southwards as the Dacæ increased and expanded—a process Rome did her best to stop during the 1st century B.C. With great difficulty a Roman army pcnetrated to the Danube in 75 B.C.; but, it had to retire, though announcing the annexation of Mæsia, which the Dacians

* See our annexed map of "Ancient India" and the sources of these rivers near the sacred MANA SARVAR lakes.

forthwith devastated, and in 81 A.C. dictated a peace with tribute which the Emperor Titus was glad to accept. Again in 103 A.C. the legions tried to establish a frontier on the Danube, but peace was impossible. Even the Emperor M. Aurelius, in 175-180, was glad to accept from the valiant Dāghs, what he called *Dacia Aureliana* in Dardania—the hilly tracts east of the present Sophia.

In these moves we see how Baktrian faiths passed West, and how, in the 7th and 6th ccnturies B.C. or earlier, XALMOXIS and PYTHAGORAS were preaching and teaching like the *Butha-Gurus* of Jains and Buddhists; and why Josephus said the priests of Getæ "resembled those Dacæ who arc called Polistai," the Ktistai or Ctistæ of Strabo, *Ed. Bo*. i. 453-4, *Ants*. xviii. i. 5. Scaliger, in his note on this passage, calls the ΠΟΛΙΣΤΑΙ, *Puthagoric Dacœ*, that is, they were *Pudists* or *Budists* (this Λ is clearly Δ as Col. Conder suggests), and apparently so even in the 8th or 9th centuries B.C., and how much earlier we know not.

According to Scaliger "*these Dacœ lived alone like Monks*, in tents and caves," and Strabo says "they were a Thrakian sect who lived without wives. . . . Their brethren, the Mæsi, religiously abstained from eating anything that had life . . . living in a quiet way on fruit and vegetables, honey, milk and cheese . . . wherefore considered a religious people, and named *Kapnobate*"—meek or lowly ones? Homer, of the 7th century B.C. or earlier, called them "most just men . . . livers on milk . . . devoid of desire for riches and perigrinators of the country," *i.e.*, peripatetic philosophers or preachers like all Buddhas. They were in fact, as Josephus shows, like to his Essenik brethren on the Jordan, whom he and numerous pious Pharisīs joined during their early novitiate, just as Burmese gentlemen commonly enter for a time upon the yellow robe discipline of the Monasteries. John the Baptist, Jesus and their disciples arc common examples of Essenik life in Asia. Josephus says the Essenik brethren, "like the ancient Dacæ," neither married, drank wine, nor kept servants, living apart and ministering to the wants of caeh other with all things in common. "They offer," he continues, "no sacrificcs, and

teach the immortality of the soul," as do Jains but not Buddhists.

"They sought only the rewards of righteousness, and performed divers lustrations for purity. . . . They exceeded all men in virtue, engaged only in husbandry, and entered upon their novitiate with the symbolic gifts of an axe, a white robe and apron. Full membership was not obtained for at least two years"—a practice also of Jaino-Buddhists. The neophyte joined in the lustral rites, though not in the meals of the full brothers, and after two years could, if he pleased, take the vows of the brotherhood. These required him "to observe piety, justice, obedience, purity and secrecy, especially in regard to their sacred books and the names of the angels"—rules which still obtain a.mong Druses, Syrian sects, and many other peoples.

In the 1st and 2nd centuries B.C., Essenes are classed as the third great Jewish sect—viz., Sadukīs, Pharīsī (a form of Parsīs), and Essenes, and Josephus mentions them as prominent B.C. 166, 110 and 106; *Ants*. xiii. v. 8, xi. 5, and *Wars*, i. iii. 5, ii. 8. 4. They were known as Ḥasidim, חסידים, "the Pure or Saintly ones"—perhaps from **אסא** "to heal," for they correspond with the Christian *Therapeutai* into which many, it is .thought, merged. They laid no stress on any particular faith or doctrine, but on an ideal calm purity of life—a true Jaino-Buddhism, that is, says Josephus, on "the ascetic virtues of Putha-goreans and Stoics, with a spiritual knowledge of Sacred Law." Greeks indeed called Essenes, Putha-gorians, and Herod, who died 4 B.C., "held them in high honour and let them off the oath of allegiance," *Ants*. xv. 10. 4. The historian mentions one "Judas, a leading Essene of 110 B.C.,who lived in ordinary society," and another *Menaheme* or Manæn, a well-known colleague of the wise Hillel and a friend of Herod, and Vice-President of the Sanhedrim. The importance of the sect is also seen in their name being givcn to one of the gates of Jerusalem, and Josephus says that in his Esssenik days there were 4000 Essene celibates living among the desolate places around the Dead Sea—all men who honoured their divine Ideal by living in holes like foxes, and "knowing not where to lay their

heads." Not without, reason did De Quincy say: "They were the first Christians."

Dr Hausrath, in his vols. on *New Testament Times*, calls Essenes "first cousins to Orpheans," who were poetical pietists springing from the same eastern wave which, a century later, gave birth to the more severe but logical teaching of another Western Buddha—Protagoras or Pruta-guru. About 450 B.C. he preached almost in the words of Gotama, and about the same year: "Respecting the Gods, I am unable to say whether or not they exist. . . . Man must be to us the real measure of all things," see his views in art. *Short Texts*.

From the earliest times Christian writers down to Bishop Lightfoot have agreed in attributing Essenism to "Eastern Religions" passing through a wide tract of Zoroastrianism, especially in days when Parthians were ruling millions of Buddhists on the Indus and Narbada, as well as in Western Asia. Dean Mansel in his *Gnostic Heresies* wrote: "Essenism is due to Buddhist missionmies who visited Egypt within two generations of the time of Alexander the Great"; that is about 260 B.C., when, says Bishop Lightfoot (*Collos*), "Hermippus of Smyrna gave to all *Greek-speaking peoples* the most detailed account of Zoroastrianism. . . . Its tenets had moulded the speculations of the various Gnostic Sects. . . . The Magian system (Mazdeism) then took root in Asia Minor, . . . and then, if not earlier, its demonology stamped itself deeply on the Apocryphal (nay *all*) literature of Jews. Palestine was surrounded (and permeated) by Persian influences, . . . and Mazdeism supplied just those elements which distinguish the tenets and practices of Essenes from the normal type of Judaism—as Dualism, Sun adoration, invocation of spirits and angels, magical rites, and intense striving after purity." We may not, however, acquit Jews of any of these practices but this last high moral phase, which is the peculiar aspiration of Jaino-Buddhists.

It was during or after the time, of Puthagoras that we first hear of Thrakia, and then too "the Dacæ Or Dāgē" are called "an Asiatik Skuthian people who were driving the Getæ south from the mouths of the Danube." Strabo rightly thinks (i. 468)

they were an early Dacian colony; and the Mæsians were probably a still earlier. The historian says the Dacæ were the Asiatik *Skuthian Dacœ* (p. 467); on which, notes Mr Gassellin, "they were the *Dāgs of Daghistān*" in north-east Kākäsia. Notice also that Herodotos calls the people on the Don and Volga "*Budini who are Skuthi*"; that is Skuthian Buddhists, Bodhists or Jainas of the Kāsyapa type.

Of course these Asiatik colonies had been for ages in full *rapport* with all Baktrian and Eastern Faiths, as well as those of Kapadokia and Mesopatamia, and we are not surprised to find in the scant history we necessarily have from the black forests of the Danube, that they had Buddhas or "Divine Hermit priests" like *Gebeleizis* and *Zalmoxis*, whom they deified as "Messengers from Heaven"—sort of Gabriels, Saviours, and "teachers sent from God," as others describe their prophets.

Greeks thought Zalmoxis had been a slave or pupil of their *Putha-guru*, and if so, living in the sixth century B.C., before Gotama Buddha could be here heard of. More likely Puthagoras learned much of his Buddhism from Zalmoxis, whose life and doctrines would have a great attraction for the Greek philosopher, after his travels in Egypt and the East. Report saith they traveled in Egypt and the East together, and then settled down to teach throughout Thrakia. We may he sure that the Greek was thoroughly imbued with the *Mystikos Logos* of the schools of his great-grandfather Hippasos, and for which he suffered banishment about 600 B.C.

Zalmoxis, on his return to Thrakia, lived for three years like a Buddha in a cave or forest retreat, and then went about teaching—honoured as a "high priest and king." "Of his death no man knoweth" or believes, and all Thrakians thought he would come again in glory for the salvation of his people. Thrakians said he appeared to them four years after he disappeared; which Herodotos suggests was merely into a subterranean cavern; adding, "but I neither believe nor entirely disbelieve" in this, or whether "he was a man or a god" (iv. 93-96), for all Danubian peoples believed he was a sort of Gabriel or "Messenger from Heaven."

He taught more than the Jaina doctrine of the immortality

of the soul, believing like Christ, that our bodies would also be resurrected, and this got such a thorough hold on Thrakians that they believed they never really died, but merely passed on to a more blessed land. They communicated their wishes. quinquennially to Zalmoxis by throwing or waving about a man towards the heavens till he was dead.

Marvellous legends are told concerning Zalmoxis and Puthagoras, just as in the case of Buddha and Christ. The good and clever Greek was "the Son of the Highest" (Apollo), and his face often shone like that of Moses; he could pass through walls, and be in two places at once. He taught the Indian doctrines of metempsychosis and transmigration; believed in many "Mysteries" of Orpheans, in a divine Logos or Word, and considered no animal should be injured—all having souls like men. He was, says Grote, "a thoroughly good man, and revealer of a good life well calculated to raise mankind to a higher level" —yet he was by no means the first Buddha even in the West.

Nor was Christianity first taught by Christ, unless we mean by it the vicarious sacrifice of a God. The Rev. Dr. Ginsburg places this beyond doubt in the following passage from his booklet on the Essenes:—

"Essenism urged on its disciples to seek first the kingdom of God and his righteousness: so Christ (Matt. vi. 33; Luke xii. 31). The Essenes forbade the laying up of treasmes upon earth: so Christ (Matt. vi. 19-21). The Essenes demanded of those who wished to join them to sell all their possessions and to divide it among the poor brethren: so Christ (Matt. xix. 21; Luke xii. 33). The Essenes had all things in common, and appointed one of the brethren as steward to manage the common bag: so the primitive Christians (Acts ii. 44, 45; iv. 32-34; John xii. 6; xiii. 29). Essenism put all its members on the same level, forbidding the exercise of authority of one over the other, and enjoining mutual service: so Christ (Matt. xx. 25-28; Mark ix. 35-37; x. 42-45). Essenism commanded its disciples to call no man master upon the earth: so Christ (Matt. xxiii. 8-10). Essenism laid the greatest stress on being meek and lowly in spirit: so Christ (Matt. v. 5; xi. 29). Christ commended the poor in spirit, those who hunger and thirst after righteousness, the merciful, the pure in heart, and the peacemakers: so the Essenes. Christ combined the healing of the body with that of the soul; so the Essenes. Like the Essenes Christ declared that the power to cast out evil spirits, to per-

form miraculous cures, etc., should he possessed by his disciples as signs of their belief (Mark xvi. 17; comp. also Matt. x. 8; Luke ix. 1, 2 ; x. 9). Like the Essenes, Christ commanded his disciples not to swear at all, but to say yea, yea, and nay, nay. The manner in which Christ directed his disciples lo go on their jonrney (Matt. x. 9, 10) is the same which the Essenes adopted when they started on a mission of mercy. The Essenes, though repudiating offensive war, yet took weapons with them when they went on a perilous journey: Christ enjoined his disciples to do the same thing (Luke xxii. 36). Christ commended that elevated spiritual life which enables a man to abstain from marriage for the kingdom of heaven's sake, and which cannot be attained by all men save those to whom it is given (Matt. xix. 10-12; eomp. also 1 Cor. viii.); so the Essenes, who, as a body, in waiting for the kingdom of heaven, abstained from connubial intercourse. The Essenes did not offer animal sacrifices, but strove to present their bodies a living sacrifice, holy and acceptable uuto God, which they regarded as a reasonable service; the Apostle Paul exhorts the Romans to do the same (Rom. xii, 1). It was the great aim of the Esscncs to live such a life of purity and holiness, as to be the temples of the Holy Spirit, and to be able to prophesy; the Apostle Paul urges the Corinthians to covet to prophesy (1 Cor. xiv. 1, 39). When Christ pronounced John to be *Elias* (Matt.. xi. 14), he declared that the Baptist had already attained to that spirit and power which the Essenes strove to obtain in their highest stage of purity."

Philo thought the Essenes were established by Moses, and Josephus says, "ever since the ancient time of the fathers" (*Ants.* xviii. 1,2,5), whilst Pliny sees them "through thousands of ages" (*Nat. Hist*., v. xvii.). Much of Philo comes to us through "the history *maker*" Eusebius, who himself grants that much of "the ancient writings of the early Christian Therapeutæ are in the Gospels and Epistles"; and that before our era pious men used "to meet together on the Sabbath (not Sunday) and pray and read from ancient hooks." Philo shows that Essenes had less sympathy with Greek than with Oriental ideas and philosophy. He says, like our evangelicals . . . "they rejected logic as unnecessary to the acquisition of virtue; and speculation on Nature as too lofty for the human intellect." Mr. Kirkup in his paper in the *Enc. Brit.* says: "In many respects Essenes reached the highest moral elevation attained by the ancient world (of *the West*). They were just, humane,

benevolent and spiritually minded. The sick and aged were objects of special and affectionate regard"; they believed in the brotherhood of man, and would hurt no one voluntarily or even by command. They hated injustice, actively assisted all those who were wronged, and taught obedience to rulers and their seniors—all pure Jaino-Buddhism. But they believed in the traditions of their fathers, and "punished blasphemy against their lawgiver with death"!

Even allowing for this last hereditary sin, Mr. Kirkup says, Essenes could not have arrived at these abnormal and peculiar views of virlue and conduct in perfect isolatiou from antecedent and contemporary speculation. He might have added, nor could Christians, for all is growth and evolution. Even in studying the Sacred books of Tibet, the learned Orientalist, Mr. H. Princep, wrote in 1850-2: "Seeing what these sacred books of Buddhists taught several centuries B.C., and what its missionaries have ever since preached, the rapid spread of Christianity in our first and second centuries is not surprising," p. 172. Vainly do we try, as the good Hebrew said, to hide "the rock from whence we are hewn," and proclaim that we are a chosen or "peculiar" people, and all others common and unclean or "Barbarians," as said Greeks and Chinese.

Patriotic and especially pious ancient peoples, usually maintained a contemptuous silence regarding the good and great men and faiths around them, fearing lest the contrary showed a distrust in their own Beliefs; and the first public mention of Buddha by a Christian Father seems to be about 190 A.C., when Clement of Alexandria. told his followers that "One Terebinthus has come from India and set up for a Boutta." This shows, however, that all knew Buddha, and required no explanation as to the offices and duties of a Buddha. Especially should Clement have known, for he and his friend Pantainos, whom some call his preceptor, were in hiding in Palestine during the persecution of Severus, cir. 202 A.C.; while Pantainos had been in India, or at least far easterly, and had found there, says Jerome, a Hebrew copy of the Gospel of Matthew, which history disowns.

None of the Gospels are quoted, or, so far as history shows,

were known till 170-175 A.C.;* so that there was ample time between 500 B.C. and 170 A.C. for Buddhism to influence Christianity—all that we contend for. The moral teachings of both faiths are vastly older and common to all religions, and probably sprang up independently in the minds of wise and pious thinkers. We only contend that the widespread Eastern faith had ample time and opportunity to imprint its practices, texts, legends, and doctrines on all historic Asia, and undoubtedly did so, just as Jaina Bodhism had started and influenced alike Brahmanism and Buddhism. Vainly, however, do we search for an historical basis for Jaina Bodhism. It and twenty or twenty-one of its saints are lost in the mazes of antiquity, springing probably only from the human heart and the miseries of life—the usual source of asceticism.

How many waves of Buddhism surged backwards and forwards between Oxiana and Central Asia toward India on the south-east, and to Khorasan and South Kaspiana States, we can only guess; but one great wave clearly commenced some 1000 years B.C., and though ever and again receding, or absorbed for a time in strangc currents, it maintained itself among the fastnesses of the Koh-i-stān, North Kaspiana, Hindu-Kush and Himālayas. It everywhere left its mark, and finally rested, during, if not before the fifth century B.C., over all the mountains and valleys from lower Kashmir into Western Persia and Baktria. From Tāranāthas *History of Buddhism* and Spiegel's *Five Gāthas*, we gather that Buddhist or Bodhist missions existed in Persia, 450 B.C., during the reign of Artaxerxes Longamanus, and some were there and then specially located and favoured by him. Jews were located throughout these countries (Huc's *Christ.* i. 1), and were striving to re-establish themselves and a sacred literature in Judea, while Greeks were listening to Sophokles, Sokrates, and Anaxāgoras—then ventilating not a little Buddhistic or Jaina-Bodhist teaching.

The Jews on the *Hēr-i-rud* (Herat) and in Baktria, claim to have been established there during the tumults bewailed by Jeremiah about 630 B.C., for Herat was the *Hara* of the Old Testament and well known to their "Saviour Cyrus." To it

* This is elaborately proved in the three vols of *Sup. Religion.*

the King of Assyria drove two and a half Hebrew tribes previous to the destruction of their first temple. There are records of fights between Jews and Mazdeans in Herat regarding putting out lights, showing the early domination of the latter, who had there no rival save that of the meek hut earnest adherents of Jaino-Bodhism.

Aristoxenos, of the Alexandrian era, says: "An Indian Magus, sorcerer or 'Great One' visited Sokrates, and many philosophers were then preaching abstinence from all wine and animal food, as well as promulgating strange theories of metempsychosis." And we have seen that an Indian monk, Kalanus (evidently Kālināth or inhahitant of Kālian, near Bombay), had about this time sealed his doctrine and sincerity by immolating himself at Persepolis. All such matters would be well known and scattered further a-field by Alexander and his *savans*, when in the beginning of the next century they were traversing the whole Persian empire, and gleaning all they could of India—her histories, religions, and rites. Baktria had then fully embraced the Neo-Buddhism of Gotama, and long before our era this had permeated uearly all Asia and become virtually the State religion of vast empires in China and India. It was in the mouth, if not in the heart of all monarchs, princelets, priests, and the learned from the Pacific to the Mediterranean.

We are apt to forget that intercourse throughout Asia was as free and complete 1000 years B.C. as it is to-day, except in the case of British India, with its great metalled highways, rail-roads and telegraphs. Elsewhere, throughout the East, caravan-saries and tracks, called roads, existed then as now; but the roughness of the latter impeded not the interchange of thought, which passed then even more easily than now from tribe to tribe; for bounds were less defined and wild hordes moved more freely then; while a belief in the divinity or holiness of the pious pilgrim-teacher or hermit was more universal; hence he was less molested and more respected, and his opinions more freely disseminated than in these sceptical days,

The *Savans* of Alexander found Jaino-Buddhism strongly in the ascendant throughout Baktria, Oxiana, and all the Passes

to and from Afghānistān and India. Restless Srāmans—monks and peripatetic Bikshus, and mendicants, had then been wandering for ages over half of Asia, and appear to have had regular proselytizing agencies in all lone mountain passes and river gorges where travelers and armies had to pass. This seemed to these diligent and earnest ascetics the fittest places wherein "to compass their proselytes," and so to most widely disseminate their faith among the most cruel, hard, and wildest classes of the nations. Fearlessly did the Sramans urge on kings and peasants, robbers and murderers, that the world was but a passing show in which they should labour to assuage the miseries of their fellows; that those who professed Faiths should ponder less upon their Gods and more upon a Gospel of Duty, unselfishness and sympathy for their fellows; and though most listeners smiled and passed on, yet this Gospel would seem to have often commended itself to the sensible and good, lightened the burdens of the weary, and evcn welled up in quiet moments in the breasts of the arrogant, cruel, and wicked. Anyhow it was the only weapon of the Buddhist.

In those days no important phase of thought, especially in regard to religion, its inspired leaders and their miracles, was long hidden. Even fables and folk-lore, as well as sandal-wood, "apes, ivory and peacocks;" were as well known in Jerusalem as India. "That a channel of communication was open between India, Syria, and Palestine in the time of Solomon, is established," says Prof. Max Müller, "beyond doubt by certain Sanskrit words which occur in the Bible as names of articles of export from Ophir, which taken together could not have been exported from any country but India."*

The Professor says there is no reason to suppose, even at the time when the *Book of Kings* is believed to have been written, that the commercial intcrcourse between India, the Persian Gulf, the Red Sea and the Mediterranean was ever

* Dr. Burnell claims a Tamil source for Solomon's *tuki*, or peacocks, the Tamil for which is *tugai*, and it is most probable that the Arabian Sabean traders got these birds, apes and sandal-wood from the Indian Travankor traders, where these are indigenous. Indeed sandal-wood grew only there, and coasting tribes would transport it to the Abirs at the mouths of the Indus, which might leads Hebrews to say it came from Ophir or Abirea.

completely interrupted. He sees traces of the far East in the treasures dug up from the depths of ancient Troy, just as we have found gold coins, etc., of Thrakian, Persian, Parthian, Greek and Skythian, at Banāras—part of that great "drain of 550 millions of sesterces," which Pliny tells us Indians took *annually* from the West (vi. 26).

We now know that the literatnre of Buddhism has been the source of much of our oldest folk-lore, legends and parables—a Sanskrit fable appearing, says Max Müller, in one of the comedies of Strattis of about 400 B.C., and "the judgment of Solo-mon" (in regard to dividing a living child in two) appearing in a much more human form in the Tibetan Buddhist *Tripitaka*.

If fables and legends even from Tibet so traveled, how much more would the great sayings and doings of a mighty prophet—one who swayed and guided the most earnest thoughts of many millions—be wafted into lands eagerly listening to every breath or sound on these subjects? And that they were earnest in their search, we sce from divers ancient sources.

Until lately direct evideuce of the path of Buddhism westward has been scanty, but continually increasing; and European scholars, though hitherto reticent, have more nncl more recognised the faith in many distinctive features of the Putha-gorian, Essenik, and Alexandrian schools, which especially rose in favor when the knowledge of Eastern thought brought back by the *savans* and armies of Alexander the Great began to permeate the West. All these were growths. Out of a wide-spread heterogeneous archaic Buddhism arose an ethical wave of neo-Buddhism which impelled Gotama Buddha to resist the tyranny of the old faiths as well as the cold Agnostic philosophies of the Sankya schools of Kapila Vastu. In the West Buddhism would find many a. fitting nidus, and it undoubtedly enormously facilitated the advance of all the ethical teaching ignorantly or too hastily ascribed to the "Great Galilean."

The Western world was, some three centuries B.C.; tiring of the dry Vedānta-like metaphysics such as Buddha had contended against, and some Kabala-like doctrines which Putha-goras and his sucecssors had labored to instil. These continued to grow, evolving later into the ethical and Theistic theories of the Stoics.

But the learning and philosophies, however religious, from Putha-goras and Xenophanes of 530, through the times of Protagoras, the "first Sophist," and Anaxagoras, to Pyrrho and Zenōn of 250 B.C., seemed a forced culture too high and advanced for the masses. They could but gaze in bewilderment at the teaching in Stoas and Groves, and wonder what it all meant and what they were expected to do, for this is the first and a crucial question with the busy work-a-day world.

The people were still in the spiritualistic stage by nature and inclination. They required miracles and demanded these as the sign and seal of the divine right of all who taught religion. Mere laborers for "the meat which perishes," they firmly believed in spirits or gods in and around them, could see no religion apart from divine inspiration—that greatest of all miracles—or that Divine intuition, *Sam-bodhi*, which Buddba had to confront even in the colleges which he had established at Nālanda.

Easterns and their faiths were not without effect on the Greeks of Alexander's expeditions. Pyrrho, a thoughtful artist, was one of the band of *Savans* of 330 to 320 B.C. who diligently studied Magian, Zoroastrian, and Indian religions, and seems to have embraced Jaino-Buddhism, admiring more especially its contented, imperturbable equanimity and humble Agnostic attitude in regard to the unknown and unprovable. On his return he became a teacher on the lines of Gorgias the Sicilian (evidently a follower of Puthagoras and Protagoras), who wrote precisely as Gotama had taught, that "man neither knows, nor has faculties or means of knowing the true and ultimate nature of things; and must put aside his *a priori* premises"—the ontological and teleological causes of being. Out of such teaching arose in time the schools of Eleatiks, Sophists and Skeptiks who in this respect aroused the sleepy West.

Only cultured Stoics could appreciate the higher Buddhism, and those, says Bishop Lightfoot, "essentially followed Buddha, first, as to a common belief in the supreme good derived by the practice of virtue; secondly, in self-reliance and the assertion of conscience; and thirdly, in the reality of the intuitional apprehension of truth." Stoicism, he continues, "was, in fact, the earliest offspring of the union between the religious conscious-

ness of the East and the intellectual culture of the West . . . (for) *Zeno, the Phenician, was a child of the East*, and only when his stoicism had Eastern affinities did it differ seriously from the schools of Greek philosophy. To these affinities may be attributed the intense moral earnestness which was its characteristic" (*Epist. Phil.*, xi. 273). What truer Buddhism could there be than such as this, which then echoed and re-echoed from Grove to Stoa?—"Submit, my hrothers, without grumbling to the unavoidable necessity by which all things are governed. Free thyself from all passions and be unmoved in joy as in sorrow." Compare also our canonical *Ecclesiastes* which was written about 200 B.C., and is full of Buddhistical stoicism.

In and before 500 B.C., China received from Babylon much of its mythology and legendary history, and about 425 B.C., as General Cunningham's archæological researches show, India had cognizance of most European styles of architecture, and most of the arts and learning of the Greeks. Ezra and Nehemiah had come up from the temples of Babylon about 400 B.C. well acquainted with all that was going on in the East, and had, according to Hebrew tradition, begun editing the Old Testament. Sokrates had, a generation back, consorted with an Eastern monk and many Magi. In 377 the second great Buddhist Council had been held at Vaisāli, urging missionary efforts; and the Buddhistic "Jaina Sutras" and Indian epics were probably well known.

From 400 downwards we have much Buddhistic teaching in Plato, Epikuros, Pyrrho, Aristotle, and others, and we hear the latter speak of the Buddhistic "Kalani" in connection with supposed Jews; and when, in 330, Alexander the Great and his 3000 *savans* were on their way through Baktria to India, Jaina-Bodhism was more or less professed from the Oxus and Herirud to furthest India. By 315 B.C. the energetic Chandra Gupta, Emperor of Northern India, and virtually a Jaina, had married a daughter of Seleukos; and by 300, Greeks no longer had any states in India but had spread widely east and west. Megasthenes, the Greek ambassador, and his staff were still with the Emperor on the Ganges, compiling histories of India, its kings, peoples, religions, rites and customs; and another Indian

Srāman or, more probably, Hindu Sanyāsi, the Kālanos before mentioned, had shown the West how indifferent the pious should be to this world, its joys or pains, by mounting a burning pyre, in sight of the multitudes of Persepolis.

We have evidence, says Professor Beal, that about this time Greek plays passed into India direct from Alexandria to Baroch or Baroda, and northwards to Ujain, the viceroyalty of the Jaina Asoka,* though they might more easily have passed from Baktria, then an independent Græko-Bodhist kingdom. Jews had, about 330, compiled their Chronicles, and Berosos his histories of nations, their genesis and faiths, and Greeks were then translating the Āvastā Zand from the Pahlvi, and Greek Jews were arranging their Pentateuch. The age was alive everywhere with busy thinkers and writers, whom the Greeks and *savans* of the scattered armies of Alexander had stirred into life and formed into literary centres from the Ganges to the Oxus and Nile, and throughout Mesopotamia even into the desert capital of Zenobia, then a link between East and West.

Darmestetter says that "the plays of Æschylos and Sophokles were read at the Parthian Court, and the relationship between Parthia and Western Asia was very close,"—how much closer with Buddhistic Baktria and India, where Parthia acquired a vast kingdom, extending from the Indus to the Narmūnda? Its rulers—*Kshatriyas* or *Satrapes*—have left us their names on the rocks of the beautiful monolithik caves of Nāsik and Kānheri. See Stevenson's papers and our *Chron. Tables*.

Buddhism indirectly attracted the attention of Jews through the Eastern Parthians, for Josephus states† that the Parthian prince, Pacorus (well acquainted with Buddhism), ruled over Syria *from Jerusalem as a capital*, and he quotes

* Uj-Jain or *Jina-Ur* = Jain town, was a capital of Māl-wa or Māla-land, and Mālas, says Cunningham (*Anc. Geog.*, 490), were the great Bodhists of Kosala, *i.e.* the Kāsyapa Jains.

† *Con. Apion*, i. 22; and cf. Hardy's *Man. of Bud.*, 135-3—quoting Csama de Korasi's paper in "Bengal Asiatic" of Aug. 1883; *Anct. Skt. Lit.* 408; *Life of Bud.* 403; and *Bud. in China*, by Professor Beal, 65, 260. Most of the facts are compressed into our Chronological Tables.

Aristotle as saying (about 330 B.C. ?) that "the Jews of Cœle-Syria were Indian philosophers, called in the East *Cālami*" (Kalāni?) and Ikshvāku or "sugar-cane people," and only Jews because they lived in Judea. These "Jews" (evidently Essenes) said Aristotle, *derived from Indian philosophers wonderful fortitude in life, diet and continence.* They were, in fact, Jaina Bodhists, whom the great Greek confounded with Syrians. * Now the "sugar-cane people" of India were the *Ikshvākas* (in Pāli Okkākis)—a name of Buddha's family, who had an ancient settlement near the mouth of the Indus at *Kāla mina*, the black-land (?)—Aristotle's Calami and our Pātala or Haidarābād—a place holy in Christian tradition as being the city where St. Thomas probably died, and where therefore he and his would readily outnin all the Buddhist doctrines then long current among Syrian and Judean Essenes.

Such foundations, and on widespread growths, would necessarily influence the rising Christian literature; and there was ample time for them to do so, even if our Gospels were fixed and recognised in the first half of the 2nd century; how much more so, if, as the learned author of *Supernatural Religion* shows, *they were not known to the Churches or leaders till about* 175 A.C.

Kālamina was well known as the early pre-Indian home of the Ikshvāku line of kings, and from hence they moved upwards to Uj-jain and Oudh, where they rose to become the royal line of Ayodhya,† and this accounts for the many non-Aryan peculiarities in the form and dress of Buddha, as seen in his images—a fact which has long made scholars suspect his Turanian origin. Well may a reverend Professor say: We

* This is not strange, for Jews appeared to try and identify themselves with many stocks, and Josephus quotes occasions when they are called Parthians and Lacedemonians. They were then as now great traders, travelers, and captives or slaves even to Greeks.—Joel ix. 6; *Ants.* xii. 4, 10.

† Asoka claimed to spring from the first Okkāka king—Hardy, p. 133. His grandfather Chandra—*the Gupta* of the South Indus dynasty—here first raised the rebel banner, which he bore to the walls of his new capital—*Pātali-puthra* = "the young Pātali"—the Greek Palibothra and our Patna, where he established his Mauryan dynasty. All were Sākyas like Gôtama Sākya Muni.

have thus on the Indus, in 350 B.C. "a covert reference to Buddha's family, and perhaps to Buddhists." *Beal*.

History shows us that Babylon was considered by many as the headquarters of Jewish faith for some 300 years, from the second ccntury B.C. to the first century A.C., and that the learned and pious of Jerusalem ever looked to it as their city of light and learning. According to the Mishna, they flashed the moment of the appearance of the new moon in Jerusalem from Mount Olivet, as did Malachi's "Sun of Righteousness" flash his first rising ray each morning over the sacred Mount into the carefully oriented sanctuary of the *Haram*.

From the 3rd ccntury B.C., Jews were to be found all over Babylonia, Baktria and the furthest East; and the highest recommendation a member of the holy city could then advance was, that he had been in the Sanhedrim of Babylon, as in the case of the wise High Priest Hillel, who was educated in the Babylonian schools and died in Jerusalem about 10 A.C.

Eusebius, St Augustine, * and several orthodox fathers, point to the rites and customs of Christianity existing beiore Christ, as in Sabbath services of prayer and praise, like those which arose in our second ccntury; in fact all Western Asia, from the third century B.C., was excited on these subjects; and probably on this account St. Thomas and other Christians pressed eastward in search of the eastern focus of faiths.

The threads of thoughts from which Faiths grow are difficult to trace, but a distinguished and learned author of works on Palestine and Biblical Archæology writes in full agreement as to the influence of Buddhism over that "Gnosticism which was the early form of our Christianity." He adds: "I am inclined to think that there was no orthodoxy in Syria: *i.e.* no teaching of the Latin Church; and therefore Gnosticism = Christianity = Buddhism + Judaism, at all events in Syria down to 326 A.C."—a far-reaching fact.

The old "Aurea Legenda" states that St. Thomas, instructed by God, went as a mason to build the palace of King Gondophares (40-60 A.C.) in Meilau or Black Mina (*Kāla-Mina*?), the

* Cf. *City of God*, and the Rev. Dr. Is. Taylor's *Ancient Christ.*, where he shows that Christian Monasticism came from India.

cradle of the Jaina Bodhist Ikshvākus on the Indus at Pātala, then ruled by the Emperor Kanishka, see Chron. Tables. Here St. Thomas was believed to have been martyred in 60 A.C., and Professor Beal, in noticing this in General Cunningham's *Archœological Survey of India*, vol. ii., of 1862-65, adds (p. 138): "It is remarbblc that about this time (50 A.C.), Asvaghosha, the famous Buddhist missionary, was taken by Chanda or Ghandha, apparently an immediate successor of Gondophares, to Northern India as his secretary or personal advisor; and we know that Asvaghosha's teaching and writings were thoroughly Buddhistic, and exactly such as the anti-kosmic Essenes and their Christian conquerors would be likely to adopt, and which in fact they did teach." The Professor adds, as showing the wide area early traversed by Buddhism, that "the Chinese writer Falin, in his *Po-tsi-lun*, brings a mass of evidence to show that Buddhist books were known in China before the time of the Emperor Shē-hwang-ti, of 221 B.C."; and we know that these always came by Baktria and Oxiana. During his reign an Indian monk, Li-fang, and seventecn companions, introduced Buddhist sacred writings into China, regarding which Falin and others "givc full particulars, resting on the best foundations, as to the persecutions and imprisonment" of the sect, and many supposed miraculous deliverances, none of which could have been invented, says Professor Beal. He adds, of course "it is an historical fact" that Buddhism had waxed strong undcr the Emperor Wu-ti of 140-86 B.C.; had become a State religion of China under Ming-ti, 58-76 A.C., and that Asvaghosha's great poem appeared in China. about this time.*

We know from Eusebius, Epiphanius and others that Demetrius, the librarian of Alexandria, urged his royal master, the Græko-Egyptian Ptolemy Philadelphus, "conqueror of Baktria," to try and secure the sacred books of India for his great library in Alexandria; and we may be very sure this

* *Cf.* Beal, at pp. 53, 90, &c., and Father Huc's *China and Tatary*, where, quoting *The Syrian Chron.* and *Roman Breviary*, the too credulous pricst accepts as a fact that "Thomas fell pierced with arrows at Calamina." This is, indeed, much more probable than that he went to St. Thomé of Madras.

literary king did so as far as he could. and pretty well succeeded, for he reigned from 283 to 247 B.C.—that is, during almost the whole life of the proselytising Emperor Asoka, then inscribing Jaino-Buddhistic tenets on rocks and pillars throughout northern India and Afghanistan, and stretching out his hands to Greeks, Baktrians, and Chinese. But, alas, Ptolemy's library was burnt down in 47 B.C., and we have thus lost his Oriental collection as well as the Septuagint Bible.

It was not with closed eyes and ears that Ptolemy and his *savans* would pass over all the intermediate states towards Babylon, Baktria and India, countries where Ezmitic Jews were still compiling their sncred writiugs, aided by the Babylonian Sanhcdrim, the schools of Berosos, and the Greek centres which had sprung up on the scattering abroad of the hosts of Alexander. The loss to the world has therefore been very great.

Ptolemy Philadelphus was succeeded by Ptolemy Energetes, who was coeval with Antiochus Theos, "the *Antiyako Yona Raja*" mentioned by Asoka, and to whom he sent Buddhist agents or missionaries. These would of course preach to amazed Western armies the brotherhood of all men, and the immorality of war, save that against our own evil inclinations ("the world and the devil," in later Western *parlance*), and the beauty of contentment even in poverty and rags. They would, like their lord, urge that it was more glorious to subdue one's self than to rule multitudes; to be a saviour of men rather than a conqueror; to strive to assuage the untold miseries of the world, rather than, by indulging vanity and passion, to add to the normal weight of sorrow. From such teaching would naturally arise the Therapeuts, Essenes, &c.; and we know of the former in 200 B.C. and the latter about 150 B.C. Thus we need not wonder at Eusebius and others pointing to a kind of "Christianity before Christ," for Eclectics and others had organised churches, with deacons, presbyters, or similar office-bearers, and these used to meet on the Sabbath or "Day of Rest," sacred to Saturn, for prayer, praise and other religious exercises.*

We have seen that Asoka began his proselytizing career about B.C. 260 as a Jainist; embraced Buddhism not later than

* Cf. Rev. Dr Cunningham's *Croal Lectures* of 1886.

250, and assembled his Missionary Council in 242, from which went teachers to all India and Trans-India. He then also urged his views by agents and correspondence with foreign princes, as the Greek kings of Baktria, Persia, Syria, &c., and entered upon a free correspondence with many literary foreigners. It was about this time—250-240—that the plays of Sophokles were read in the camps and courts of eastern Parthian princes, one of whom translated, as before stated, no less than 176 distinct Buddhist works into Chinese.

It is, as Professor Beal wrote, "an historical fact" that Antigonus Gonatas, king of Makedonia, who traveled in India about 285, is mentioned in three copies of one of the Edicts of Asoka, of, say, 250 B.C., and Antigonus was the patron if not the disciple of "Zenôn the Eastern," and invited Zenôn to his court as a teacher of doctrines very similar to Buddhism. We are told that "he must have known as much of .Asoka as that edict writer did of him, Antigonus," and he would naturally wish for Zenôn at his court, for he taught as Asoka taught.

Buddhists have no caste like Hindus to keep them apart from foreigners, and Asoka was believed to have Greek blood in his veins, in as much as his grandfather Chandra-Gupta, who died 291 B.C., had married a daughter of Seleukos, which may account for Asoka's evident bent westward. He sent embassies —of course on his favourite religious subjects—to five Greek monarchs, which shows "a close connection between India and the Western world."* When Asoka died in 222 B.C., Buddhism was the acknowledged leading faith from the furthest western limits of Parthia up towards the Hari-rud or river of Herat, to Baktria and mid-Asia into China. It was supreme in India and Ceylon, where, and in Upper Burma, sons of Asoka were proselytizing monks. It had reached Siam and the Indian Archipelago, and the great maritime Sabean races of Arabia had become familiar with all its customs, rites, and symbolisms at their every port of call in the furthest Eastern seas, so that the religions peoples of Egypt and the coasts of Africa would learn all about it as well by sea as land.

* *Cf.* pp. 133-170 Beal's *Buddhism*. Pali works say "Asoka inclined his heart to Buddhism in his 4th regnal year."

As this was going to press, we observed the following—much to the point—in a lecture delivered by Professor Max Müller before the R. Soc. Lit., London, June 1896, on "*Coincidences*." After making more than ample allowances for these, as here and there natural, where races and circumstances are alike, he stated that it is unreasonable to attribute the similarities to any other than the ordinary one of teacher and taught as by *viva voce* or by documents, &c. He is reported to have said—

"It was well known that Buddhist influence had been suspected in some of the oldest Greek fables and in parts of tho Old and New Testaments. But such coincidences were different from coincidences in language and mythology. After considering all the evidence, it seemed to him that nothing remained but to admit a real historical intercourse between the East and tho West. It would have been strange, indeed, if there had been no such exchange of stories and of legends, considering the many opportunities which history recorded. There were great similarities between the fables of Æsop and those occurring in Sanskrit literature, and he could not bring himself to believe that those stories were not brought down from the time of our common Aryan ancestors. The question, after all, was one to be decided by taste and judgment rather than by mere scholarship. He, however, had *become more and more convinced that India* was the soil which produced the fables of Æsop. Nevertheless, there still remained troubles and difficulties. There were stories and fables in the Old and New Testaments which had been traced to Buddhist literature, and the question arose at once as to how the coincidences between two religions so diametrically opposed were to be accounted for. He must confess that he could not point out the exact channels by which they travelled from East to West. The story of the Judgment of Solomon and its coincidence in Tibet, and although the approval of scholars of the present day could not be obtained for looking upon the Biblical story as an importation from Tibet, one thing remained improbable, and that was that such a tale could have been invented twice. There was a startliog coincidence in the narration of the pious layman who walked on the water while filled with faith in Buddha, but sank when his faith began to leave him. That certainly seemed a coincidence which *could only be accounted for by some historical communication;* and in connection with it there was to be noted the fact that *the date of the Sanskrit chronicle in which it was recorded was anterior to that of the New Testament.*

Such coincidences between Sanskrit literature and the Bible could not be allowed to remain as they had remained. It was important, indeed, that they should be pointed out, but it was far more important that the stories should be traced to their real source. If they could be accounted for by our common human nature the fact must be proved by pointing out analogous cases, and if they were to be ascribed to accidents, similar cases must be advanced from the chapter of accidents. All we could do at present was to face the facts. . . .

Pāli as the *Milinda-panho*, or dialogues between King Milinda and the Buddhist sage Nāga-Sena. This traversed all the abstrusest doctrines of Buddhism, as well as burning questions of a special creation—the soul, immortality, &c.—then agitating the whole eastern and cultured portions of the Western world, and Jews and Gentiles were then busy propagating these, each on their own lines; but the light was from the East.

Alexander Polyhistor tells us that in his time—100 to 50 B.C.—Buddhists in Baktria taught and practised all manner of continence and asceticism, and that for a century before his day the city of Alassada, on the upper Oxus, was famed as a missionary centre from which Buddhists propngated the faith. It was, in fact, a vast Society for the propagation of the Gospel in foreign parts, where learned and trusted "fathers of the Church" taught young missionaries how to combat "the non-Buddhistic religions of the world." This propaganda would naturally start such sects as Therapeuts, Essenes, the Baptizers of the Euphrates and the Jordan, the Johannites and Manicheans of Ctesiphon, &c.—this 200 years before the Gospels appeared.

In 60 B.C. Buddhists ruled over all Eastern Turkestān, in direct and constant intercourse with Parthia, whose rule then extended into India and furthest Syria; in 37 A.C. the Roman armies were traversing all Mesopotamia, and in 40 A.C., when Apollonius of Tyana was returning from India, the great massacre of Jews took place in Babylon, dispersing the race to furthest east and west. The year 73 A.C. was called the imperial Era of Buddhism, the *Sāka* of all Sākyas, and the times were ripe for ncw Māhdīs or Messiahs, and had been ripening rapidly from 600 B.C., when Buddha arose and Persians said their new Zoroastrianism had been preached. Greeks and Westerns had listened to every doctrine of Europe and Asia, while Messiah after Messiah had arisen more or less known to all. It wanted but the loosening of Roman rule and faith for any new religion to rise and be successful, provided it was sufficiently mystical and somewhat remote and Eastern in its history, and combining in its morals, rites and symbolisms what had become sacrcd in the eyes of all.

By the first centnry A.C. Alexandria had dethroned Balk

and Samarkand as "the Maka of the west." It was a vast centre of religious philosophies, arts and industries, where the Egyptian Chrestos, "the good," had given place to a "Divine Logos"—to the Jewish "wisdom of Solomon," and of "Jesus, son of Sirach," and then to the Jesus of Paul. Here the religions of Zoroaster, of Magi, Thrakian *Bodistai*, Essenes, Jews, Greeks and Christians, were familiar to every reader, and freely discussed in numerous literary and religious societies, and no doubt also the great philosophies of Vedāntists and Buddhists, and of all the schools preceding and following the reformation of the great Guru and of Jaina-Bodhists.

We have seen in these Eastern movements that Messiahs, Avatārs or Incarnated Gods, Māhdīs and Imāms are a prominent feature of faiths, and more especially when a people are oppressed and can find no arm of flesh to aid them. Then they turn to heaven and cry for a Saviour, or if the matter be purely one of Faith, "a Buddha" or Saint, and the demand creates the supply. It were well to here dwell for a little on this feature in the West.

Jews thought they had found a "Saviour" in Cyrus, and again in Judas, the brave Makabean, to whom, say some learned critics, most of the last sixty Psalms apply. When Judas failed them, many Messiahs or Mādhīs appeared, especially up to the destruction of Jerusalem and the dispersion in 71-74 A.C.; indeed they continued to appear down to *Barkokab* of 135 A.C., between whom and "Judas, the Gaulonite," there actually arose in Palestine some fifty, and quite as many more in Christian Europe, see Buck's *Theol. Dict.*, pp. 590-5, and M'Clintock and Strong's *Cyclo.*, ii. 141-4.

Our term Messiah is here very inappropriate, for it was applicable to any "Anointed One" or משוה, *Mashuê*, that is to all Christians or persons admitted to a Faith or sect by the *Chrism* rite—"oiling" or שמי, *Shami*, for which we have—perhaps as more cleanly—substituted water. Dr. Davidson, in his Revised Old Testament, says משיח, "M sh i ḥ, is never applied to a great Deliverer whom the Prophets expected, though sometimes to heathen Kings . . . even in Daniel ix. 25-6 "*The* Messiah" cannot be intended, for there is no article."

Māh-dī, "a Guide" or "Divine Leader," is the proper term, especially as this is popularly understood as a *Māhā Deo* or "Great Lord" or God; one inspired, infallible, and in communion with Heaven, like Mahamad, the Khalifa of the Sūdān, the Hindu Avatārs Rāma, Krishna, &c.; the Babylonian Silik-Mulkhi of 3000 B.C.; the Sosisch of Iranians of 2500 B.C.; and our own distinguished Carpenter Messiah of the Panjāb, who obliged us twenty-five years ago to place an army of over 10,000 in the field to suppress him and his. He began by working many miracles—some most interesting to our Engineers in the way of making beams extend to whatever length was required; but he ended in collecting rebellious multitudes which cost many lives, and required sharp and painful measures, resulting in the Carpenter returning to his trade, but within a prison. where he probably still prosecutes his proper profession.

The rulers of Jews were not so lenient, and we may here notice a few of their typical "Messiahs" of the first century.

JUDAS THE GAULITE. A Messiah of B.C. 4 to A.C. 14.

According to Jewish history, this Galilean and one Sadoka, a Pharisī, raised the divine standard saying, "they would acknowledge no earthly rulers save of the Lord's people." Their rebellion came to an untimely end during the taxing of Cyrenius, Governor of Syria, 13 A.C., in the reign of the Emperor Augustus (19 B.C.-14 A.C.). Discreet Jews like Josephus, Philo, and all who knew the power of Rome, freely called such Messiahs "dangerous fanatics . . . poor deluded souls who only led the multitude to their destruction"; and the historian even avoids calling attention to them, saying that to such foolish teaching and resistance is attributed the misfortunes which befel the city. Yet Judas was a good and pious man: "He lived frugally, despising all delicacies in diet," &c. He upheld the ordinary Essenic doctrines common to Pharisīs and had many followers. We hear of James and Simon as his leading disciples; that all believed in the inspiration of the Bible, the freedom of the Will, and that men have divine and immortal souls, which will be hereafter rewarded or punished according to the deeds done in the body. These doctrines, we

are assured, "were gladly received by the masses, for the teachers lived pure and exemplary lives, urged prayer, worship and sacrifices, without however attaching as much weight to these as to faith and doctrine."

THE GIRIZEM. Messiah of 14-33 A.C.

This was another typical Mahdi who unfurled the Divine banner on Mount גרזים, Gar-az-im during the reign of Tiberias. He and Aratos gave Herod much trouble, but Pilate the Procurator finally dispersed the fanatics, 30-33 A.C. (Josephus, *Ants.*, xviii. and xxv.)

THEUDAS. A Messiah of 45-46 A.C.

This Messiah arose during the Prefectship of Cuspus Fadus in the reign of Emperor Claudius, 41-54 A.C. "He assembled great multitudes in the wilderness, and persuaded them to follow him to the Jordan with all their effects," *Ants.*, xx. v. He said he was "a Messiah and Prophet, at whose command the river would stand still so that they could pass over dry shod, and that the walls of Jerusalem would fall down when he cried to Jehovah from the Mount of Olives." Some accounts make him come out of Egypt; but the Procurator attacked him vigorously, seized him, cut off his head, and hung it up in Jerusalem. The writer of Acts v. 36, 7, mentions this *quasi* Christ, but errs as to date and name, confusing the letters *T'h*. *J* and *I*.

MESSIAHS of 53-68 A.C.

During this period of *Nero's reign*, Josephus says (Ants. xx. viii.) there arose many *quasi Messiahs*, whose custom it was "to raise the divine standard in the wilderness, perform miracles, and by the providence of God produce heavenly signs in proof of their calling . . . but they brought untold misery on the people, to the destruction of the faith" The names of several were Joshua or Jesus, and some said that in fulfilment of prophecy they had come out of Egypt. One led an immense following towards Olivet, saying that the city walls would fall down and believers would enter unscathed; but Felix attacked them, slew 400 and took 200 prisoners, when the Messiah disappeared and was no more heard of.

JESUS of Tiberias 63 A.C.

This Jesus, aided by two disciples, John and Simon, unfurled the sacred standard near Tiberias, and followed much the same career as Judas of Galilee, and was an equally good and pious fanatic. Jesus was a common Messianik name.

JESUS Son of Anaus. 65 A.C.

Josephus calls this Messiah "an obscure man . . . sometimes possessed of a Divine fury." He was scourged yet opened not his mouth, neither shed tears nor supplicated for mercy (*Wars*, vi. v. 3). He cried out to the worshipers at Pentecost; "A voice from the east and west, north and south—from the four winds, calls against Jerusalem and the Holy House, Wo, wo, unto thee, O Jerusalem; thy brides and bridegrooms, yea, to thy whole people and myself also," &c. The people thought him inspired and the rulers were lenient, saying he was demented; but he became a source of danger when the famine and siege excited the citizens, and had to be now and again repressed until a stone from the besiegers ended his Messianic career. Thousands believed in him.

The history of the Messiahs shows them to have been with rare exceptions earnest, pious souls, ready, nay eager like the early Christians, to die for their views, and if of the Essenic sects, they opened not their mouths in reply to judges or accusers. Josephus says they were the "natural products of days of adversity," and were often helped jn their dangerous mission by educated priests who fanned their zeal. One priest declared that "during *Nisān* a light was seen on the High Altar at midnight, and close by a heifer brought forth a lamb; that at times a star resembling a sword and a comet stood oyer the doomed city, and the massive stone gate of the inner court opened of its own accord at the 6th hour of the night . . . that on the 21st of Iyar, at sunset, their appeared in the clouds chariots and troops moving in battle array; and at Pentecost the earth quaked with much thundering," &c., &c. (*Wars*, vi.).

It is clear that during these two centuries, 100 B.C. to 100 A.C., all the Western world was looking for a Messiah or new Faith; and Buddhism, which was now firmly established to the satisfaction of some 250 millions of people from the Bay of

Bangāl to Kaspiana, had stirred to its center every school of thought in Asia. Like Christianity it was pessimistic in one of its phases, and more especially addressed to "the weary and heavy laden;" though, as the Founder of Buddhism grew in stature and in wisdom, his religrion widened from Jaina-Bodhism into one of WORK AND DUTY towards his fellows, rather than of continual thought and care of self either in this or any future life.

His thoughtful preaching days at Bodha Gayā and maturer knowledge of the world, seem to have convinced him that man mtlst adopt a higher ensample than "Lillies" that he should both "toil and spin," and not "beg from door to door," or accept gifts from others unless for good service well performed; and that to live in a hermitage stifling every natural desire and emotion was neither wise, manly, nor of use to any. On seeing this Buddha at once started for the busy world of Banāras, determined to try and play well his part in teaching men and in alleviating as far as he could their miseries. This, his *Second Great Stage* of WORK AND DUTY, became a new departure in the Rcligions of mankind, and aimed at *true goodness in thought, word and deed*. He now put aside all perplexing philosophies and speculations of the learned as useless if not disturbing to the masses, and laboured only to instil into them the virtues which their distracting occupations made possible to them. See summary of his teaching in Art. *Short Texts*.

NOTE.—In Prof. Rhys Davids' *American Lectures*, just published, we notice that he considers—"Buddhism did influence Greek thought and institutions in a few instances" (p. 218), and why not in the greatest? Many, he adds, "show more than analogical connection . . . (and some) in doing so help to throw light on dark corners of the history of that culture out of which our own has arisen." Long ago Schopenhauer confessed to "the pre-eminence of Buddhism as the base of his philosophy as the standard of truth"—although he adds, Buddhism was almost unknown to him when he wrote. It had influenced all Western thought, though the life and details of the Faith were unknown.

CHRONOLOGY—Pre-historic and Historical—of matters connected with the Rise and Movements of Faiths throughout Asia, especially those of China and Northern India, of Pre-Buddhists or Jaino-Bodhists and like Synchronous Western Ideas.

B.C.

3370 Chinese Patriarchal King Fû-hsi or Tae-Hâon, see early chaps. *Shu-king*. *S.B.E.* iii. xvi.

3101 Hindu *Kāli-Yuga* (era); the Buddhist *Mahā-Badra* Kalpa, *Aiōn* or Age of the Kosmos, when appeared the 1st Human Buddha *Kaku-sanda* or *Kraku-chanda*, probably in Mongolia or Oxiana: also the 1st Jaina Bodha, Saint or Tirthankar called Rishabha, "The Bull."

2950 Chinese Emperor FO-HI establishes worship in temples and tombs, Irrigation works, Music, Dance and much civilization.

2830 Chinese record Eclipse.

2722 Chinese Astronomical Cycle begins.

2640 Chinese 2nd Cycle and Zodiak fixed. Rise of the first of the "Three Emperors."

2500 Babylon receives gold, timber, &c., in "Ships of Ur." See Rawlinson's *Mons*. i. 101, vi. 33, and Perrot and Chapiez's *Chal. and Asyr*. i. 125.

2400 Reign of "Five Great Sovereigns" of China.

2356 Opening up of Chinese history, first chapter of *Shu-king*. A monarchical settled government under Emperor YÂ-OU, great irrigation works, Astronomical Kalendar, fixed land lenures, criminal and revenue laws and Scientific Musical scale and a copper currency. Worship of *Tortoise*.

2300 Yâo and Shun, two Chinese philosophers, flourished and perhaps compiled *Shu-king*, and Kung-fu-tze praised and followed their system. This was China's "Golden Age."

2234 Babylon has regular stellar observations.

2204 Death of great EMPEROR SHUN, who is succeeded by YU tho first hereditary Emperor of China. This was tho *Hsia dyn*., and famous for its religious rites—some of the sacred vessels have been lately found.

B.C.

2100 Jaina-Bodhism preached in India and Baktria 2099—the age of second Bodha Ko-nāga mana, cf. *Bom. Anthro. J.* i. 87.

1765-5 Fall of Yu's dyn., "when YIN or SHANG DYN. arose, Ching-tang, "Prince of Shang" and ancestor of Confucius, being made Emperor.

1700 Probable time of Zoroaster. Rise of 3rd. Kas dyn. of 36 kings
1600 who ruled over Babylonia. Thothmes of Egypt conquering Palestine,
1500 Syria, &c. THOTH. III. reigned, says Petrie, 1480-1450; Aman-
1450 hotop. II. to 1423; Aman-hotep. Ill. 1414 to 1383; and AMAN-
1380 HOTEP IV. to 1365, and he was a correspondent of BURNA-BURIAS,
1350 19th King of 3rd Kas dyn.* Crete has long used a pictorial script.

1320 SETI I., Egypt, 1327-1275 (Petrie). Human sacrifices common
1300 throughout Asia and Europe. China substitutes images.

1270 Ramses II., 1275-1208, when succeeded by son Maran-ptah the *quasi* Pharoah of the Exodus. "Jezrael" inscribed on a Stela; perhaps *Israel* and fifty years ealier..

1220 Chinese put this as the date of a Fo or Buddha. In India and
1200 Baktria, Jaina Bodhism flourishes. Hermaik Brahmā develops. The probable time of the Turanian Krishna.

1150 King Wan and Duke Kāu write th epresent Yī-king.

1130 This seems about the time of the 22nd *Jaina Saint* Arishta-Nemi, when the worship of Krishna, 8th Hindu Avatār was popular. His history mostly appears in Nemi's, who was also a Yadava and connected with Matthura and Dvārka. *S.B.E.* xxii. xxxi.

1122-3 Fall of Yin or Shang dyn. and rise of Chāu which ends 243 B.C.

1100 Phenicians trading along Arabian coasts to India.

1050 They mention ports *Karteia* and *Tsor*—our present Kurjat and Sur. Cf. *R. Geog. J.*, May '96, p. 536.

1029-7 Chinese date of Gotamo Fo, probably the great Jaino Bodhist Kasyapa of Baktria and India. whose tomb was worshiped in the 6th
1014 cent. B.C., near Srāvasti. His Indian date is 1014.

1010 Orpheans teaching by hymns and sacrifices throughout Thrakia. Assyrians seize Babylon and begin to trade with India.

1000 Hebrews becoming a nation; Phenicians build them a temple, and supply ivory, apes, peacocks, and sandal wood having Indian names. They circumnavigate Afrika, and with Sabeans trade with
960 India. Skuthi or Sacæ from Oxiana or Central Asia invade N.W.
900 India. According to Chinese, BUDDHA dies in India, aged 78;
840 evidently KĀSYAPA or PARSVA, the 23rd Jaina Tirthankara and the PARSA-RAMA of Hindus, the 6th Avatāra of Solar Vishnu.

Asyrians, according to Black Obelisk, trading with India if not in

* Petrie's dates are disputed as too late by 50 to 100 years. Egypt at this time ignorant of Greek doctrines of Metemphyschosis (Renouf's Hib. Lec., 1879).

B.C.

850 Solomon's time. (Conder, *Pal. Ex. J.* Ap. 96.) Aryans begin to settle in lower Panjab.

828 Jaina Saint Parsva dies, aged about 100 years. (See *Kalpa Sutra.*)

800 Jaina Bodhism wanes, having flourished, according to Hindu
750 Scripture, prior to Vedantism. (See Purānas, Dutt's *India* and
733 *S.B.E.* 45, ii. 122.) A Messiah now looked for. The followers of PARSVA now divided and weak. South Indian Jains erroneously place the birth of Mahā-Vira at 733. Bangālis prefer 707, and
707 Western Indians 597: the correct birth is that of the *Svetāmbaras*, viz. 598. Orpheans say "Gods are varied forms of Nature's Forces."

640 China ruled by King Hsiang of Chāu dyn., 651-619.

604 LĀOTSZE born in Province of IIonan, died 517 (?)

598 MAHĀ-VIRA born Suburbs of Vaisāli, died 526.

585 Pythagoras, the Western Putha-guru, born at Croton Magna Grecia.* Patna building, and like U-Jain preaching Jaina-Bodhism.

586 *Jerusalem* destroyed and tribes scattered throughout East.

580 Jaina-Bodhism strong in North Kaspiana and *Dāghistān*; and the *Daghīs* or *Dāks* move into deltas of Volga and Danube, and become known to Westorn Nations as *Getæ* and DACIANS, with
570 Hermit or Sāman teachers like XALMOXIS. Here, too, Pythagoras is teaching like a PUTHA-GURU. The doctrines and lives of both are precisely like that of Mahā-Vira and other Eastern *Gurus*; and the spread of the faith over all Northern Kaspiana is correctly seen in the annexed small map of Buddhism—adopted also by Prof. Rhys
560 Davids. JOSEPHUS also states that there were Sects throughout Dacia and Thrakia like to his friends the ESSENES on tho Jordan and Syria, called ΠΟΛΙΣΤΑΙ, evidently ΠΟΔΙΣΤΑΙ or BODHISTS. *Ants.* xviii. i. 5 and *Apion.* i. 22.

557 GOTAMA THE BUDDHA born near Kapila Vastu, died 477. See Max Muller, *S.B.E.* x. Confucius, 551-478.

543 Prince VIJĀYA of Ceylon suppresses Ophiolatry and old faiths.

540 Puthaguru and Xalmoxis thought to be traveling together.

538 Cyrus, 538-529. Rise of lrano-Persian Empire—dyn. of 13 kings. Mazdian faith strong from Indus to Oxus and Mediteranean.

529 Cyrus permits building of Jerusalem (Ezra). PĀNINĪ, Skt. grammarian (Goldstucker).

526 MĀHA-VIRA dies, having fully established Jaina-Bodhism throughout Upper India, according to the teaching of Kāsyapa of 10th cent. B.C.

* Orphean Thrakians call their Zeus Dio-nusos, (=Zio of Nysa?) a Pantheus.

B.C.

525 KAMBYSIS. King Bimbisāra meets Buddba, 222-3.

522-1 Darius I., 521-485. Begins extension of Iranian Empire.

517 LĀOTSZE dies, but beeomes incarnate, say Lāotists, in Gotama, who is said to "preach the same faith as Kāsyapa and previous Buddhas"; some Buddhists, like DEVADATTA, Gotama's heretical cousin, become now Jaina Digāmbaras, and worship at Kāsyapa's tomb.

515 DARIUS I, overruns N. W. Panjab, and establishes posts at
510 Māla-tāna (Multān) in 510. He rules throughout Baktria.

508 Puthagorean schools of Magna Grecia break up.

503 HEKATAIOS gives correct names of many Indian cities. Calls Māla-tāna or Kasya-pur ("Sun-city") *Kaspaturos*. Persian General Skulos takes 30 months to go from it to Babylon.

486 China, says Dr. Edkins, now receives Babylonian religions and Mythologies.

485 XERXES I., 485-455. AJATASATRA or KUNIKA becomes king of
483 Māgadha. ZENO of Eleas teaches Theism. HERAKLEITOS calls "Religion a mental disease."

477 GOTAMA BUDDHA dies in a Māla grove at *Kusanagar*, and the three leading disciples, KĀSYAPA, ĀNANDA and UPĀLI, assemble the FIRST GREAT BUDDHIST COUNCIL of 500 monks in the cave at Rājagriha. The President is MOGGALI-PUTTA. It is patronized by King AJĀTASATRU. The only then known Buddhist teachings were the *Sutta-pitakam* or *Canon of Analects*, embracing the Dîgha and Kuddhaka-*Nikājas*, Anguttara and Samjutta. These constituted the *First Pitaka* of the Buddhist Bible. Jainas had their Purvas.

478 XERXES transports many Greeks to Baktria. His armies are composed of all races and faiths from Sindh and Panjāb to Kāspian and Mediteranean States. Gotama is mentioned in *Fravardine Yasht* of about this time (Prof. Haug). Tripitaka and rest of Buddhist Canon now forming for confirmation of 2nd Council. *S.B.E.* x. xxxiv.

466 *Nanda dyn*. persecutes Kshatryas. Mahā-Vira, known to Buddhists as "Nāta-putta, head of Nigānthas or Jinas." Brāhmans have long (500 to 450 B.C.) had similar Ascetics, and a well-known oral code, tho *Baudha-Yana* (Jacobi, *S.B.E.* xxii. Intro.) SOKRATES. PROTAGORAS (Bruta-guru?) teaches much Buddhism, and is called a *Logos* and *Sophia* or "Messiah and Buddha." APASTAMBA flourished, or his Sutras appear? *S.B.E.* ii. and xxii. Intro. SOPHOKLES' writings passing eastwards.

465 ARTA-XERXES I. Longimanus (465-425). He stops all buildings in Jerusalem (Ezra iv.). Chinese "Geography of World" published.

B.C.

453 UDAYI-BHADRA, King of Māgadha (453-437), founder of town on site of Pātaliputra.

450 Georgias the Sicilian teaches Materialism and "On that which is not"—the Agnosticism of Buddhists. Probable date of PĀNINI.

437 ANURUDDHAKA and Munda, kings at Pātaliputra, 437-429.

429 Nāga-dāsaka, King, 429-405. EURIPIDES.

425-4 XERXES II. and Sogdian reign. *Pārsīs*, *Phārsis*, and *Essenes* now known throughout Western Asia.

424 DARIUS II. *Notus* (424-405). DEMOKRITOS of Thrakia teach-
422 ing a Buddhistic "Peace of Mind." Jerusalem buildings allowed to proceed; see article *Septuagint* and *Ezra* iv. 24.

420 Sokrates is visited by Srāmans. Buddhism spreading widely and
418 its Canonical Scriptures compiling. Jerusalem temple finished (*Ezra* vi. 15).

405 SISU-NĀGA rules under Magadha at Vaisāli, 405-380. The *Kalpa Sutra*, *Angas* and *Upangas* of the Jaina *Siddānta* or "Bible" now pretty widely known. Plato teaching of a *Logos*, *Eternal life*, *Transmigration*, *Nirvāna* and like doctrines of Jainas, Buddhists, Mazdians, Egyptians, &c. All are freely discussed in East and West, and teachers like Demokratos of Abdera are preaching about them to Bodistai in Thrakia, and Essenes on the Jordan and Syria. Indian Epics known (?)

404 ARTA-XERXES II., Mnemon (405/4—359). This is "the latest possible date of 2nd Pitaka giving account of Gotama's death" (Davids).

400 Aristotle says "Magians are more ancient than Egyptians."

399 Some lndo-Buddhist sculptures quote TRIPITAKA.

398 EZRA goes to Judea (*Ezra* vi. 14 and vii, 7.) PLATO, 428-347.

395 Jonathon becomes first High Priest of Temple, Jerusalem.

390 *Kapur-di-giri* character of Baktria current N.W. India. Diogenes Apol. teaches Gotama's explanation of Soul as mere Life-Force inseperable from matter. KĀLĀSOKA, King of Māgadha, 387-359.

385 Nehemiah sent by Mnemon to Judea as Governor.

377 SECOND COUNCIL of BUDDHISTS at Vaisāli under Yasas and Revata, a disciple of Ānanda. 700 Arhats fix the Buddhist Canon, which is finally closed. *S.B.E.* x. xxix.

373 Nehemiah returns to Babylon. Ktesias (405-359) writes history of peoples in Western India and Oxus. Their faiths well known to
360 all the *literati* of Greece, Syria and Egypt. Srāmans and gymnosophists or naked asootics are common in West, and Greek "Schools of Skeptics" put all faiths on one footing.

B.C.

360 MENCIUS teaching Confucianism in China.

359 ARTA-XERXES III., Okus (359-338). Persepolis is the Mazdean Capital of Western Asia. Ten sons of KĀLĀSOKA reign during 22 years, 359-337 Gotama called a Jaina Esa and now probably by Hindus their 9th Avatār of Solar Vishnu.

340 ARISTOTLE teaching philowphy and religion: mentions a Srāman KALĀNI, an *Ikshvāku* from Indus, as preaching in Cœle Syria—no doubt a Bodhist from Bālabhi or Kalian shrines, Bombay coast.

337 Reign of 9 NANDAS, 337-315. Greeks now understand Buddhism or possibly Bodhism (*Duncker*. iv. p. 500).

334 ALEXANDER Great overthmws Persian Empire at Arbela.

330 Alexander seizes Egypt and goes to Baktria and India to take
327-5 over all states and rights of Persian Empire and add thereto.

324 KALANOS (Kāli-nāth) a celebrated Srāman in Indo-Grcek camps.

323 Alexander sails down Indus and dies in Babylon, 323.

322 Athens has population of 527,000, of which 500,000 are slaves from all nations and of all known faiths. Pyrrho is an artist in Alexander's armies studying religions of Oxiana and India.

320 PTOLEMY SOTER seizes Egypt, to which he carries off 100,000 Jews, whom he settles in Alexandria.

318 CHANDRAGUPTA enters service of Nanda, King of Māgadha, but returns to Kālamina (Pātala?) on lower Indus.

317 ANTIGONUS rules from Panjab and Sindh to Syria. Indian faiths and peoples now much discussed, and Greek plays pass direct from Alexandria to Baroach at mouth of Nar-munda or "river of Munds" or Mālas; they chiefly forced Alexandcr to give up further conquest of India, and Ptolemy saved his life from a Māla. Mālwa has Buddhist colleges. Tibetans sccking after Buddhism.

315 KING OF MĀGADHA, DHANA NANDA, last of 9, killed by Kānakya. CHANDRA-GUPTA the Greek SANDRAKOTOS seizes throne (315-291).

313 He marries daughter of SELEUKOS NIKATOR, ruler Babylonia.

312 Has MEGASTHENES as his Ambassador at Pātalaputra (Patna), probably so called after his capital Pātala on Indus. PYRRHO teaching Agnostic-Buddho-Jainism in Western Asia.

310 KRISHNA worship strong from Mathura to Bálabhi.

308 SELEUKOS I. rules over N.W. Panjāb and to Mediterranean.

307 ÁVASTA-ZAND now known in Greek; and Jaina and Buddhist Scriptures pervade Upper India. CHANDRA-GUPTA and court belong apparently to Jaina-Bodhists. Epikuros (342-300) teaches

B.C.

307 community of goods and sundry Buddhist doctrines. Buddhists revere now 25 Buddhas including Gotama. *S.B.E.* 45, ii. xxxv.

306 The Jaina *At-tha-Katha* (Acts of Apostles) make no mention of anything after this date. BEROSUS writing his Histories. PTOLEMY I. conquers much of Asia Minor; liberates Greeks.

300 ANTIGONUS takes Syria, and the Parthi, Persia, from Seleukos I. *Alexandria* has now 4 great schools of Scicnce.

298 Theodotos becomes King of Baktria where Jainism, Buddhism, and Mazdeism exist. Jews are in Herat and Balk, &c.

293 SELEUKOS I. gives all kingdoms E. of Syria to his son ANTIOCHUS SOTER. Diodōros compiles details of Eastern Religions from many Greeks, Megastnenes, &c. (Dunckner's *Hist*.).

291 BINDUSARA (291-263) succeeds his father Chandragupta, Emperor of Magadha, Is called by Greeks AMITO-CHATES from Skt. title *Amitra-Ghata*, "The Foe-Slayer." He seems to have been a Jaina revering Kāsyapa of 10th century B.C. Ptolemy had an Ambassador, Dionusos, and the Seleukides, one Diamachox, at the Patna Court. PTOLMEY I. byilding Library and Museum at Bruchium.

288 He collects all known writings from the Oxus and Greece to Syria and Babylonia, and presses all literary men to settle in Alexandria.

286 ANTIGONUS GONATUS travels in India and apparently meets Asoka.

283 Ptolemy II. Phil. succeeds father. Great Jaina revival with Mathura as center. Probable date of KANKĀLI TEMPLES and Statuary, Cunningham's Rep. iii. 46; Thomas; *Asoka*, 80.

280 ANTIOCHUS I. SOTER (280-261). Rules from Indus to Syria.

277 Mencius' Shu-Keng called a Sacred book. Ezraitic Scribes

274 adding to Old Testament writings.

270 Pergamus Library full of all known writings on Religions, Philosophies and Art. Ptolemy adding much to his Libraries.

266 "*Parian Marbles*" history now ends.

263 ASOKA, Viceroy at Ujain—his brothers killed (263-259).

259 ASOKA becomes Emperor: is a zealous Jaina, and inscribes pious texts on rocks and pillars from Girnar to Kāshmīr. He calls himsolf Deva-nam-pirā, "Beloved of God," which no true Buddhist would do, but which was common among Jaina-Bodhists. On Girnar Rock he names PTOLEMY (Turamaya): ANTIGONA MAGNA and ALLISANDER or Alexander of Epirus. He begins correspondence with all Greek rulers and philosophers he hears of in Baktria, Syria, Greece, Egypt, and Libya—writes to ZENO and mentions "the people of *Kamboja*"

B.C.

259 (N.W. Panjāb) in a Rock Edict of his 10th Regnal year. Writes to ANTIGONUS GONATUS, who died 258.

256 ARSAKES founds PARTHIAN EMPIRE. *Baktria* declared independence under the Greek King DIODOTUS.

Askoa converted to Buddhism by Nigrodha, 4th Regnal year (?)

249 ASOKA'S 10*th regnal* year, when he continues Rock inscriptions.

247 ASOKA'S 12*th regnal* year, when *Rock* inscriptions mostly and and Buddhism appears in Lāt inscriptions. He cancels this 12th year edict as heretical, but on what year does not appear, see Thomas' Asoka, 44-9. "Buddha is now worshipped" (Beal); Peshāwar *Kapur-di-giri* Lāt characters now common in Baktria and Syria (Taylor's *Alph*. ii. 258). Buddhist literature is understood by *literati* from Ganges to Oxus and Nile, and *Kātha-Vathu* is being compiled.

Zeno teaches a Stoical Buddhism—Kléanthes his disciple.

242 THIRD GREAT BUDDHIST COUNCIL at Pātali-putra, under Tishya Maudgali-putri in 17-18 year of Asoka, who assembles it to correct heresies and urge missionary labours. He sends his son MAHENDRA (who was ordained in 253) and his sister SANGHA-MITTA with several monks, to TISSA, *king of Ceylon* (250-230), who early became a Bodhist, and therefore entitled himself *Deva-nam-Piyā*. About this time, between his 12th and 27th regnal year, Asoka dropped "*Devā*" in his Lāt and other superscriptions, and calls himself only *Piyā-dūsa* = "Lover of goodness" or "kindliness."

According to the Emperor's orders, sanctioned by the Great Council, missionaries are sent to all India and adjoining states, viz.: to Tellingāna (="land of *Sisna-devaite*" or Sivaites,) a misisonary called Mahādeva. Baktria is called *Yona-loka* = Greek or "Foreign place"; Burma and Indian Archipelago appears as *Survarna-bhumi* = "Golden land"; the Koromandel coast as Chola-Mandala = "land of Cholas" or Chalukyas; Mālabar is *Kerāla* = "land of Keras"—Cheras—a Chola tribe. The peoples on the Nar-bada are known as *Munds* or Mālas, but the land is named after its great hills Sātya-putra or *Sāt-pur;* and mention is made of *Tanjur*, *Madura*, and *Tinavelli*.

241 This is the date of the BHĀBRA Lāt condemning Vedik rites, and declaring Buddhism the state religion of India, and its scriptures —now all well known—as infallible guides.

Asoka's son Rahān-man is now preaching in Ava, and Mahindra begins to translate the Pāli Scriptures into Ceylonese Prākrit. He had taken with him from Bodhagayā a live branch of the *Bo Tree* or *Ficus Rel*., which still grows beside the Ruwan-wæli Dāgoba of Anur-

B.C.

241 ādha-pur. He declares "Gotama the 25th Buddha to be followed by MAITREYA, "the Buddha of kindliness." All this is wonderfully authenticated by many authorities, and by the actual coffin and *bones* of MAH-JHIMA, the missionary sent by Asoka to convert Central Himālayan peoples. The coffin, superscribed. by the name, was found under one of the Sanchi stupas by General Cunningham, *R. As. J.* xiii. iii. Apastampa's writings cannot be placed later than this, and he was clearly a Chalukyan in Telingāna, see Dunckner's *Hist*., iv. 525-7; S.B.E. x.: xxii. and xlv., Introds.

240 Diodotus II. succeeds father as King of Baktria.

230 Buddhism passes through Tibet into all Mongolia.

228 Mahinda lives in a sacred cave near Anurādhapur, where he leads a busy, studious life for twelve years translating Scriptures, and aiding King Tissa in organizing the faith and erecting beautiful monasteries, stupas, &c.

226 Seleukos II. is succeeded by Antiochus III. "The Great," 226-187.

222 Asoka dies. China, say some, has now Buddhist literature, and Emperor searching for more; has an army on Oxus.

220 The Jaina "naked and clothed" sects, *Digāmbaras* and *Svetāmbaras* get more estranged, S.B.E. xxii. xxxv.

218 The *Nau-Vihār* or New Monastery of Balk, full of Buddhists following the Kāsyapa and Gotama schools. Skt. Buddhist Sutras known throughout India, Ceylon, and towards Baktria—great Shrines everywhere springing up.

217 Buddhism or more likely Bodhism or Jainism is publicly taught
213 throughout China (Dr. Edkins). The superstitious tyrant of *Chin* exempts the Yî-king from his decree of burning all religious works.

208 Antiochus defeats Euthydemus, king of Baktria, and entering
205 Panjāb he threatens Gangetic India. Treasure buried by Euthydemus on banks of Oxus has been discovered. Buddhist preachers perambulating Syria and Asia Minor (Weber). ASOKA'S son SUJARAS reigns at Patna, and his second son KUNALA is king of Panjāb, and another son, Jalaka, is king of Kāshmir.

204 Great moves beginning West Central Asia by Chinese pressing *Hiung-hu* tribes west; these press on peoples in Baktria and Kaspiāns, and they move towards Volga and Danube.

202 Rise of Chinese *Han dyn*., before which, say compilers of *Sui* dyn. of about 600 A.C., Buddhism was unknown in China, so that
193 all prior to 200 B.C. was Jaina Bodhism. Mahendra, great Buddhist

B.C.

193 teacher, dies. Egypt holding Phenicia, and has representatives in
191 all states of Western Asia. *Chinese armies* on Oxus, threatening
187 Parthia and N.W. India. Euthydemus (191-181) and his son Demetrius invade Panjāb and found City of Euthydemeia on Jhēlum, and hold upper Sindh. They finally seize Pātala, capital lower
181 Sindh, and annex Kātch or Abhria and Gujerāt. *Ptol. Geog.*
170 vii. 1 and Cunningham. Greeks ruling Panjāb to Jamuna and Gujerāt—an Indo-Greek Empire (Dunck., 550). Gko.-Egyp. gods worshipped throughout Mediteranean.

169 Antiochus Epiph. places Jupiter in Jerusalem temple. Jews returning from East well acquainted with Eastern faiths.

165 Yuchti settling in Baktria as Sias, Sehs and Saks, having left colonies on their way—Kiangs and Tibetans. They are Spirit worshipers and Jain-Bodhists, Hermits, &c.

164 Tamils driven from Ceylon by King DUT-THA-JĀMANI, a zealous Buddhist and great builder.

163 Antiochus Eupator uses elephants and mahouts in Syria.

156 Māsagetean Skuthi—the Chinese Sus and Abars—in Sogdiana
150 are propagating their *Fo-tu* or Buddhist-Jaina faith, which now
145 extends over all India and much of Trans-India.

140 The Buddhist sage Nāga Sena disputes with the king of Sagāla (Panjāb), called by Greeks *Menander*, by Buddhists *Milinda*. He advances Greek rule nearly to Oudh (Weber?)

138 ABSAKES finishes overthrow of Græko-Baktrian States. DIPA-VANSA or early parts of *Mahā Vānsa* compiled.

136 The YUE-CHI or White Huns begin settling down in India, driven out of Baktria and Oxiana by Mongolian HIUNG-NU,
130 now pressed by Chinese Emperor Wuti. The Yuē-chī drive south-
125 wards the Tochari (Turki?); and westwards the Tā-hi or Dāhæ = *Dāghæ*, who spread over lower Volga and Danube as Getæ and Dacæ. Some Yuē-chī spread into Lesser Tibet or "Little Yueh-chī," and into Rājputana as Jāts or Yāts. They long rule from *Kāfu* or Kābul, practising, said the Chinese, "the religion of Futo (Būdo), and refraining from killing any creatures." C.'s *Survey, India*, ii. 59-66. CHANG-KIEN, Ambassador of EMPEROR WU-TI to the Yuē-chī, travels through India, Parthia, and Baktria, where he is long imprisoned, and writes history of these countries from 140 to 86 B.C. He studies Buddhism, instructing the Emperor on his return; dcscribes Buddha as "*the God of India*" = *Fo-outo*. His original orders were to induce the Yuē-chī to make war on the Huing-nu.

B.C.

125 He notices a great golden statue of Buddha on frontiers of China; says the Oxus or *Kwa-shui* is the northem boundary of the Baktrian Yuē-chī, who are here pressed by the Tartar *Sakas* or *Sus*, and in consequence press south on the Græko-Parthians.

124 Chinese embassy to Parthian MITHRADATES II., who had just turned aside Tocharis towards India. He sends an army of 20,000 horse, some 400 miles, to meet Chinese ambassador.

120 Greek King MENĀNDER rules from *Hindu Kush* to *Jamuna*, and
115 King Dēmētrius over N.W. India down to near Bombay. The old Græko-Bakrtian Kingdom has now native rulers; and Yuē-chī are
110 entering into E. Europe and S. into Greece by Thrakia. PATANJALI writes Commentaries on Sutras of Pānini.

100 Seleukians driven out of Baktria. *Yuē-chī* send presents to Chinese EMPEROR WUTI, who presses West, anxious to study Buddhism
104 and foreign modes of government. Rome accepts Sarapis.

90 Vernacular translation of *Tripitaka* and *At-tha-katha* made in
88 reign of King Watta-Gāmina, king of Ceylon (88-76), see Dipavānsa
85 of Mahāvānsa. Buddhist scriptures are common in Pāli—until now
70 monks preferred trusting to their memories, *S.B.E.* xxii.

83 *Tamils*, whose language is called *Aravamu*, seize North Ceylon.
85 Rulers of Sistān and Khorāsan preach Buddhism.

80 ALEX. POLYHISTOR (80-60) says—"Srāmans going about Baktria philosophizing." KADPHICES or Kujula, king *of Yuē-chī*, place a king
70 on Parthian throne who rules till 50 B.C. Baktrians worship charms and reliks of Buddhists and more ancient faiths, as the *quasi* TOOTH OF BUDDHA—a large genuine *Lingam* such as Hwen Tsang found in the *Nau Vihār* of Balk, in the Kanōj shrine and at Simhāla. Beal's *Life*, pp. 50, 134, 181.

65 KING HUVISHKA (65-15) rules from Baktria to over Panjāb; is called *Kanerki* on his coins, which are numerous. He acknowledges Iranian gods *Oado* or *Vayu*, Mahira, a form of Mithra, Mao, &c. (Thomas' *Asoka*, p. 72). Extends his Empire to the Jamuna. Seems a good Buddhist, but Sivaism common throughout his dominions. Manikyala Stopa is now flourishing.

64 POMPEY deposes ANTIOCHUS ASIATICUS, last Selukian King of Syria and Mesopotamia—now declared Roman states.

60 Pāli Lālita Vistara and Pitakas now widely known.

57 SAM-VAT ERA of Hindus. Saka driven from Mālwa.

56 GONDOPHORES is king of N.W. India (Max Müller), probably a title of Huvishka or his brother HUSKA—heir apparent. Both are
50 zealous Buddhists ruling from Ganges to Oxus.

B.C.

47 Augustus Cæsar seizes Alexandria, and accidentally the Egyptian BRUCHIUM LIBRARY and 440,000 vols. are burnt, among which was Ptolemey's *Septuagint*.—End of Asmōnæans.

40 Yuē-chī or White Huns embracing Tungusis, &c., under their King Kasasa (Kadfises I.), war with Parthi in Baktria.

38 China says AMITABHA is "God of Supreme Light," and his
30 daughter is KWAN-YIN—Buddhist deities. This Gnostik phase of
25 Buddhism now goes on increasing its mythology for 500 years, and
24 Srāmans teach it and some true Buddhism from China to Kaspiana. Indian Yogis and Ascetics perambulating Parthia and Greek States, one of whom burns himself before Greeks.

22 Rise of West *Āndhra dyn*. under Gotamī-putra I., who with his queen constructs cave temples at *Nāsik*, *Kānheri*, &c. Asvaghosa becomes a Buddhist.

21 King Gotami-putra's imcriptions state that he rules from Himālaya to Indus and Mālabār; but Rulers called. Kshatryas or Satrapes exist on lower Indus and Surāshtra, who are said to be under Shāh-Arata (Phrahates) and Naha-pāna: evidently ruling old *Parthian provinces of India*.

17 *China* declares *Tāoism* a State Faith.

Huski or Jushki or Uerki (coin title) succeeds Huvishka as Emperor of Sakas; rules all N.-west India up to Oxus, and Central Asia to Khotan—seems personally a Buddhist, but his coins suit all Faiths, as they acknowledge Mi-irs (Mithras); Erakilo (solar Herakles); Sarapo and Zero or Ceres; Riaē or Rhea, &c.

12 Emperor Huski sends monks and Buddhist books to Chinese Emperor Ā-ili (Thomas' *Asoka*, 72).

10 ESSENIK Buddhism common in Palestine.

6 HERMAIK BRĀHMANISM not emerged from Sivaism (*Asoka*, 58).

4 Death of Herod, whom legend saith massacred babes; hence BIRTH OF CHRIST must precede this date, say in 5 or 6 B.C. Baktrian coins of 65 B.C. to 50 A.C. are inscribed "*Bud-Saman*" = "Buddha the Srāman" (Thomas' *Asoka*, pp. 72-78).

A.C.

5 KANISHKA (Kanerki) succeeds his brother as Emperor. these Indo-Saka kings rule Baktria as "the *Uemo Kadphises*," using a
10 "Baktrian Pāli" Alfabet and *quasi* Aryan speech (*T.A.* 68). The people are Buddhists, Saivites and Ophiolaters. This Emperor's coins
15 seem to show that till late in life he was a Vāsu-deva Saiva and then a Buddhist. He extended the Empire to Yarkand, Gujerāt, and

A.C.

15 *Bālabhi*, the sacred land of Vās or "Bāz-deo," and is thought to have ruled states on the Ganges and raided Ceylon. His great friend ASVAGHOSHA converted him to Buddhism. This once learned Brāhman now writes *Buddha Charīta*, and with NAGĀ-SENA, many rituals, &c. The dates and places of their deaths arc unknown.

18 Western India Cave temples of Jainas and Buddhists now being much added to—one is constructed at Kānheri in honour of

20 "CHĀNAKYA THE DAMlLA" or "Dravid" (a Māla), the preceptor and prime minister of Chandra Gupta. of 312-291 B.C. Dr Stevenson, *J. R. As. Bom.*, July, 53.

22 On the Kānerhi Rock is the name of a Parthian king, "MAHĀ KSHATRAPA" (Satrape), and a Nāsik cave was constructed by his son-in-law, showing Parthian rule still on the *Narmunda*.

25 BRĀMANISM now trying to expel Buddhism from India, and

30 Buddhists seeking other lands.

33 CHRIST is crucified after preaching in Judea for three years (?).

40 PARTHIAN *Sāhs* or Sus conquer all the delta of Indus and rule from *Sehore* for 2½ centuries by Satrapes. ASVAGHOSA still chief

50 adviser of Emperor KANISHKA or FANDPHER (Chandupur?) perhaps a title like "Pharaoh." Rome accepts Isis cult.

60 Antiochus IV., Epiphanes, wars with Parthi, 50,000 Jews massacred in Babylon. Apollonius of Tyana and other *literati* travel in East and return half Buddhists, and teach accordingly.

63 Chinese Emperor Ming-Ti zealously collects Buddhist literature in Tartary, Baktria and India. Translates Lalita Vistara into Chinese. The faith everywhere widely known.

65 China formally acknowledged Buddhism for first time.

70 EMPEROR KANISHKA assembles a COUNCIL of 500 learned Buddhists, who draw up 3 commentaries to assist believers. These were engraved on copper, placed in a stone box and buried under a Dāgoba, and are not yet discovered.

71 JERUSALEM DESTROYED and Jews banished hy Romans. Chinese Emperor Ming-Ti declares Buddhism a state religion, and Tāoists now organize their religion with monasteries, rituals and images.

78 SAKA Era of SHĀLI VĀHANA, king of Uj-jain. Some say Kanishka was now crowned as a Buddhist Emperor.

90 A Chinese army with *Buddhist banners* and Missionaries in Kāspiana. Emperor sends embassy to Rome.

95 CHRISTIAN WRITINGS now appearing in Judea and Egypt.

100 Jerusalem temple being rebuilt to Jupiter. Roman Stoics call

A.C.

100 all Gods interchangeable forms of the same Energy. Vigorous propaganda by Buddhists and Jainists.

104 MEGHA VĀHANA, king of Kashmir, a zealous Buddhist, begins to regather the fragments of Kanishka's Empire, and in about 40 years

110 his rule extends down to Orissa and Kal-linga?—he was perhaps a Chalukyan then moving to East Central India.

116-7 Jews massacre Greeks in Kurenaika and lower Egypt, and Greeks bitterly retaliate.

131 Rebellion of Jews in Judea, led by Bar-kokheba.

132-4 Hadrian builds for his Roman colony in Jerusalem the Ælia Capitolina, hence called after himself.

145 Large body of Turano-Chalukyans (Dravids) from Gangetik State settling in Tel-lingāna.

156 About this time a Chinese Savant of Loyang (the capital of Lāotsze and Confucius) has been for 40 years translating Buddhist Scriptures from Fan into Chinese.

160 A Parthian prince translates 176 Buddhist works, one of which is the Dhamapada. The learned Buddhist Nāg-Arjuna now preaching in Northern India and widely known to Græko-Indians and Westerns.

170-5 New Testament Gospels now begin to be quoted; are only now really heard of and read, according to the author of *Sup. Religion* and other learned critics.

The above chronological data is only meant to help the reader to grasp accurately matters connected with our Arts. treating on Jainism, Buddhism, Hinduism in Ancient India and their paths East and West. Little notice is taken of the very important factor in the West—the Religion of Zoroaster—as this requires an elaboate section to itself; for from about 1500 B.C. down to Mahamadan times it existed more or less sporadically from Baktria to Syria and India, and probably, on this account Jaino-Bodhism and other Indian Faiths could only gain a footing westward by Oxiana, Dāgh-istān, Dāc-ia and Thrakia.

ARTICLE II

TRANS-INDIA

INDIAN ARCHIPELAGO AND ADJACENT STATES

Their Historical and Religious Development.

THE great INDO-CHINESE PENINSULA, now best known as French Tongkin, An-nām, Cochin and Saigon, and the kingdoms of Kamboja and Siam, is one of great importance, ethnographically and religiously, for it has been, for above 2000 years, one of the great pathways of Faiths traveling from India to China and Japan, and occasionally *vice versa*. It is therefore very necessary to trace its history through the ages as minutely as possible, for here it is that the Faiths which the South Island groups received loosely or sporadically from the great Indian Centers, took decided and national forms.

The Eastern or French states, including Tongkin (in the latitude of Calcutta), Cochin, and Saigon at the mouths of the Mekong, and up that river to the British Burman Shān States, extend over 970 miles of latitude, and on an average, 120 miles of longitude, or over 116,000 square miles. This is ruled from three centers, viz., *Hanoi* or Kicho ("the market") the capital of Tongkin; *Hue*, an ancient center of Hindo-Tchams, and still a semi-independent state; and Saigon (= "conjeries of villages") which virtually dominutc all the neighboring riverine and coast lands, though Kambodia is for the time independent, but acknowledging Gallic suzerainty.

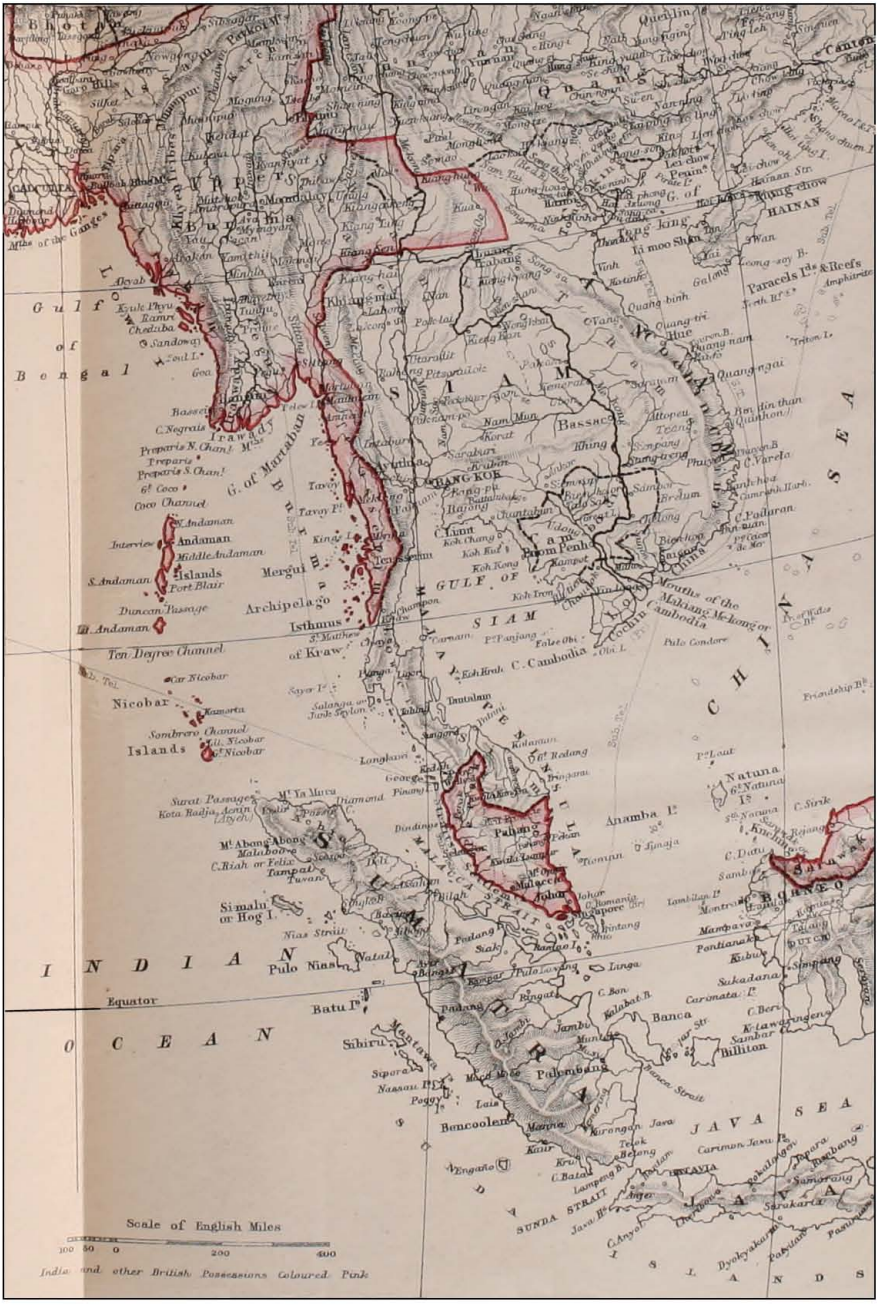
Anciently these states were ruled by *Giochis* and *Kachāos*, Tongkinis and An-nams towards the north; and *Co-Tchings* in center and south; and probably the Chinese term *Ji-nām*

or "South-land" applied to the whole peninsula. About the 5th century B.C. there arrived Indian colonists, here known as Tcham-pas, Çyam-pas or Tsam-bas—evidently Shāms or Shāns, led by Hindus. They swallowed up or united the *Co-Tchings* or *Cochin-is* and all minor central warring tribes, and established amicable relations, for the most part, with their congeners—also Indian colonists, ruling in Çyam-bodia. This great Tchampa state lasted to the middle of this century, or for about 2000 years, during which time they often not only held Tongkin, but portions of China, and frequently raided Canton and its coasts, as they did Çyambodia and all the valleys of the Mekong. About our 9th century they began to succumb to the Āns who were then consolidating all their Mongoloid brethren against the Tcham-pas as "foreigners"—for the Indian element then dominated, and especially in the Central and Southern parts of the peninsula. The reader will easier understand the successes and vicissitudes of these various states by referring to our Chronological tables and running commentary and map of Ancient India and Trans-India—here most necessary amid the many strange nmncs we must *peforce* use.

According to Chinese records of B.C. 2357, the Peninsula was occupied in the north hy *Giao-chi* (translated "Big Toe" race—a still marked feature, for the toe is now used like a thumb), and four other barbarous peoples. All owned the Emperor of China as their suzerain, if not direct ruler, from 2285 to 257 B.C.; and in Chinese records of the 12th century B.C. the states appear as the Chinese province of Fo-nām or Bo-nām.

Only in the 3rd ccntury B.C. do we heur of disturbing foreigners to the South of the Giao-chis, Joeuks or Yunān-is; and by 125 B.C. these arc acknowledged as a state ruled by *Tchings*—possibly the great Indo-Colonizers, the *Klings* or Trilings—for Indian Mālas or Malays, Yauvas or Javas; Bālis, &c., were by this time all over the Peninsula and Archipelago. The Tcham-pa or Tching (Co-chin) state, from Saigon to Hue, was then strongly organised and bravely lcd by Indians, and the Chinese speak of the people as *Shan-laps* (Shān folk?) and

TRANS-INDIAN STATES AND ARCHIPELAGO



From W. & A.K. Johnston's "Royal Atlas."

For Gen. Forlong's "Short Studies."

mention their 4th monarch (the first we know of) as "King Ta-wang of *Sauph*" or "the Isles," meaning the Coasts as well as Archipelago. About this time we find the Chinese and Malays calling the Āns, "the Koti, Kachao, Kutin and Kian-chi."

The first Indian colonized center of the Peninsula was apparcntly Camboja or "Çyam-ba" at the head of the delta of the Mekong and around its great inland swampy sea, the Tale-sap or Bien-hoa, where flourished Indian arts and religions, and a consideruble civilization for some 2000 years. The Chinese did not distinguish the Tchampas from the Syam-pas, calling both Shān or Shon laps, but Çyam-bods (no doubt Siām or Shān-bods) were known to other Indians as *Kmirs*, and were principally ophiolaters from Ceylon and the Tamil and Telagu coasts. Arabian sailors called them *Komirs* or *Kh'mars*, thought to mean "Cunning craftsmen" or "Artizans," which their elaborate sculptures and architecture showed they were. But *Kamirs* or *Chamirs* seems to be a corruption of *Tamils*, see similar Dravidian etymologies given by Prof. Oppert in his *Bhārata-Varsa*, here reading as usual r for l.

All good authorities agree that the Indian rulers of *Tchampas* came from upper, not Pāli-speaking India; and some think even before Camhodia became a nation. The Tchampa Alfabet connotes the Kambodian, and, like all the Indian languages of Trans-India, is one of the Dravidian group, though with Tsiampas, Sanskrit is the sacred scripture as in Northern India. Kambodians and Javanese use Pāli—of course in *Deva Nāgari* characters, there being no Pāli script.

All these Indian colonists were great Serpent and *Bud*, *Bod* or lingam worshipers, and from the most ancient *to present times*. In Southern and Central India they are still devoted to *Bud-a-Kăls* or "Bud-stones." Hence might come their name Chamir-bods or *Sāmbods*? The old "Bud God" would facilitate the spread of the new "Buddha" cult, as in popular estimation somehow connected with their *Bud* or *Linga Kăl* cult, as afore explained, and more fully in our article in the *Jour. R. Asiatic Soc.* of Jan. '95.

Buddhism did not reach Trans-India to any extent till about 100 B.C., and then only in the delta of the Irāvadi, Sumatra and perhaps Java; and from the Koro-mandel or *Cholo-mandel* coast. But by the 2nd century A.C. it began to prevail, when Drvidian Cholas and Chalukyas reached Dravidia proper; and had spread themselves through the Indian Archipelago, Siam, Cambodia and Cochin China.

Mr Fergusson saw no difficulty in accepting the Cambodian tradition mentioned "by the learned Dr Bastian" (*Indo-Chinese Nations*) that "early in our 4th century Phra Thom (King-Great), son of the king of N. W. India (Taxila), was banished from India," and after many adventures settled in Camboja, which was then the name of the country rounel Taxila (p. 665), a very important fact, and one militating against Çyam being Shām or Shān unless by a popular delusion.

All N.W. India was then undoubtedly much troubled, owing to Buddhism overturning the old faiths; and a Nāga prince who then refused to join the propaganda might well be asked to leave the country, which would be the only persecution Buddhism permitted. Nagaists would therefore forsake their old capital *Nāgapur* or ancient Delhi, where they so long ruled; and we know that they did so for the deserts of Rājputāna, the Vindyas and hilly regions of Central India and the Dakan and probably Kashmir, which they had very early in our era crowded with their shrines. Notice also that Mr Fergusson says "the Architectural remains of Cambodia bear a considerable resemblance to those of Kashmir."

The rise of Javan and Cambodian ophite shrines are generally placed about 400-460 A.C., when Ophiolaters per-vaded the whole Cochin China peninsula, Java and its island groups. Ptolemy's maps of 130-140 A.C. show all these states dotted over with Indian names, betokening an intimate acquaintance wIth Hindu Mythology and the Great Epiks; the scenes of which are pourtraycd on the corridors of the beautiful ophite shrine of *Nākhon Vāt* or the "Nāga Monastry" of Cambodia.

Here *Nāgaism* was concentrated, whilst to the East the Indian rulers of Tchampa were more devoted to *Hara-*

Hari or Siva and Vishnu, and in the two Javas (Sumatra and Java) to Buddhism—at least by the 5th century A.C., whilst Shāns and Mālays clung principally to their old animistic cults.

According to Ptolemy, European traders frequented the Indo-peninsula in our 2nd if not 1st century, and Chinese records speak of Romans or *Tatsins* being on the coasts about 400 A.C., when Java, Cochin and "Tchampa or Lamap" were ruled by kings bearing such Chalukyan names as "Jāya, Indra and Varman."

The mass of the population came of course from China's southern provinces, Canton or Quan-tung, Quan-tu and Yu-nām, from which last came its enterprizing *Tāi* or *Shān* peoples, who had descended by the main streams, the Menan, Me-kong and Red river. The Cantonese claimed all the Gulf of Tongkin, but did not care mueh about it; except to keep its wild idle tribes out of their richer lands, and they could not always do this—*the Indian-led Tchams often raiding this Chinese capital.*

The first colonizers were no doubt the Shāns as the names of states show. They spread over all the vales and plains of the Mekong, Mēnam and south. After them came the Cantonese along the northern coasts of Tongkin, and then weak tribes like *Giaos* on the hills bordering the delta of the Red river, where Yu-nām congregated; these eventually about 800 A.C. consolidated the Mongolian nationality of *Āns* or *Ān-nams*.

Shāns never had much in common with Ān-nams save in their animistic cult, which Buddhism has failed to dissipate, nay to lessen; for Hinduism had primarily increased the Bud worship which so dominated among *Klings* the first Indian Lingam worshipers who penetrated to the interior of Burma and Siam.

The. true Shāns—best seen in the *Thais* or Shians or Siamese—descended from high Western Yunām and the extensive Shān states of Burma, where we have spent many days in their camps as they moved to and fro in trade with the coast towns, for they arc busy and enterprizing traders, and inveterate *Nāt*, *Lā* or "Spirit" worshipers. Hence

probably their name when, debouching on the plains of the middle *Mēnām* they first settled in *Lā-o-s;* for their first chief cities were on the upper Mēnām, and not till 1782 did a Shān king venture to build a capital—Bangkok—on the coast. The first capital, *Suko-thai* (Shān-suko), was built in 638 A.C. on the middle Mēnām, and apparently by a Hinduized king, for there was a Shrine of Kālā (Siva) in front of the Royal Court of Justice, before which strange rites and ordeals by fire and water took place as was then common in India, Pegu and Cambodia; see Captain Gerini (a Siamese officer) on *Trials by Ordeal*, *As. Qtly.*, Ap. 95.These rites he traces back to our 5th century, and finds frequent reference to them in Siamese records of 1000-1050, and of fire rites down to the 14th century.

In 1350, when the Cambodian capital *Inda-patha-puri* (Indra-prastha or ancient Delhi) was seized and country annexed, a new Siamese capital *Ayuthia* (Oudh, Avndh or Ayodhya) was bnilt lower down the Menam—some 55 miles from the sea, and still by a Hinduized *Bud*-ized and probably Buddhistically inclined people; who have left us many noble though thoroughly phallic ruins—as Mr Fergusson calls them, "lofty rounded domical shafts" (*Ind. Arch.* 633), which he shows are continued on the apex of the more modern Royal *Wat-ching* of Bangkok—a *Vāt* or Monastery modelled after a Saiva temple. Here too says Captain Gerini are the necessary pond and symbols for swearing witnesses on and exacting the Hindu legal ordeals; so that Kālā, his Nandi (bull) and linga-in-Ārgha to swear on are or were here as required for very special oaths and vows.

Travelers assure us that these objects exist in and about all the present and ancient chief cities of Siam, and in or beside many temples. In the fort of Pachim says Mr. Hallet (*As. Qtly.*, Ap. 87), at the dangerous entrance of the Menam, "there is a temple with the usual image of Buddha, and just outside a lingam to which women make offerings and prayers for offspring. Around it are joss sticks and prayer flags, and within the temple is a model of it which a modern votary had erected." The shrine was no doubt originally one of Bud's, the

old *Bud-or*, for here all give gifts of fruits, flowers, rice, &c., as to Siva, be they Buddhists, Mālays, Jāvans or Mahamadans! Such also was the Bud to be hereafter described at a similar dangerous passage—the entrance to the Akyāb harbour. All fling some offerings to these Buds and murmur a prayer, for they symbolize the God of Destruction as well as Creation.

The most ancient as well as present religion of Siam is well illustrated in its ever sacred "Adam's Peak," on which the faithful see the "*Divine Foot*"-print or *Phrā-Bat* of the Lord Buddha, but which was earlier that of Vishnu and Siva, and still earlier of Bud or Bod; for the Foot, Hand, Thumb and Heel are well-known euphemisms. Ve must therefore dwell a little upon the Phrā-Bat, and will here take as our chief guide the description of it as given in his *Ulysses* by Mr G. Palgrave, who was from 1880 to 1883 the vcry observant British Consul of Siam, and saw all he describes.

This "Adam's Peak" is a high, picturesque, strongly marked conical limestone hill rising abruptly at the edge of a great forest which here ends in the rich delta lands of the Mēnām and its sacred affluent flowing past the old capital of Ayuthia. It is therefore topografically just such a site as Siavas select, viz., the yonish bifurcation of two sacred streams, and has therefore from unknown times been a great place of pilgrimage, especially at the vernal and autumnal equinoxes.

The Phrā-Bat is a natural depression, 5 × 2 ft. and 10 inches deep, on a prominent rock, over which is built a handsome *Dop* or Dome, and over this rise terraces pinnacled and spired to the height of about 100 ft. This is on the highest terrace of the mountain, under the immediate overshadowing of the still loftier Lingam-like apex, on which are probably modelled the strange columnal temples of Ayuthia and the high shaft of the Royal temple in Bangkok, well seen in Fergusson's *Ind. Arch.*

The inner dome leaves a clear space of 30 feet square for the holy rock and its Phrā-Bat, so that the shrine reminds one forcibly of the *Kabet es Sakhrah* on Mount Moriah; only there we have a protruding Omphe, the Omphalos of Mother Earth over her Cave and *Bēr Avuah* or "Well of Spirits,"

which the Siamese would recognize as nature's *gravid uterus* —a true *Dā-garbh* or *Dā-gobah*. With Jabusis and Hebrews it was the Shati or "Foundation-stone of all things—their *Tsur ālēim* or "Rock God," (see fig. 64, *Rivers of Life*, and in this connection also figs. 234 and 266) the Cone of Admn or *Bud's "Foot*" of Ceylon, and the Rock markings of the Kaiktyo shrines at the head of the Sitang delta.

Turanian, Shemite and Aryan, Shans, Hebrews, Arabs and Christians, have alike at different periods covered the Divine symbols of these shrines with gold, silver and gems, and the pavements with rare tesselated marbles, cloths and mattings, and always burnt around them everlasting fire. Beside the Phrā-bat, says Palgrave, "were ceaselessly burning, dim lamps, candles and pastiles. . . . The raised borders (of the dais) are edged with lotuses covered with gold," and in delicate tracery the natural features of the divine foot are pourtrayed together with Sun, Moon, &c., in the usual conventional forms.

Carefully laid out shady ziz-zag paths and stairs led up to the sacred high terrace, which, as the worshiper approached, he fell on his knees and so ascended; ever and again touching the ground with clasped hands on forehead. On reaching the golden lotus edging, each remained for some time prostrate in prayerful aspiration and meditation, and then reverently retired backwards, till reaching the verandas they arose and gaily communed with their fellows on general subjects. This, says Palgrave, is a feature of the race and faith. "All here is bright—ornament and glitter, mirth, music and laughter; nothing solemn; nothing mysterious or awful; no dim religious light, gloom or fear-inspiring rites, bloody sacrifices or wearying decorum. All here announced a joyful religion which looked at the bright side of life. . . . This Buddhism has nothing pcssimistic in it . . . but rather a practical optimism. 'Their Buddha aimed (they say) at the pearl of great price . . . a boundlcss living love . . . not the narrowness and limitations . . . of self and death. He endeavoured, not wholy \vithout success, to trace out a path . . . by which we might attain to a *true life*; teaching that every act has its reward—good or evil; this without fail or flaw; that the

evil done can only be compensated or cancelled by time, but that good will ultimately thrust out evil . . . and selfishness, &c., . . . be no more," pp. 183-7.

Such then is the religion professed by the quiet orderly crowds who continually throng the gilded temples and pavilions on this high terrace. Here, beside cool sweet waters, in umbrageous nooks, and neat terraced walks shaded by sacred trees—the Bo or Pipal, and Ficus Indica predominating, do the thoughtful and pious find a quiet retreat for meditation and rest from the turmoil of life; specially welcome after their toil in town or village homes, and after long weary travel over the adjoining hot and dusty plains.

The Phrā Bat buildings being nearly all of richly carved teak wood, have been often burned down, and in 1766 the vast accumulated treasures of the shrine led some unbelievers to seize these, slay the monks and anchorites, and burn all to the ground; only in 1787 were the present structures rebuilt by the royal founder of the present dynasty. The beautiful temples, burnt down in 1766, had been erected in 1606, and we know of others going back to about 1300 A.C., but not much is yet known of the populations of the delta of the Mēnām before this. No doubt there were Thaï or Shān traders, but also Indian Mālas or Malays who occupied, and often probably ruled, deltas and sea coasts from the beginning of our era; then only, if so soon, tIle Malays were gradually driven south, and all the establishmcnt of the monarchy at Bangkok lost most of their Malaka peninsula.

It would seem that Malays, with trade and friends in every port, piloted all later Indian arrivals to their permanent habitations, and among these the Hindus of Siam, Cambodia and Cochin, to the rich deltas of the Mēnām and Mekong. There they developed their Indian faiths and arts, and by our Middle Ages these passed on into China, Fermosa and Japan, as we see from the reports noticing Hindu temples, gods, rites and symbols, written by Dutch Ambassadors of 1641-61, given in Montanus' *Japanese Hist*., translated and pnblished by Mr. J. Ogilby in 1770-72, and in Mr. Dodd's *Fermosa*, where he speaks with the authority of a long resident.

"Çam-bo-jas" always spoke much about their Indian origin, and Col. Yule says "their name occurs on a *repliche* of Asoka," and which therefore belongs to about 250 B.C.: but M. Moura, in his *Hist. of Cambod.*, speaks of this "great building" Turanian race, as "Khamerdoms descended from Indians who left Delhi in the 5th century B.C." They would be those from the then disturbed state of *Tax-sila* or Tak-shah, known also as "*Camboj*," says Fergusson. *Tak-sha* is an artificer, and Tak, Hak or Hag is a serpent or clever one, over half the wor1d; but Cholas and Chalukians were then beginning their descent from N.W. India in two bodies, moving East and West, and they were ophiolatrous Lingaites evidently disturbed by the then increasing Buddhism.

All N.W. India was aroused in the 6th and 5th centuries B.C., by the invasions of Darius I., and his successors who then raided through it and northern Sindh and annexed part of the Panjāb, where coins of Darius are found, as at Lahore. This was one of the great Cyclik periods marked in our *Chart of Rivers of Life*. Lāotsze and Kungfutsze were stirring up China, Jews went into Eastern captivity, and Babylon fell to the new and first Aryan or Iranian Empire which established the Zoroastrian faith at Persepolis. Our own isles were then also being stirred into life not only by Belgi, Danes or like Skandinavians, but by Phenicians; for Hamilcar reached them from Sidonian Karthage about 500 B.C., seeking trade and sites for new colonies to relieve the over-population of the Mediteranean states. His brother Hanno, says Avienus of 300 A.C., had, with this view, led 30,000 colonists round the Mauritanian N.W. coast of Africa towards the *Fortunatæ* or Canary islets and adjoining coasts; and about 400 B.C., Pytheas, a mathematician and zealons geographer and traveler, had passed through Britain to Thu1e and Tanais in Skandinavia, where he found old Phenician settlements. It is only to be expected, therefore, that the teaming populations of India. should also, at this time, be throwing off colonies, southerly and easterly.

Phenicians had been trading with India long before its invasion by Persians, and it was their traders and ship builders, at the mouths of the Indus, that enabled Nearchus to there

embark his army for Babylon, 327-4 B.C. They told his chief historian Onēsikritos, that "Ceylon was only 20 days' sail distant," see *Strabo*, xv. About 100 years earlier they had inscribed their Phenician characters on the Rejang stone in South Sumatra, in letters which Dr. Neubauer says belong to the 4th or 5th centuries B.C., *cf.* Marsden, *Hist. Sumatra*, *Arch. Oxon.*, 92-95, and *R. Geo. J.*, *June* 96, p. 659.

Alexander's Savans described India as immensely rich, populous and civilised: very free from crime and very religious; having standing armies and considerable navies,, also a coinage, and literature on fine smoothed cloth. Her Hindu priests were *Brāhmans*, and her Jaina and Buddhist Monks, *Srāmans*, who admitted women to their sanctuaries. The Hindus taught the doctrines of Souls, Transmigration, Immortality, Heavens and Hells, and that Widows must immolate themselves or be shut up for ever from all social and religious rites. A priest "*Mandanis*" and a Jaina or Bodhist Srāman of the naked sect, "Kalanos," accompanied Alexander even beyond the Indus frontier, where the Srāman mounted his funeral pyre. Onesikritos says he professed doctrines like those of Putha-goras and lived the same self-denying life.

The Rev. Dr. Stevenson says that Kalanos was evidently a. Jaina, and in his *Kalpa Sutra*, xii-xiv., and *Kānheri Cave Inscriptions*, p. 16, he comes to the conclusion that the double Buddhist chronology of India and Ceylon is clue to the attempt to approximate the time of Parsva-nāth, the 23rd Jaina Saint, to that of Gotama; for from Mahā Vira of 597-527 there are 250 years, and Pltrsva is always acknowledged to have lived nearly 100 years, and must therefore have flourished about 900 B.C. We know from the Mahā Vānso that Gotama Buddha recognised twenty-four predecessors, and in the present Kalpa (age) four, implying that the twenty-four Jaina saints belonged to a former age. *R. As.*, vol. i. 522.

All the rich *Du-āb* between the Godaveri and Krishna—from sea to Ghāts, some 80 × 120 miles, was from 400 to 500 B.C., if not earlier, ruled by *Nāga-Mālas* from their capital *Māllanga*—prohably Mal-linga, from whence Tri- or Tel-linga, the capital of aucient Majerika. The city was at our Vengi or

El-ur on the west of the great Kolêr lake. To the north of this Holy land was *Dānta-pur* on the Godāveri, in the state of Raja Mandri, *i.e.* "of Munds," and southwards on the sacred Krishna or Kistna was Dārani Kota, evidently Drona-Kota, where was Buddha's *Drona* or "Cup," and other relics which had come from Rāma-grāma near Kapila Vasta.

In 157 B.C., according to the Ceylonese *Māha Vanso*, a Māla Princess, Hema-Māla, fled with the *Dānta* or holy tooth of Danta-pur to Ceylon, but she was wrecked near the mouth of the Kistna, and the Tooth was carried to *Dārani*-Kota, where it was enshrined, probably in or near the beautiful stupa of Amrāvati, destined to become the Maka of Buddhism. General Cunningham thinks 157 B.C. is too early for a mature Buddhism in these parts; but "*Teeth*" were *lingams*, and all this land had from prehistoric ages belonged to the great *Sisna-deva-ists*, those phālik-worshiping Ándhras denounced in the Rig Veda 800 to 1200 B.C. The Nagaists would accept the Tooth as their *Bud* or *Mahādeva*, and we know that Ceylon did not acknowledge it as the tooth of Buddha till 307, almost the exact date when, according to Siam tradition (310 A.C.), it arrived in Ceylon, *Geog. India*.

The Pali-Buddhist annals of Ceylon mention the dispatch in 241 B.C. of a propagandist mission to Suvarna *Bhūmī*, the *Chruse* or *Aurea-Regio*, embracing Pegu, Siam, Cambodia and Archipelago. But the Buddhists would meet with great opposition, however conciliatory the emissaries of the meek and reasonable Gotama might be; and therefore little mention of Buddhism appears here till 100 B.C. After this, *colonies* of Indian Buddhists flocked across the ocean; and in our 3rd and 4th cents. very large bodies left the Tel-lingāna coasts or "Coromandel"—the *Cholo-Mandel* or "Land of Cholas" and Chalukians, who were here ruled by their great Varman dynasty, known to Chinese as *N'g-nāms*, no doubt meaning Nāga or Sivo-Serpent, Tri-linga or *Bud* worshippers, which they really were far more than Bud-dhists.

It was very shortly after this that, in spite of the dense forests and feverish swamps of Cambodia, there began to rise here the great walled towns, temples, and viaducts of *Nāga-*

Nagar or *Nākhon Thom*, as Siamese call this Ophite capital which Europeans have only lately found buried in a dense forest, and have described as "rivalling Memphis and Nineveh." There are here some forty extensive ruins, including the first and last Hindu capital *Brāhman Nagar* or "City of Prohm" —the Siamese *Ongeor Thom*.

The chief ruins lie near the head of the great *Talay* (*Talāb* or *Talou* = "lake"), and are pure Nāgo-Hindu shrines like many in India and Ceylon. Of their structure, Mr. Fergusson says: "Nothing can exceed the skill and ingenuity with which the roof stones are joggled and fitted into one another, unless it is the skill with which joints are polished (they are often invisible) and so evenly laid without cement of any kind." The roofs are of hewn stone without wood or concrete, and the joints so fine that they remain water-tight after some thousand years of neglect in a wet tropical climate. The chariots or carts had wheels of sixteen spokes, and so delicately fine they must have been of metal. The buildcrs eschewed mortar except as a plaster, and preferred the horizontal, solidly built-out arch to the radiated vousoir. Our fiend Colonel Yule, who was not given to exaggerated descriptions, says: "The buildings are stupendous in scale and rich in design . . . often elaborately decorated . . . and especially the long galleries of double-storied bas-reliefs. There are artificial lakes enclosed by walls of cut stone; stone bridges of extraordinary design and excellent execution . . . elaborate embanked highways across alluvial flats." *Ency. Brit.*

The Nākhonvāt or "Nāga monastery" was five miles south of "*Nagar Thom*" on the "Great Naga" or serpent city; for *Nāga* and *Năgăr* (now "a town") are here virtually synonymous, arising from the fact that in the centre of every town was its chief deity or symbol. So *ur* or *pur*, "fire," was the centre around which Ignikolists grouped their houses; hence *pur* is now a "town" just as *Ilu* is in Babylonian, though *Il* or *El* or *Āl* is a "god." As language developed and the base was forgotten, the Delhi Nāgaists or *Nahushas* called Delhi *Nāga-pur*, and when Aryan Hinduism arose, Indra-prastha or Indra's abode.

The *Nakon Thom*, as Siamese called the Cambodian capital, had walls forming a quadrangle some 8½ miles in circuit and about 30 feet in height, and flanked by a wide ditch. There are remains of five gates (two on the east) of grandiose and fantastic architecture, and in and around, ruins of evidently beautiful buildings—temples, palaces, reservoirs, &c. The royal Vāt or monastery to the south is, says Col. Yule, "one of the most extraordinary architectural relics in the world." Its enclosing wall is 3860 yards in compass, with a wide ditch beyond, and from its sculptured corridors anl interiors rise numerous towers, the centre one to 180 feet. Its pillars and highly enriched "pilasters are Roman Doric, which have parallels, though less striking, in Ceylon and Burman mediæval remains . . . some of the temples are certainly Buddhist." Mr. Fergusson however finds here "no sign of any but Nāga worship and superadded Hinduism." The Roman Doric is perhaps due to Romans ("*Tatsin*") beillg in China in end of our 3rd cent., and to the clever Taksha Mālas who left N.W. India after Alexander's invasion, when they would be likely to pick up some Greek art. The sculptures show a perfervid Nāga cult, the seven-headed cobras with expanded hoods being in thousands. On every cornice and convolution of the architecture are snakes; not the mere crested one of Boro-Bud-or, but the sacred Nāga of upper India; and as in all true ancient serpent shrines, the temple floors are virtually water tanks, and can be submerged.

The sculptures, especially in the long collonades, display a minute acquaintance with the mythology of the two great Indian Epiks, which were originally, we believe, the work of the mythopœic Turanian races of upper India—the probable ancestors of these early colonists. The sculptures of all the figures, says Mr. Fergusson, show "a people of pure Turanian blood, having thick lips, flat noses, and eyes like those of Egyptians and the other true building-races of the world." According to Siamese writers, Kam-bods received the Epiks in our 4th or 5th centuries, most probably earlier, and certainly not later than 319-322 A.C. when the Taxila. prince and people migrated. Then probahly was sculptured the 20,000 *baso-*

relievo figures running over 2000 lineal feet of colonades. Every Avatār is here, especially that of Vishnu as the Creator rising on his *Mandara* or mundane phallus—the stem of his Lotus throne poised on the turtle lying at the bottom of the ocean of life. The serpent appears as the god's active agent twirling the mandara and producing all animal and vegetable life.

No sculptured signs of Buddhism are here visible, no *Dāgoba* (though this form or that of the spired-Omphé on the summit of the Boro-Budor shrine would fully satisfy the ever latent *Bud*-ism of the ophiolaters), no vihāra or chaitya hall, nor any Jataka scenes so dear to every Buddhist's heart; yet for centuries Buddhists have here thronged, and have in mudern times ephemerally marked their presence. The shrine appears to be essentially that of Hindu Nāgas, and to have so rcmained and satisfied all Khemirs up to about 1250 A.C., when, as in Javan history of two centuries earlier, the reigning king became Hinduizcd and, ("seized with leprosy" said Nāgaists), built a new capital and shrine fifteen miles E. of Nākon-Nagara, called *Paten-ta-Phrohm* or City of Brāhmā." Its architecture, says Fergusson (*Ind. A.*, 667-74), denotes Buddhism, Jainism and Hinduism, then and until our fourteenth century the mixed faith of "Çyam-bods." Verifying inscriptions are, however, here rare, for the Indian rulers or scribes have as usual neglected chronology, and no real Cambodian writing has been found earlier than 1346 A.C., when the state had all but succumbed to Siam and Tchampa.

The first Indian Cambodian king we know of is *Phutam-Survong* or *Padma Sura Vansi* of our fifth century, who, according to Garnier, built the walls of the eapitnl, and no doubt started the serpent and phallic worship of his Chalukian or *Kling* ancestors. Even then the State was described in Chinese records as "the rich Chinla"; but in 1296—after Kublai Khān's death—a Chinese envoy wrote: "The Shan-lop Court and Capital is grand, civilized and extensive, but on the decline"—a fact, the reason for which our chronological commentary makes very clear.

Though Tongkin inherited from China a written language traditionally as early as the eleventh century B.C., we have no

trace of this in Co-Tching, nor among the Hindu Tchampa rulers. There the earliest inscriptions yet discovered belong only to our *seventh century*, and are twenty in number, containing some 1500 lines of Sanskrit interspersed with the then vernacular *Dalil*. The present vernacular is the *Kian*, evidently the *Ko-in* or *Kavya* of Chalukians, and much mixed up with the *Bani* of Mahamadans.

The language of the *first* Indian colonists would no doubt be one of the Indian *Prākrits* of sub-Buddhistic days, say of the fourth to second centuries B.C., whilst the later Colonists would bring in the Dravidian dialects of Chalukians, Anādhras, Tri-lingas and Tamils. The earlier language was then called "Sacred." Alabaster, in his *Wheel of Law* (p. 291), says, "the Siamese sacred books arc written in the Alfabet of ancient Cambodia—the *Kawm* character—allied to *Devanāgari*, and are the source of the modern Siamese character." He accepts the traditional accounts of the civilizcrs coming from the Kling or Tel-lingāna and Tamil coasts—the home of ophiolaters and then of Buddhists.

The Indian names in Sanskrit inscriptions of *Saka* 589 or A.C. 667 bears this out. Thus five kings are called Rudra Varman; Bhāva Varman; Mahā Indra Varman; Isāna Varman; and Jaya Varman—names common to royal Chalukians and but slightly varied with Cholas or Keres. We know that these Dravids were at this time still on the move south from N.W. and Gangetic India in two great east and west divisions, viz., by Oudh, Bahār and Kalinger to Āndhra; and by Gujerāt or Mahā-Rāshtra. We have found the coins of a King Yāsodharman or Yasodha-*varman* at Siālkot in the Panjāb, dated A.C. 532; and of a "King of Napāl," Amsu-*Varman* of 637-651, showing that the *Varmans* had not then entirely left Northern India. See a Paper read by Mr. V. A. Smith to the Oriental Cong. in 1891.

The language, or more corrcctly the Alfabet of these northern Dravidians, was the *Kawi*, *Ko-in*, or *Kaya*, a production of the earliest Buddhist era of about 400 to 500 B.C. It was known in Ceylon, Southern India and all Mala lands even to the Māla-dives, and during the Asoka Era, *i.e.*

about 250 B.C. It is named "the Southern Maurya Asoka Alfabet," and some philologists recognise it as the base of the modern Alfabets of India. Even the *Deva-Nāgari* (in which alone appears the earliest Indo-Aryan sacred books) is said to be more or less derived from the inscriptions of this "Mauryan Asoka" (*R. As. Jour.*, p. 895, Oct. 95), and this has an important bearing on the putative Indo-Aryan Vedas, Brāhmanas, &c., making us question their original language.

The first Asokan Alfabet, which reads from right to left, has by many been called the base of the Ceylonese *Kāvi* and Māldine literature, see *R. As. Jour.*, Oct. 95, p. 895. It is generally believed to have a Phenicio-Shemitik base like that of the Pāli or Brāhmā, and to have entered Ceylon and Indian Archipelago with Phenician and Sabæan sailors some centuries B.C., cf. Tennant's *Ceylon*, i. 571. The Greeks of Alexander's expedition noticed that Indian Mālas on the Indus wrote on cloth, and Mālas pursued the Greeks to the mouths of the Indus, and long before that (324 B.C.) circumnavigated India and colonized Surnatra, where "the old *Rejang* Alfabet is distinctly Phenician in form, though the letters are reversed just as words would appear on blotting paper"; see *Archo-Oxoniensis* W. of 1895, where it is suggested that Tyrians of Nearchus' fleet then went eastward. Mr. Hofrath Bühler now places the introduction of the Brāhmā Alfabet into India in 890-750 B.C., see his *Origin Brāhmā Alph.*, 1895, and Mr. Tawney's art. *As. Qtly. Rev.*, Jan. 96.

The Pali Jatakas may be placed at three centuries before Asoka, or 550 B.C., when Western lndians traded with the Persian Gulf, and intercourse was free between Surāshtra, the Indus States and Persian cities on the Euphrates. The Vedas have far earlier references to long sea voyages, and our Chronological Table shows confirmatory movements. The Jātakas are perhaps our oldest store of the world's Folk Lore, and graphically depict the national, social and religious life of India; yet clearly they belong to times when writing was common in "private and official correspondence." We read of "legal and forged letters, inscribed plates, wooden tablets and bonds, to be paid on the banks of the Ganges," and they exhort people

not to commit suicide, which shows they were written before Jainism and Buddhism dominated India; for this is expressly denounced in the *Pārājika* section of the Buddhist Tripitaka which was written about 400 B.C.—a century and a half after Gotama had preached. It was also sternly prohibited by the twenty-fourth great Jaina Saint Mahā-Vira about 570 B.C.—but to return to the Khemirs or first Indian colonizers of Cambodia, and the works and cults around them.

Khemirs undoubtedly used "a Kaum character similar to that of the oldest rock writing of the Dakan," and one Khemir inscription, dated Saka 797 = A.C. 875, denotes a new dynasty and capital in characters, says M. Bergaigne (*Acad. des Inscrip.*), like the hieratik of Northern India mixed with South Indian letters like those used in the Cambodian vernacular.

M. Bergaigne adds: "At this time the worship of Cochin was that of Siva and other Brahmanical deities" which gave way to Buddhism in the tenth century; for the Srey Santhor Sanskrit inscription then praises Kirth Pandita for having "restored Buddhism and enjoined its excellent system of instruction"—the mystical one of the Great Vehicle or Mahā-Yāna, then prevailing in Northern India and Tibet, but largely mixed with coarse Sivaik and spirit cults which were common to an India and Trans-India. *Acad.* 7/4/83.

One Cochin inscription mentions the erection of a Lingam and endowment of a shrine to Vijâya Îsvara or "Siva of Vijians," clearly an lndian Chalukyan. King Jaya Varman of Tchampa is said to have then ruled from a capital on Mount Mah-Endra or Indra, and to have had many vassal princes; showing that the power and faith of the kings of Tchampa were strong from Saigon to Tongkin during all our Middle Ages. Not so in Cambodia, which only conjoined the corrupt Buddhism of Siam and Hinduism of Tchampas with its intense Nāgaism about 800 A.C., and remained content therewith till about 1250, when the ruling monarch "forsook the serpent worship of his ancestors," and built. the new capital—*Paten ta Phrohma* or "City of Brābmā,"—and allowed *Nāga Thom*, the glorious Canterbury of a faith, then probably 1500 years old, to fall into neglect. Its prestige had greatly waned about

1000 A.C. when its ecclesiastics made a great effort, and wonderfully embellished the Nāgon Vāt—a pseudo resuscitation which often presages the fall of a faith.

The long continued descent of Chinese tribes over the whole Indo-Chinese peninsula had about 800 A.C. thoroughly checked the Indian-led Tchams and Co-T'chins. The various wars had taught the Mongoloids how to fight, and combine if they would conquer, and in another century or two, they learned how to govern. About 1000 A.C. we find them consolidated or rather confederated as a Tongkino-Annamese Power, to resist Indo-led Tchampas, and this soon led to the acceptance of an An-nam dynasty under Chinese suzerainty, guided by Mandarines, as Political Agents.

The Tchampas again pressed at this time their old claim that Tongkin belonged to them; but China again scornfully rejected this, and actively aided the An-nams, in whom, however, they had little confidence. Indeed all Cantonese as well as Tongkinis looked down on Ans as a poor, puny, arrogant and ignorant race. Locally and perhaps disparagingly they were called *Kekuans*, reminding us of their rude northern congeners the Khyens or Kakyens who have long given us so much trouble on the northern Burmo-Yunān frontier. There too we have found them arrogant but stubbornly patient and apt scholars in war, though not in govcrnment, for they own no chiefs powerful enough to treat with—each petty tribe pleasing itself and often refusing to accept agreements made with any others or even their local head men.

Brahmanism never really commended itself to the *Mongolik* peoples of the mainland. though Indo-Tchampa rulers resolutely maintained and propagated it for nearly 2000 years. The native masses knew it only as a complicated modification of their own simple nature and spirit cult, in which Siva and Vishnu or Kesava, were personified Buds, or Lingams and Yonis like to the *Yang* and *Yin* of China. The attendants of the deities were said to be forms of Nāts universally recognised as haunting trees, hills and waters; nay, all earthly and celestial nature and phenomena. The only cult which here acted us a disintegrating force was Buddhism, but not for centuries did

these races in the mass really comprehend it, ever confusing it with their old Bud cult.

Çam-bods only began to grasp it after it had dominated Siam for several centuries, but about 1250 a Hinduized king of Cambodia—converted no doubt by the neighbouring strong Tchampa Court—determined to stem the Buddhist faith. He adopted the same measures as the Javan king had done some two hundred years before—forsook the old capital of the faith at *Nāga Nagar*, and built a new city of Brahma. Here, however, the effect was not lasting, for Buddhism finally took hold of all continental lands, though corrupted by their animistic faiths in proportion to the ignorance of the races.

By the 17th century Hinduism was finally effaced from Tchampa owing to the fall of its Indian rulers and the consolidation of the native Annām nation. It never had a strong hold on Çam-bods, and perhaps rather strengthened their Bud-ism or Dravidian Sivaism and Nāgaism. Enough for the masses, as a rule, was the name of *Bud* or *Bod* and such serpent worship as they found in Hinduism and the universal Nature and Nāt cults. Here as in Java the masses knew little or nothing of the sage Buddha till about this century. They had never been asked to adore him, and only saw, says Crawford, in "his images and sculptured attendants, Hindu and *Bud* deities with which they were as well acquainted as their instructors the Tchamps and Klings or Indians." *Hist. Archipelago*.

JAVA AND ARCHIPELAGO.

JAVA or YAUVA extends over 620 × 80 miles, and with its islands covers 52,000 square miles. In 1894 we estimate its population at 19 ¼ millions; viz. 19 millions "Natives;" 210,000 Chinese; 10,000 Arabs; and 30,000 Europeans and half castes. The earliest colonists—the *Sūndans*—like the earliest Europeans, landed on, and have ever clung to the extreme west; but the main body of Indian colonizers, from the Kling and south Dravidian coasts, settled all over central Java, rearing there the great shrines of *Boro-Bud-or* and long after, the first Brāhman capital.

From this they very gradually worked eastward to the rich plains of *Jang-gāla* or *Māja-pāhit* on the fine bay of Madura, so called doubtless after the last colony from that long over-populated South Indian capital. *Māja-pāhit* is evidently some local confused rendering of some of the divers names of "Holy Srāvasti," which about the beginning of our era fell away from Buddhism and was known as *Sāvet*, *Sā-wat-thi*, and in South India and Ceylon *She-wei* and *Sāhet-Mapit*.

The site must have been ever very sacred to Mālas as their first Indian capital when they emerged from the *Hima-Mālas* or Uttara Kosala as N.W. Oudh was called. It was founded, says General Cunningham (*Geo. Ind.* 401-14), "in the fabulous ages of Indian history," long before king Rāma, who according to the Rāmayāna assigned it to his son Lava. The founders were called Yavana Mālas, and it was the Emperor Chandra Gupta of this race ruling at Pātala over Lower Sindh who made Srāvasti the northern boundary of his Māgadha, Māgh or Māla empire, as will appear more fully hereafter.

Māja-pāhit rose to great magnificence in the 14th century, but its sun set for ever when captured at the close of the next century by Arabian Mahamaduns. They ruthlessly and indeed laboriously desolated its fine temples and every graven image, in accordance with supposed divine commands; and decreed that no faith but theirs was to be tolerated in Java or its isles, not even in the case of foreign residents, though these abounded; one province in the Bay of Madura was then known as Japan, showing an early and intimate acquaintance therewith.

It was from here and probably in the 14th century that Fermosa received Javans and Hinduism, as noticed by Mr Dodd, see *Scot. Geog. Mag.* of Nov. '95. They would of course be in free and friendly intercourse with the Hindus of the Tchampa peninsula—always strong Malayan propagandists. Mr Dodds, who has been 20 years in Fermosa, says: "There is no doubt the aborigines of Fermosa are of Malayo-Polynesian origin . . . mingled, however, with an earlier race of Indian extraction" who could be none other but Klings or Talains, and Mālas possibly bred and born in Cambodia, Ko-Tchen, Java, and neighboring islands.

The Dutch Ambassadors to Japan of 1640-60 found Hinduism there prominent. They were the first Europeans who in 1705 settled in Java at Bantam, and near to this the English established a factory in 1808 which they early gave up, but on the effacement of Holland by Napoleon in 1811 they seized all Java and ruled it till 1818, restoring it to the Dutch on their readmission to the fraternity of European nations. During 1825-30 Holland finally captured and has since held the whole island, and claims the suzerainty of the Archipelago.

The outside world calls all "the natives" of Java "Malays and Arabs," and their religion Mohamadanism and Nāt or spirit worship. In Western Arabia, Javan pilgrims to Măkă are well known; indeed there is a resident population there of some 2000 always studying Arabic and Islam, whom Arabs call "Malay-Jāvās from Belād el Jawa," or "Land of Jāvi," and it is true that most are Mālas or Malays.

The three great Javan races are the *Sundāns* = $4\frac{1}{2}$ millions, the Jāvans = $11\frac{1}{2}$ millions, and the *Maduras* = $1\frac{2}{3}$ millions-all of Indian extraction. The oldest and more purely of Māla or Mālay type, are the *Sundans*. They are shorter and fairer than the others, who are undoubtedly from the Madras and Ceylon coasts, whilst Sundans are in close touch, alike ethnographically as topographically, with the adjoining Mālaka peninsula. They even still resemble the *Mālu-as*, Māli-yālas and Māla-*dvipas* or islanders, off the south Māla-bar coast, which their ancestors rounded on their way to the "straits of the Sundas." They have always clung to this north-west corner of Java, as did the Central and Eastern Javans keep pretty steadily to their first central settlements.

The Javans as a ruling body are no doubt principally Chalukians and Cholas, or Telagus and Tamils, in which Klings predominate, and on the coasts Mālas or Mālays with some Ceylonese. Javans having many strict caste notions are easily distinguishable from Sundas or even Madurus and Bālis. They wear long lank coarse hair, but nonc on face or body, and have peculiar black eyes.

Maduras were probably a *Palava* colony from the rich and populous state of Madura, who in 700-850 A.C. fled when

their capital was seized first by Cholas and Cheras and then by Chalukias. The very name *Palava* marks their strong, tall, stout physique. They had to avoid central Java, and naturally settled beyond their congeners on the island and beautiful Bay of Madura, where the last capitals of Hinduism arose. Here, and on Bāli and adjoining islets, also settled the Ceylonese Bālis, and those from Mahā Bāli-pur or Vāli-pur, an ancient great centre of Baal, Bel or Sun and Planet worship, fully illustrated by Upham and in *Rivers of Life*, ii. 481. Vālipur is now known to us as "The Seven Pagodas"—partly engulfed in the ocean, but it is famous in Indo-Aryan traditions as the capital of the powerful Dravidian monarch Bāli—"the Daityan Ruler of the three worlds" whom Vishnu circumvented in his fifth Avatār many centuries B.C.

The language of Java consists of three dialects: the *Krāma* or court; the *Madja* or middle, and the popular *Ngoko* or *Thouing* with many intrusive Malay and Arab words and phrases. The Krāma accepts Sanskrit, Dutch, and foreign words. The alfabet of all is based on *Deva-Nāgari*, and if written with Arabic characters is called *Pēgon*. The language of the inscriptions is the sacred *Kawi* or *Kau*—evidently the *Kawn* of Kambodia, and the earlier *Koan* or *Koya* already noticed, of the Varman Chalukyas. The Javanese Kēwi literature in Deva-Nāgari characters is considerable, and embraces the Indian Epiks—the earliest existing copy of which was written in 1050 A.C. There is no reason why Java should not have received the Epiks with the emigrants of the 2nd century B.C., and they could certainly obtain them from Kambodia in our early centuries.

According to Javan traditional history the island received its first Indian colony about 300 B.C., when a semi-divine Brāhman Prince *Tri-tresta* arrived from the Kling coast with 800 Kling families. He allied himself with the Royal house of Kambodia; marrying the Princess Brāmāri Kāli, and by Kambodian aid he established himself as the Javan Rāja of Giling Wesi. This tradition and these names show that Brāhmanism of the old pre-Buddhist-Hermaik type—*i.e.*, Bod or Saivism—existed some centuries B.C. in Java, and still earlier in Kam-

bodia. Tritresta's invasion must have also upset the Vishnuva (Yoni or "Left Hand") cult, which, according to the Java *Niti Sāstra*, had existed in Java from unknown times. The *Sāstra*, in a long narrative, shows that this reformation was caused by Vishnuvas offending the all-powerful Brahma-Saiva, *Guru Sang Yang*, but Javans had a religion before all Sāstras.

Rāja Tri-tresta long ruled at Giling Wesi, and had two sons Manu Manasa and Manu Mā-deva therefore Kling or Linga worshipers; but latterly another Indian invasion took place, led by a Prince Watu Guning of *Desa-Sangāla* or "Country of Sakāla," which was a Māla capital in the Panjāb; and Tri-tresta was slain, and the Guning dynasty ruled at Giling for 140 years, to *Saka* 240 = A.C. 318, see details in chronological tables. According to this last date, Tritresta could only have arrived in the first century A.C., and Prince Guning was therefore an Āndhra Raja, who was disturbed in the 2nd century A.C. by the Eastern Chalukyas then descending on the Kling coast from the Gangetic valley. We know from the Rig Veda that Āndhras were persistent worshipers of the *Sisna Deva* or Lingam—more usually called *Mahā-deva*.

In "the Malay Annals" (*Sejara Malayu*) of Java, partly given by Sir S. Raffles in his *Hist. Japan* (ii. 108-112, written *Higira* 1021 or early in our 17th century before the fall of the Javan monarchy and loss of records), is the history of another great influx from the Kling coast. It is related that some three centuries B.C. Sekandar Rāja Darub of Rum (Greece) was a powerful monarch whose empire extended over half Hindostān; that he married the daughter of the great Indian king whom he had conquered, *Rāja Kideh Hindi*, and had by her a son Aristān Shāh, who founded an Indian dynasty which existed for 580 to 600 years; this would be about 280 A.C. The then Rāja, Suren, went forth east "to subdue China"; evidently pointing to the Chalukya-Dravidian descent about the 3rd century, on the Ganges and their rule in Napāl, where, as elsewhere seen, have been found Chalukyan coins. Finally, the main body are said to have turned south "to the land of the *Klang Kins*"—*Klings* or *Tri-lings*—and settled in Bis-nagar, "the city of Bis-Isvar," the Dravidian Siva, and no doubt that

known to us now as Vijia-Nagar. The colony would be in close fellowship with their congeners the Nar-Munds and Mālas settled in the Highlands of the Krishna, where also was one of the holy *Tri-lingas* of the Tel-lingāna coast.

According to the Javan traditions, Raja Suren's eldest son was dissatisfied with his share of empire, and on his father's death fitted ont a fleet of twenty vessels and determined to carve out a kingdom for himself in Trans-India. A storm scattered his fleet, and he only arrived with a small following at Polemhang, where he found an Indian prince and people glad to do him honor. He married the king's daughter, succeeded as king, and ruled as a "descendant of the great Sultan Sakandar," but this would be perhaps about 340 A.C.

Java is called by Ptolemy (130-140 A.C.) *Jāba-dīn* or *J-dvipa*, and by Fa-hien of our 4th century, *Jefo-thi*, the *Ze-be-Ji* of Arabs; but in our 13th century all the Sunda groups were known as Java., from it was thought, *Java-wat* or maise, its chief produce. To this was added *nusi*, "island," or *tāna*, "land"; hence Java proper wns Nusa Hara-Hari, "Island of Siva and Vishnu," and *Nusa Kendang*. Sumatra was then "Inferior Java," as inhabited by inferior, wild, fierce tribes.

What we have said, and will further detail of the faiths of Java, applies generally to all the groups, and the whole Māla or Malayan peoples, though not of course to Papuans. All the other islanders were closely related in trade, languages, blood, and religions. We cannot here distinguish between the Mālas of "Malaka" and. those of the "Moluccas," as so erroneously spelt and pronounced. All are the "abodes of Mālas," as is also the enormous island of CELEBES, with its area of 70,000 square miles.

Very little is however yet rcally known of this island, except in the extreme N.E. and S.W., around the Dutch capital of *Makāsar* and *Boni*, in the middle of its eponymous Bay—Asca, some 220 by 60 miles in extent. Sir S. Raffles said that, judging by its ruins, this S.W. peninsula (here of chief interest and about 220 miles long and 100 wide) was, till Mahamadan times, almost as advanced in faiths and civilization as Java. The remains, which were disappearing in his day

(1812), showed similar temples, sculptures, images and other symbols, but all were then being carried away for building purposes and some for Joss houses and like foreign shrines.

Celebesians of the South and West—the ancient centre—are grouped as *Malkasars* and *Bugis* or *Bonis* with a few so called "Mālas proper"; people from the adjacent islands, as Dyaks from Borneo; and in the central mountains, as about *Toradja*, some wild "Aborigines." The *Makāsars*, whose long coast bounds the tortuous Straits of this name, are said to have been the first to arrive from India, and all things considered, this seems to have been in our 4th century; so that they were douhtless those TAXILA MĀLAS who left the Gujerāt coast in 322 A.C. or earlier.

After them came the *Bonis*, led probably by the Gujerāt Prince of 603 (see our Chronological Table). All authorities agree that both pcoples are of Mālâyan, *i.e.* Māla stock. The greater portion speak Malayan Javanese, and the Buginese language is closely allied to the Makāsar, and written in that character. It is thought by the Dutch and writers not acquainted with Indian dialects, to be in "some respects peculiar," and to adopt many loan words from lndian and other tongues of the Archipelago. Bugis, even more than Makasars, have been distinguished as good seamen and energetic traders. They had long traversed all the Indian seas, and had a Malayan colony in all ports from those of East Africa and Madagaskar or Malagāsa, Maldives and Malabar, to their own capital "Macassar," which we cannot but connect with the Malagasa of the ruling Hōvas, evidently the Yōvas or *Yāvan-as* or "*Foreign*" rulers, which Mālas gave to the wild races of Madagaskar. This will be more apparent when we hereafter treat of Mālas and Malays.

The great island of Borneo has not, so far as yet known, shown any faith developments beyond that of Nature and Nāt or spirit worship. It seems, like New Guinea and adjoining islands and parts of Australia to Torres Straits, to be one of the last retreats of aboriginal wild races likened to Lemurs, who once peopled as anthropologists suggest, a great submerged "Lemurian Continent."

Even Java is held to have a remnant of this race in the unduly despised *Kā-langs* and "Hill men" of the central Teng-ger mountains in the Pasuram and Probo-lingo districts, famed for its rude Men-hirs and sacred stones. But the Kālangs are now in the Fire-worshiping stage, though still devoted to Nāts, totems, charms and snakes. They have "Medicine men"—perhaps we should say Priests, who at stated times assemble around a central tribal fire like early Greeks, and pray, chant and read "very ancient sacred books, invariably beginning with *Om*," which had not in ancient times, and especially where Buds or Bods prevailed, the spiritual meaning of later Vedāntists.

The Nāga or Serpent has always held a high, if not the highcst place in the faiths alike of the Archipelago and the whole Indo-Chinese peninsula; for Mālas, Tamils, Ceylonese and Chalukyans or "Klings" were persistent Ophiolaters, and Javan history and traditions assert, that their faith and civilization culminated in 790, when the "Kling" hero *Āji-Saka* ruled them. Even among Āryans or Irāns we know that the Ahi or Azi (Serpent) was the old deity of Kashmir and Taxsila, and flourished *pari pasu* with Buddhism, and though with nothing really in common, for it was the symbol of the Turanian *Bud* and Aryan *Mahā-deva*, yet the masses ignorantly accepted and worshipped both, and placed over the new Buddha canopies of their 3, 5 and 7 hooded Naga.

The principal treasures of the Javan Regālia or *Upachāra*, which always accompanied the monarch and were prominent with special staff and guards, were a *golden Serpent*, the *nanāgan* or *N'Nāga;* a golden *Bull*, the *Jajāwen Santing;* a *golden Elephant*, the *Hasti* or *Gāja*; a *Deer* and *Cock*, and the *Monkey Flag of Arjuna* (Raffle's *Hist*. i. 310). These are an evident importation from Northern India, for Delhi was first Nāga-pur and then Hastinapur, as connected with Indra's "Vehicle" the elephant, and the early Indra was a Turanian God, as, no doubt, was Krishna and many another claimed by Aryans. All this mythology could reach Trans-India by Dravidian Cholas and Chalukyans, and evidently did so primarily through Mālas or Malays.

A corrupt Buddhism, it is seen, only began to seriously affect the religion of Bora-Bud-or ("Ancient Bud") about 400, probably with the *Kling dynasty of Virata;* and this Buddhism, or as Javans always callcd it, "*Budism*," began to decline as in India 700 to 800, when in Java it seems to have caused the fall of the dyn. and a change of capital to *Astina*, that is *Hasti-ina*-pur or "Elephant town." Buddhism was officially effaced about 900 A.C., when Brāhma's city—*Brām-bā-nām* was building or finished. The ruling monarch was then "King of Sola or Sura-krit"; so that *Sura*, Baal or Sun worship was even then the Hinduism professed by the court; gradually as in India, *Neo-Hinduism* would be adopted, but *Boro-Bud-or* continued the ophiolatrous Buddhism, which it had grafted on its old Bud cult apparently about our 6th century.

Pure Buddhism never seems to have been congenial to the island races; but their tastes were met in the New-Brāhmanism of their beautiful capital Brāmbānām with its five temples to Brāhmā, Vishnu, Siva (the new Bud) and other great deities and Avatārs. Here was Pārvatī and her son Ganesa on his lotus throne with significant proboscis, and the Mouse as the stealthy night spirit; here also was a *Janus*, or Brāhma-lingam with four heads; also the *Tri-murti* or male tri-form God-idea; Siva's *Nandi* the Bull, and everywhere, as Jeremiah complained (xi. 13), indecent *Bashts* (בשת) or *Bashaths*, which Hebrews identified with Baal and called their children after.

The favourite royal residence and city of *Bāga-ling* was called after a *Bashath* (*Ency. Brit.* xiii. 606); and many like names appear in the *Probo-lingo* hills, though the symbols and sculptures are fast disappearing, largely owing to the numerous busy Chinese, here the chief enemy of the archæologist. They collected, hired, or built all into their Joss houses, and as charms into the walls of their dwellings, though affecting like Malays and other professed Mahamadans to hold all old sacred symbols in contempt. We now however know that the Japanese and inhabitants of the Chinese littoral, had long ago largely accepted a mongrel Hinduism, and indeed it could hardly be otherwise. The peoples had been in close inter-

course for some 1800 to 1500 years, and though mostly at war, yet invasions had often ended in occupation and much mutual trading. We do not therefore wonder at seoing Hinduism rather than Buddhism in the religion of Japan, so carefully described by the Dutch Ambassadors of 1641-61.

Sir S. Raffles complains in 1812-14 that his archæological researches were more especially hampered by the ikoniklastic fanaticism of the Mahamadan conquerors of 1470-80. He says "they even demolished at great expense and labor the whole capital (Hindu) city of Kédri"; but many Buddhist caves escaped them, and Sir Stafford found these "covered with sculptures, and with places for devotion and penance, and with *Chunkaps*"—Dāgobas or Chaityas (?), also "a casket containing a golden lingam" (p. 45) reminding us of that other richly be-jewelled one found in the treasury of the Great Mughal, which was exhibited for a few days in the Indian Exhibition of London, 1895. *Bud*-ists would, of course, recognize the "golden lingam"; but illiterate *Buddhists* would perhaps call it a gilded Tooth of their Tathagata!

"At Suku were found two obelisks near a pyramidal shrine," so that it was quite in character with the great Boro-Bud-or. Elsewhere "was a *Garuda* (Vishnu) with snake in talons"—implying the rise of this "Left Hand" cult over ophiolatry, though Vishnuism is permeated with snakc worship. (*Hist. Java*, pp. 36, 54.)

Everywhere the Oommissioner found "sculptured serpents, turtles, the sacred boar, planetary and zodiakal signs, before many of which the natives were burning incense," and as in Bāli to-day, "calling them the Gods of Javans and Balians. . . . At *Suku* was a great broken phallus 6 feet long amI 20 inches in diameter, with four holes, and along the line of the urethra a two-line inscription and a solar circle, lunar crescent and Krīs blade." A similar indecent organ was prominently sculptured on an adjacent temple to which people were making offerings." Sir S. only mentions, however, one symbol of Yoni worship, though Mr Crawford saw many. It was truly in very unlooked-for and strange company—being the sacred and much-treasured "*Prie dieux* slab in the Mahamadan Sanctuary" (Mosk?

or 'Idgāh or Masjad?) of Māja-pahit, the last rich and beautiful Javan capital captured by Islām, 1470-5. (*Hist. J.*, ii. 60.)

This was the period when the Javans had *nolens volens* to profess Islām, which they did very complacently, but about which they cared little and understood less; such is very much the case yet, except on the part of some Malays who have imbibed in their many ports of call, the fanaticism of the local Arabs. The inland peoples secretly cling to the old cults and worship their sacred trees, nāts, stocks and stones, adding a prayer, lest noticed: "There is no God but God (Allah), and Mahamad is his Prophet!" but beyond the name, says Sir S. Raffles (Appen. F), they knew not Mahamad or Allah, and when asked why they did not adopt Christianity, confessed that of the two, Islam seemed the simpler and better. They were equally at sea in regard to Buddhism or any good and pious sage Buddha. "He was nowhere presented for adoration," says Mr. Crawford in 1820, and was unknown in the islands "except as *Buda*"—he who was symbolized as the spired Omphé which crowned their Zion. "Had the people been asked," he adds, "what religion they professed, they would have said *Āgama Buda*"—the form of Nature worship in which Hari-Hara (Siva and Vishnu) are phallically symbolized by Buds, *cf. Ind. Arch.* ii. 204, 207, 221. *Āgama* may signify "original," "the sexual" or "Sacred" Buda.

The term "*Buda* or *Budha*," says Sir S. Raffles, "is never found applicable to a deified person but to a destroying Power (*i.e.* Siva), and the namc *Buddha* is unknown" in the Archipelago. Yet Boro-Bud-ar showed "400 images of Budha" encircling the high central Bud, says Crawford, but these images and figures, says Sir S. R., are not known to the islanders as "*Buddhas*, but only as *Pandita Sabrong* or Foreign Pandits," learned and pious worshipcrs of Bud, like to the many Hindu gods and their attendants which afterwards were enshrined and sculptured over the six lower terraces of this great national Zion. According to Crawford: "The sages who throng the shrines represent the reformers of more ancient gross faiths"; evidently meaning the early *Kling* faith which preceded the advent of Buddhism.

Mr. Crawford finds "images of Budha in most temples of Java except perhaps *Lawa*," one of the ruder early shrines which he calls the fourth class (ii. 209-15), and "here are zodiakal signs, cup markings and writings not yet deciphered, but we read that 'Siva is Lord of gods and men; Vishnu the enlightener of the understanding, and Suma (Surya) he who enlightens the world.' " These deities are, he finds, called *Batars* —probably *But-ārs*, a general term for deities or avatārs. All this was and is the religion of Telagus or Klings in Telingāna.

"At Kătto and Suka" (other early sites) were found "Lingas and Yonis in the most disgusting forms . . . without disguise or reserve . . . but no images of Budha. . . . At the entrance of a shrine at Sukub were cut representations in relief of a phallus 6 feet long and a yoni in unequivocal nakedness. . . . These objects and the bull of Mahā Deva were a hundred to one more frequent than other representations except *Budha* . . . or as the Javanese call him and spell the word, *Buda*."

Even in 1820 "the people could not distinguish between the pious ascetic and their old Budh. . . . In many cases . . . the lingam even surmounts the sage's images . . . the people look towards the lingam Budh and worship it . . . they never look at Gōtama or other figures, for they think these merely represent worshipers. . . . In many shrines the islanders have forgotten even the decencies of Hinduism and remember only the grosser parts, allowing their imaginations to wanton without guide. . . . The Budha's images never have the woolly hair common to them elsewhere, and he has a consort"; so it is evident that they thought Gōtama was merely a modification of the old Bud, who as a Siva had, of course, his consort Pārvati. Mr. C. adds that "Sanskrit is not here the usual language consecrated to religion," which of course it could not be among early Kling or Telagu and Tamil colonies. Even in 1820 he "found Trilingaites (*Klings*) flocking to Java, and Vishnuism the prevailing faith of Western Java"—although all were then bound to profess Mahamadanism. Mr. C. was not, however, well up in Indian faiths, though he knew that Siva was then called "Budhaya, the stirrer up of Nature's passion powers!" He found "every important Hindu deity in Java and Bali, along with the

rude forms of more ancicnt faiths . . . often executed in basalt stone," as is so common on the Dravidian coasts.

We give here a sketch of the Javan Bud-Idea or Dravidian *Bud-a-Kal* as it probably stood alone on a conical hill in the centre of the island, before this Zion was terraced and covered with the gorgeous architecture of Buddhists and Hindus, that is till probably about the 6th century. The lower Hindu terraces were possibly added on the fall of Buddhism in the 10th century; though they *may* belong to the *Kling* era which began with our era and continued till the 6th century. Prominent among the sculpturings stand the Hindu Trinity, Surya the Sun (here called *Suman*), Ganesa, Durga, Kāli, and the Planetary deities of Bālis, as seen in *Rivers of Life*, ii. p. 481.

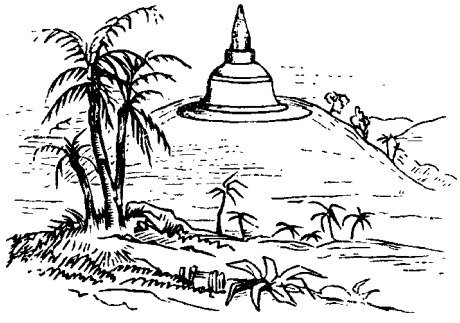


FIG 3.—BORO BUD-AR, AS ON THE ORIGINAL ZION.

It thus appears that the original and most sacred conception of "the Ancient Bud" was to crown a conical hill with that oldest of ideas, viz., an obelisk on an Omphé or ovate-shaped *Dāgoba*, which Buddhists consequently respected, and repeated in their later terraces as "a Relic Shrine." Javans and all writers insist that the summit *Bud-ar* or "Cupola, is the principal and most ancient part" (*Ency. Brit.*) of the vast structures which, in the course of a millennium—say, 2nd to 12th centuries A.C., covered the whole sacred Zion.

We must now, as briefly and popularly as possible, speak of this God-Idea. It is seen in the radicals *Bu*, *Pu*, *Bo*, *Fo*, &c., more actively expressed in *Bud*, *Puth*, *Bod*, *Bhot*, &c., which philologically and historically are connected with such worship as that of Hebrews at *Baal-Pē-or* or rather פְּעוֹר, Pu'ur. Alike with Turanian, Shemitik, and Aryan peoples, Bu, Bhu, and Pu signify "to blow, breathe, pant, puff, snort, hiss and roar," and causally to "cause to breathe," and hence to create, which was in Akkadian Bā and in Hebrew Brā. Egyptians called

"the begotten one" or "a child," Fu; and in Aryan we have Pu-er and Put-ra "a boy," from the Sanskrit base Pu or Bhu, "to be" and beget: Bud and Puth being "the base, root, *ling*, cssence, core, bud or sprout" of anything, psychologically or physiologically. In the Turano-Akkad Bā, we probably have the base of the Indo-Turanian Siva, Bās, Vas, or Bāsavi ; and of Bhās-Kar, the "Light giver" necessary to the energizing of all life; as when the Alē-im or Creating Spirits, brooding over water and desiring to create, said: "Let there be light," for without Bhasavi naught could breathe, *cf.* the Egyptian Bas or Bast with the Hebrew Basht, which Jeremiah says existed in every street of his holy city, and which we know was the chief Baal of Western Asia.

Violent breathing or roaring is expressed by all races in words with radicals like *Bāh* or *Pāh* (פאה), *Pū-ā*, Arabik *Fa'a* or *Fu hat;*. Sanskrit *Phē:* Lat. *Fo-ri;* and from Egypt to Finland, *Fua* or *Fu*. The bull was *Bu*, the noisy rampageous form of Siva, and the cow was the milder *Gu*. The strong *u* becomes in some dialects *ā* or *ō*, and d= g; hcnce Bōd, Bog, and Bhōga, the "God" of Mongolia, and Indo-Turanian Bhagavan, the "Almighty" and terrible Creator. The idea, nay, term, is seen in the old Irish *Fiodh* (= Fī-o) and *Buh*, "creation"; also in the Phenician Bod or Beda, "the Creator." *Pal. Ex. Jour*., April 1887.

From such basis, said Sir Wm. Jones, Coleman, and other great Orientalists, comes "Budha as a Mercury as well as Wisdom"; and we still recognise him in our Woden's day, *Dies Mercurii* and the Hindu Budha-Iswār. Some Buda-Kāl worshipers in Southern lndia have told us that their deity was "Grace, Religion, and perfect Enlightenment," hence Buddha as the ninth Avatar! so that from Skandinavia to Java he is confused with the pious sage. We have heard him called "the child and nephew of Siva," and at once a Hermes and Minerva, which the learned Mr. Coleman must have also heard, for he writes (*Hind*. 133): "Minerva was at first a purely phallic deity, and not only the primeval Budh, but at times the bluish green Mercurial god."

If we would not lose the continuity of faith-ideas, we

must, as Prof. Weber aptly says, "*Search back into physical etymologies*," and trace our spiritual gods down to the early rude Hermaik ones which all races start with, and which Dravidian India worships "under every green tree"—especially the village sacred tree with its little *Bad-a-Kal*.

The same idea is grandly *au naturel* in the national central high cone of Mahā-Deva in Gondwāna, marked off as "The Jewel India" by a great circle in our map of Ancient India in *Rivers of Life*, ii. Every nation has had its similar High Hermon or Olumpos.

The present symbolisms and strange and often horrible sacrificial rites connected with Central Indian Bud-a-Kals, are carefully detailed by Mr. F. Fawcett (*Born. Anth. Jour.*, i. 261. 82), as there witnessed by himself between Dhārwar and Belāry. The sacrificial victims are no longer human, but the rites resemble those of ancient Azteks and other Mexicans, especially in the eagerness of the worshipers to eat the flesh and drink the blood of the victims, and so partake of their virtues. But, of course, there are other kindly and simple worships mixed up with the social life of these people, as propitiations of the spirits of earth and skies, trees, waters, crops and cattle.

As we pointed out in *R. As. J.* of Jan. 95, Bud is a Siva or Mădră, and no mere tutelary spirit. We have sketched his shrines and symbols, and seen him receiving genuine worship and sacrifices on many parts of the Ārakān, Burmese, and Tenāsserim coasts. He is the rock-bound God at the dangerous entrance of the Akyāb harbor, where he is or was easily recognisable as the *Būd-kăt* or Băd-ă-kăl, the Bod or "Bad-stone," common in the villages of Southern and Central India, and not rare in Upper and Himalayan India. His shrines and characteristics can be seen and studied in the fastncsses of Lower Kailāsa and near to Kedār-Nāth—a shrine and form of Bhairava, the Turanian Bud, or Siva.

He has nothing whatever to do with "*The Buddha*" or pious ascetic (universally worshiped throughout Burma and all adjacent states), though the old god did no doubt, greatly facilitate the progress and popularity of the new saint amid all

Turanian populations where these were devoid of any etymological knowledge, except that which appealed to their uneducated ears and fancies.

We have visited and carefully investigated the histories and surroundings of several of the *Bō-dās*, *Bad-ā-s*, or *Bud-ā-rs* —as natives here reverently drawl out the names of these ancient deities or *daimōns*—besides the one on the treacherous rocks at the entrance of the Akyāb harbor, where he represents a guardiau as well as destructive spirit. Further down this Ārākan coast we had serious experience of another *Bod-ā-r* or Bud on the islet of Chedūba, and were nearly wrecked on a third—the dread spirit at the mouth of the Sandoway river—owing to our Maslim *Kalāsīs* (Chitagongīs) falling on their knees to pray, instead of standing by the rudder and halyards in a stiff breeze and seven-knot current, as we swept round his rocky headland.

On the Tenasserim coast there are *Bud-ā-s* from the mouths of the Tavoy river to that of Krau; and near our civil station of Mergui is one often called *Mădră*, another favourite Tamil name for the old Dravidian Siva. There arc also inland-mountain *Bud-as*, as that on the lofty, bold rocky crest of Kaiktyo overlooking the broad delta of the Sitang and Biling rivers, elsewhere alluded to, illustrated and described in *Rivers of Life*, ii. 314.

The various rites and sacrifices of these *Bud-ā-rs* used to require human victims, as noticed by Arabian travelers of the ninth century (*Renaudot*, p, 88), and not as now only goats, cocks, rice, fruits and flowers. These are still offered to the deity by most rude Indian peoples, and by the coast tribes and peasantry of Ārakān, Burma, Tenasserim, Siam, Java, Bāli, and the Cochin peninsula. This spirit is the Jāvan *Bôro-Bôd-ô-r* or "Ancient Bôd," who existed there long before Buddhist monks reared their beautiful shrine over this, *his* concial rock. Still arond its base and the adjoining hills, well-namcd *Probolingo*, stand many of his symbolic Men-hirs, as the *Histories* of Crawford and Sir S. Raffles show.

Usually he was and is a "Wrathful and Terrible One," like to Bhairava, but with also the characteristics of *Fors*

Fortuna or "Jove of our Fates," the *Pur* or Fiery God of high Præ-nestē or Pur-hesti, the guardian Agni of the Volscian capital of Tyr-rhenian Antium, before the Latium Aryan knew him as *Iova Virilis*, a god of *Sortēs*, *Purim*, or Lots. There he wa.s enshrined by Turanians, then the rulers of the Western seas on the highest peak of the Alban range, as the Lā-rs or Lā (Mongolic for "spirit") of the vasty deep; as he to whom their mariners must look, on approaching this low-lying dangerous coast.

Most Bud or Bod rocks and symbols are marked with the euphemistic "Foot," "Eyes," or circles, as infallible charms against evil. Hence the *Prā-Bat* of Siam and similar "Sacred Feet" on the Buds of Akyāh and Ceylon, and the oval or Yoni charm on Kaiktyo.

Chinese sailors have always recognised the Ceylon Peak as the *Fo* or *Bôd* of Avaloket-Isvara and Kwanyon in the form *Po-taraka* or *Po-lo-yu*, which last is also an ancient Turanian name of Pārvatī, as Brāhmarī "the Mountain Bee." See Professor Beale's paper in R.A.S. *Journal*, XV. ii. July 1883. This divine name, *Po-lo-ya*, is also given to the sacred temple-crowned cone of Lhāsa in Tibet, and to that equally holy and higher prehistoric Zion of Buddhists (really Bod-ists), the snowy apex, O or Om of the Szi-chouen range—the high source of the Yang-tse-Kiang. (See Mr. Consul Rosie's report, Chinese Blue-book ii.)

The Palla-dium or Fo of this shrine of *Om* (a term which partakes of the quintessence of divinity) is also a "tooth" of *Bôd*, *Bud*, or "Buddha," as his votaries quaintly affirm; for "it is 20 lbs. weight," and therefore clearly a lingam, like to the Banāras *Danda* of Bhairava the Turanian Siva, whose name is Dāntōn or "tooth-like one." He has indeed many canine or hybodont symbols; we know of two in Western and two in Eastern India including Ceylon, evidently pre-Buddhistic, like the numcrous Bod charms or "little teeth" which Lingaites have worn upon their persons from prehistoric times.*

The Fo-OM mountain-temples have not yet lost the characteristics of their Nature-worship, though most have been rebuilt under the Ming dynasty—at heart more, truly Shintō-

* See p. 25, on Teeth lingams noticed by Hwen Tsang.

ists than Buddhists. Of course the numerous monks call themselves Buddhists, or rather Fo-ists, which, if we go back to the radical ancient meaning of *Fo*, would signify a Böd-ist; for a *Bö* or *Fö* was "a tree, stick, rod, sprout or cone," and a Ruler, as the bearer of the Rod.

Thus the *Dōr-ji* or Sacred Sceptre of Tibet, the analogue of the *Dandpan* (Siva's *Danda*), is there termed Fo, Ba, Po, Lā or Lhā, at once a spirit, god, stick or mace, from which the Dalai Lāma claims direct descent, as others do from Ādam—a term the Indian Maslam applies to the temple Buds as symbols of Mahādeva. The Indian colonists of Java, Tchampa and Co-Tcheng also called their gods or Buds, Pô. "My Lady" of their capital was always addressed as *Pô-Nagara*, and this many centuries before they knew of Buddhism. The pre-Grecian *Kronos*—a far traveled and no doubt Turanian God, had also a Dor-ji or δορι described as "a magical club, rod and lance."

FIG 4.—THE TIBETO-BUD-IST HERMES, FROM HUC.

In the Tibetan Himālaya *Bo-t*, *Po-t*, Bhot or Bud, *is radically a Lhā or Lā;* hence the country of *Bhut-ia* or *Bhut-ān* means, says Dr Waddell in his "Tibetan Names," "the end of Bud or Pot," that is *Tu-bet* or *Tu-pot*, or "land" *par excellence* of Buds or spirits, usually written *Bhuts;* but the radical is *Bhu*, "that which springs up, becomes, the creating cause and Siva." P often takes the place of B and *Bo* stands for *Bōd* and *Buda*, as in the case of the sacred *Pipal* tree which Siamese call the *Ton-pö*.

The Creator's symbols are represented as in figs. 4, 5. Mongolians call them *O-Bo-s*, *Bogs* or *Bhogs*—Russian terms for gods or spirits, which in Skandinavia become *Bū-s* and *Būds*, as his coarser symbols found in the rock-bound *Haugs* of

Norway are termed; see the collections in the Bergen Museum learnedly but erroneously discussed by the late director, Professsor Holmhoe, in his *Traces de Budhisme en Norwege*. This writer too has made the usual mistake of confounding the old Nature-god and "spirit of the elements" with the pious ascetic of Böd-a-Gayā—see details and illustration in *Rivers of Life*, ii, 409 *et seq*.

FIG 5.—MONGOLIAN BO, O-BO, AND BUD.

Ancient Sabean sailors called Lanka's peak the *Āl-makar*; Buddhists, the lord *Samānto Kuto*, which Hindus, however, say signifies "the thorn of Kāma" as Samānta, "the destroyer of peace"—a form of Siva, Indra, Sakra or *Bhôgi*, in which *gi* or *ji* is an honorary affix. The indenture on the *Kuta* is a *Sri-Pad* or "The Ineffable Foot, Ray, or shaft," says Fergusson; and the whole great cone is, or was, in the language of the masses, a *Bud*, *Bod*, or *Mădră* —that familiar and kindly name which Tamils have ever applied to village *Băd-ă-kăls* or "Bad-stones" as emblems of Mădră or Siva's great son and *alter ego*.

These are common throughout *Tel-lingāna* and Southern and Central India, where Mr. Fawectt found them as abundant in 1890 as we did some forty years earlier. He describes them, their worship, and some of their cruel rites and sacrifices in *Bom. Anthrop. Soc. Journ.* of September 1890; but so little is the cult understood, that even the learned Bishop Caldwell often calls it *Devil-worship*, confusing it with that of *Bhuts*. And, truly, *Bôds* or *Buds* do naturally tend to become these malevolent spirits of earth and air, trees, etc., as did Devas to become devils; the high gods or Nāths of Hindus to be the *Nāts* or Fayes of Trans-India, and as does the Mongolian and Russian Bhāg or Bôg, to become the Bogi of our nurseries. He is a very real and ancient *god*, none other than the original of

Bhaga-vat or *Bhaga-vā*, "The Supreme," "the God of Life and of all Spirits," for "*vā* is the elemental spirit by which all exists, and which exists in all that lives," according to the Vishnu Purāna, vi. 5.

The *geological* centre of a land is commonly its *theological* Olumpos; thus the high "centre of the Jewel-India," is the Bud or Mahādeva of Gondwāna, as is "Adam's peak" that of Ceylon; China has its Olumpos in the snowy heights of O or Om; Trojans their *Ilium* and their *Ida*. The high deity is the spirit of life and destruction—the spirit of the storm, of the rock-bound coast, of the dangerous defile, dark forest, weird mountain, and angry flood; and must he layed or propitiated at the most dreaded spots, whether the traveler or sailor be Buddhist, Hindu, or Maslam. Not infrequently have we thrown to him a rupee, or subscribed for cock or goat, at the solicitation of our motley following of Burmans, Tamils, Telingas, etc., beseeching his godship to let us pass scatheless through his angry seas and river-torrents. Sir WaIter Scott recognizes the same spirit in his well-known lines addressed to a terrified old abbot when crossing a dangerous ford—

> " Under yon rock the Eddies sleep
> Calm and silent, dark and deep,
> . . . . .
> Look, Father, look, and you'll laugh to see
> How he gapes and stares with his eye on thee."

Many gods are styled Bhut-Isvars or Spirit-lords. We have scen Indra worshiped by Dravids at the Pongāl Christmas festival, as Bôg or Bhôgi, when he represents the sun rising from his wintry entombment. It was probably at this fête that the Arabian travelers of the ninth century saw "girls being devoted to *Bôd*," as Renaudot wrote in 1733; and the rite still continues in the jangals of Central India, wherever our magistrates are not numerous or vigilant cnough.

Strictly speaking, *Mădră* was a son of the Dravidian Siva; but Tamils fondly identify father and son, and call their boys and girls *Mădră* and *Mădrī*. The name is very common from *Mădră -patan* (our "town of Mădrăs, not Mădrās") and

eastwards to Burma and Java. On the Mergui coast the god's "abodes" are indifferent called *Bud-ā-r Makāms* and "*Mădră Makāms*."

The Mădrăs were a very ancient and important people, ruling long before Aryan times, from Sākala on the *Du-ābs* of the Biyās and Chināb, still called *Mădră-dës*. They were serpent-worshipers or *Nāga-ists* and *Tākas*, (a cult they never forsook in Dravidia, Ceylon, or Trans-India,) as the beautiful sculptures of Boro-Bud-or and the *Nāg-on Vāt* or "Nāga Monastery" of Cam-bod-ia attest. In moving from N.W. India they gave their name to many towns, rivers, and shrines, from probably *Măthūra* to the Vindhyas, *Mădura* and *Mădră-patan*. See further details in Mr. J. F. Hewitt's invaluable researches in *R.A.S. Journals* of 1889-90.

We would not have here said so mueh regarding these old-world names and the conception of this all-pervading spirit of the universe, but that as *Bog*, *Bod*, and *Bud*, he seems to confuse archæologists from Skandinavia and Britain to India and China, and so vitiate many valuable papers and researches. The old god is not seen by those who only visit the town and city temples of great gods like Vishnu, Siva, Indra, and other Bhagavatas, nor indeed, if we search only in the *chief* shrines of villages; for he is not now favoured, at least outwardly, by Pandits, Brāhmans, or even local Parahits or Pujāris, but will usually be fouud by those who know him lurking in some quiet nook close by. His holy place is the family niche or *Deva takht* in hut or humble cottage; and there old and young cleanse, decorate and worship him every morn and eve. In native states he is more prominent, and may be seen in corn-fields, a cool corner of the cottage garden or bye-path, to house, door or well, wherc the pious, and especially women and children, may be seen sweeping and beflowering his modest hypæthral shrines. He may be only "the smooth stone of the stream" to which Isaiah says (lvii. 6) his people gave meat and drink offerings, or the *Bast* or *Bashath* בשת, the Phenician Set, or *Baʿl Berith*, or Latin Jupiter Fœderis as in Jeremiah xi. 13 and Judges viii; but he is still the Bud or Bôd dearest of all gods to the hearts of the peasants of Southern and Central India.

MĀLAS OR MALAYS

This is by far the most important race not only in the Indian seas, but from Africa to Polynesia. From unknown times they have been enterprizing seafarers and colonizers in most eastern ports and coasts. They have thronged East Africa above 1000 years, and have even a colony at the Cape of Good Hope. They traded everywhere throughout Madagascar —their Māla-gāsa, and the Māla-dvipas or Maldives. They colonized 500 miles of the West Coast of India, still known as Māla-bār; the great islands of Sumatra and adjoining mainland known as the Mālaka Peninsula, extending over some 700 miles; all the large island kingdoms of Java, Celebes and their dependencies and the eponymous extensive Molucca group. Their ancient history and general character partake of that of Pelasgi, Leleges, Phenicians, and Venetians. The ocean and its littorals they looked upon as very much their dominions, and for some two millenniums they have been the carriers of nations on the Eastern seas.

Their principal divisions in the Eastern Archipelago which they call their Tāna-Mālayu or "Māla-land," are—

1st. The *Orang-Mālayu* or leading trading and cultured class.

2nd. Do. -*Benu* and O-Gunung; "Men of the plains and hills."

3rd. Do. -*Laut* or Men of the sea.

4th. Do. -Utan do. Jangal.

To trace their origin we must here digress from trans-Indian story to that of most Ancient India, which we trust to make clear and interesting by aid of the annexed map which appeared in *R. As. J.* of Ap. '89, and in Mr. Hewitt's *Ruling Races of Prehistoric* Times. He kindly permitted us to copy his map, and we have added thereto many names illustrating our subject. To his writings and researches in abstruse Sanskrit literature we are also indebted for confirmation of much early pre-Aryan Indian history which, though long previously suspected and hinted at in *Rivers of Life*, we did not advance when writing that work, not having then sufficient evidene to do so.

We are now convinced that *Malays* are part of that early Mongol influx of *Mālas* or *Manas*, who are so prominent in ancient Indian history and tradition, as Mūgs, Mōghs, Munds, Māghs, Mōds, Măns, Kols, Kāsis, or the Kōsis of Kosala, after whom India was primarily called Kolaria. One large body of these entered India through the high passes of the principal rivers of Oudh, in the highlands of ancient Kosala, where the sacred Srāvasti and Malini ("river of Mālas"), the Irāvati and Sārayu, Ghāgra or Gōgra of Lucknow break through and intersect the Hima-Mālayan chain. The sources of these rivers are close to the Elysium of many Indian races—a sacred traditional gathering ground around the holy lakes of *Mana-saravar*, said to symbolize the bounteous Vishnu.

Colonizers from this high Asian valley would, in settling on the plains of India, be first naturally called after their Indian chief center, hence the Kosīs of Kosala; the Kāsis of Banāras, the Sākyas of Sāketa, &c. All, as Mr. Hewitt shows, were Kolarian Māllas, Muns, Mons, or Măns, which last name may have followed them from the *Mana-Saravar*, a lake of Manas; though this, like the Māl-ini (river), may have been called after them. Undoubtedly Indians, especially in unlettered ages, would first know them as *Mālayas* because issuing from "the mountains," the Hima-Mālas, or Himālayas, or snow-hills, for though Ālya is "place or abode," *m* is a strange movable letter, and *Māla* and *Măle* are common wide-spread words for hills throughout India. But it is not here necessary, or even of much consequence, to lay any stress on the etymologies of these vastly ancient race-names; enough that they are facts lying at the base of all the ancient history of Indian and trans-Indian states and races.

After reaching the Ganges near Kāsi or Kōsi (Banāras) and Patna, the Mālas came to be called Māghs and Mūghs, as in the *Mugh-Kalingœ*, and Empire of Māgadhas of Greek times. 'l'hey settled as Munds, Măus, and Kols over the higlands of the *Da-munda*, or "River of Munds," and from them did Bangāl, or "land of Bangās," obtain the name of Mundaka, as in the Ramāyana and Nāsik cave inscriptions. It was their *Karna-Suvarna*—"Holy or Golden-land"; and Pliny spoke of them

as the *Munda-loi*, or *Mon-edes*, strictly Kolarian terms like Mon, Man, Mal, and Mavellyer. Here, as *Mugho-Kal-lingœ*, they established their ever sacred Mountain shrine—"*The Mund-ar*" of their Turanian Siva or *Kāla*, the *Mons Malleus* of Ptolmey (160 A.C.), and the *Paris-nāth* of later Hindus, and of all Turanian *Bangās*, or "Bengālis."

The first northern kingdom—a Confederacy—embraced Rohilkand (with apparently holy Srāvasti as the capital), Bahār and the country around Banāras, in all 400 by 150 miles of the riehest states of Hindostan. Out of this arose the Vājjian, or Vrijian Confederacy, with Kusa Nagar as the capital, and here Buddha died in the most sacred of Māla groves, and within which was the holy *Mut*, or "Stone of Judgment" of the Māla chiefs. Buddha and his followers had many Mālayan characteristics, as in the grove and serpent worship of all Kolarian peoples. In Buddha's time the King of Banāras, Prasenajit, married Māllika, a Māli maiden, and Mahā-namo, a daughter of the Sakya (Saket) Raja ruling Kosālā, of which Prasebajit was suzerain lord.

The nine Vajian tribes confederated, Turanian fashion, with the nine tribes of the Dravidian Likchavi (*S. Bks. E.* xxii. 266) before the time of Alexander, indeed at this period they were a powerful confederated State, maintaining their independence in spite of the northern Kosalias, the Magadha Sakyas and the Mūghu Kal-lingæ. The League became a Vidaha. State, with holy Vaisāla as a capital overlooking the rising imperial city of Patāli-putra (Patna), which eventually absorbed it. Mr. Hewitt's researches show that Vājians were thoroughly Kolarian in race, social and communal customs, religion and government; and none more competent to here speak, than the successor of Colonel Dalton as Commissioner or Governor of Bengal Kolaria.

Another Māla colony from the sacred Turanian gathering ground—Mana-Saravar—seems to have entered the Panjāb by the Valley of the Satlej, called by them as in Oudh, the *Sārāyu;* and here also they have a Rāpti and Irāvati, or Purushni, showing nn intjmacy with their brethren on the Māl-ini or Sārju. The Satlej is said to take the overflow of the Manā-Saravar, and would lead the colonists into the lands of the

Tugras or *Trigartas*, a powerful Dravidian tribe known in the Rig Veda as Nāgas, or "Sons of the Serpent;" also into *Mădrădesa*, or "land of Mădrăs," a people who, like Mālas, gradually worked south to Dravidian Madura, and Madra-patnam, the Tamil name of the Drāvid capital, Madrās.

The Panjāb Mālis very early concentrated around Multān, the junction of the "Five Rivers"—their Māla-tāna—and from here they ruled all the Lower Panjāb and Upper Sind under the name of Yōna or Yāvana Mālis. This must have been long before the reign of Darius I., for his General, Scylax, in 509 B.C., here drove on the *Kāsyapas*—a *Gandhāri* people who had descended from beyond Tāka-dêsa. Multān was then—early in the sixth century B.C.—known as Kāsyaka-pur or Sun town, the Kāspa-puros of Herodotos, who calls it the capital of the *Pāktues*—our Afghans. But the Kaspa remind us of Caspiana, from which so many Turanian Dravids, and afterwards Aryan peoples came to N.W. India.

The Mahā-bhārata notices both Northern and Southern Mālis in the far back ages of Bhārata-varsha. The Southem are termed Yāvanas and Serpent worshipers or Nishādhas, and they centered around Māla-tāna and the very sacred shrine of Vināsana, where the ever holy Sarasvati becomes subteranean in the desert sands. All this portion of India was then ruled by *Ahi-kshtras*, or "Serpent Warriors," Kurus, Nishādhas, or Naḥushas, distinguishcd as "The Seven Snake Kings." Aryans said that "the sacred Nāga"—that is, "snake worship," came to their northern Brāhmans through southern Mālayas"—a term]ong applied to the western Ghāts about Bombay (see the Ophiolatrous rites and sacrifices described in the Mahā-bhārata, also by Mr. Hewitt in *R. As. J.* Ap. '89, p. 253 *et seq*. Note also that ancient Delhi was Nāgapur long before it was Indraprastha, and that Alexander was chiefly opposed by Ophiolatrous Mālas, Nishādas or Naḥushas leagued with Kathæ, Khātiāvars and Kosis; that in those days all southwards was Māli-land or Māl-wa, even to the Narbada, their *Nār-Munda* or "River of Munds," and beyond it still was Māla rāshtra, the Avanti of Uj-jains, the holy city of Malwa and of *Jains*.

It would be digrcssing too much from our subject to here

trace Malas throughout India, though Mālayan names make this easy. Clearly the Panjāb Mālas passed over all Rajputāna and largely setted along the sea-coasts of Saur-rāshtra, our Katch and Gujarāt. We have often lingered by and sketched the ruins of one of their eastern capitals at *Mund-or* or *Mand-ur* in the Jodh-pur—one *Mār-wār* state of Rajputāna, where Royal Rāhtores had ruled, claiming descent from the very ancient and revered shrine of the *Māli-nātha* or Siva of *Jasol*, on the Luni river which divides Mār-wār (pro-bably *Māli-wār*), from the large State of *Mālāni* bordering on the *Rann of Katch*, a great inland sea and really a portion of the Arabian Ocean.

These Rāhtores no doubt became the ruling, "powerful" or "great" *Mahā-Rāhtas* or Mahrāttas of the Bombay highlands, and Mahā-rāshta. They repelled in our seventeenth century the forces of the Great Mughal, and even threatened to sweep the British out of Calcutta, as our "Mahratta Ditch" still bears witness to. Another branch of Māla Rajputs are said to have founded and long ruled *South Panchala* from Kanôj; and Rājput chiefs have assured us their traditions and histories agree, that hom Kosala to the Ganges many kingdoms of Sakyas were once theirs.

On reaching the Saur-rāshta sea-board in Gujarāt, the Mālas found their true vocation on the great inland seas and then the ocean, and finally annexed as their own all the littoral of Western India, which for 500 miles we still call Māla-bār or "Mala-land." Gradually they overflowed to the Maldives or *Māla dvipas* and Māla-gāsa, where the rulers still bear this old Māla name of *Yonas* or *Yōvas* or *Hōvas*—that is, Yāvanas or "Foreign" Princes. Mr. J. Barras in his *Decades*, and M. Flacourt in his *Hist. Madagascar*, state that the Malays of the Indian Archipelago had from prehistoric times, free inter-course with the Malagāsis, "certainly for 2000 years." They are described as a widely trading and enterprising sea-faring people, who, ages ago, had found their way to the Persian and Arabian coasts, which of course were freely navigated by Gujerāti Mālas long before Alexander took his fleet from the mouth of the Indus to Babylon.

There were here considerable movemcnts in 510 B.C., when the Persian army of Darius I. seized the Panjāb and navigated the Indus, nor relaxed hold thereon till the fall of the Empire at Arbela in 327, when Greeks seized all, and greatly extended the Indo-Aryan possessions. The wealth of India was proverbial in the west during all the 4th and 5th centuries B.C., and the Yona or Yavaua Mālas were then the most prominent Indian people, as Alexander found to his cost. They carried on a lucrative coasting trade from the delta of the Indus into all the ports of the Persian or Eruthrian Sea, as it was also called; and it was their mariners who enabled the Greek army to embark on the Indus and sail therefrom.

Mālas were specially fond of hill gods, and there are many legends of these, beginning with the first Indian Meru or "high Kailāsa," the heaven of Sivaites, the first great mountain (deity) of India which they would see as they tracked down the Satlej from their *Manasa* lake. Kailasa was thought to be *Mund-asi*, a northern Meru, the waters of which fed the sacred lake. According to the Vishnu Purāna the occan fell on this Meru and coursing down it, and four times round it, formed the four rivers of Paradise, feeding the four sacred lakes of this Eastern Eden. It was believed that both the Sarāyus, the Satlej, and the Sravasti, feeders of the Ganges, as well as Great Ganga itself issued from the Mana-sarvar lakes—legendary tales no doubt of Mālas as they wended their way through the Hima-Mālayas.

Sir S. Raffles in his *Java* (i. 191) notices many marks of intercourse between Java and Malagasa; he says the latter "was ruled by Malays from our early centuries," and that there is a great conformity in the languages of the rulers of the two islands and in official terms, showing that India is the source of both. The first ruling class were known as *Sakālavas*, and we have elsewhere shown that a great body of Mālas from "*Desa Sangala*," (Panjāb) went to Java about 150 to 200 A.C.

The French have of late been necessarily looking closely into the ethnology of Mālagāsis, and M. Hamy, in the *Rev. Scientifique* of Sept. 1895, tells us that "the Sakalavas or first Indo-colonizers, are still markedly Indo-nesian, though less so than the Anti-merina or Hovas," of whom there are about

one million. These gradually moved some two centuries ago from their landing places to the central highlands, whilst the Sakalavas remain all along the northern and east coasts. The ordinary Malagasis, adds M. Hamy, "resemble the Malay of the Indo-Archipelago . . . physically, intellectually and morally. . . . Almost without exception their dialects are like those of the Sumatra Bātaks; . . . they dress like the Indo-Malays, wear their hair in the same fluffy tresses, and have the same household utensils, musical instruments, &c. . . . The higher Hova (*Yova* or "Foreign") nobility have all the characteristics of the pure Malay," but as they immigrated without their wives, and mixed freely with all islanders, the type of the lower classes is much obscured.

During our 3rd and 4th centuries the Eastern branch of the Chalukian Mālas were conquering and settling down over all the old Āndhra kingdom, now called Tel-linga-āna. They seem to have left the Gangetik watersheds by the Da-munda river and Mugho-kal-linga, and to have established a kingdom stretching from Orisa to over all the Krishna delta; whilst their brethren, the *Western Chalukians*—often called Cholas, or Chæras, or Keras, were also passing south from Māla-wa by the Nar-*Munda*, where, as Jainas, Buddhists, Siavas, and Nāgaists, they had constructed two to three centuries B.C., the beautiful hill and cave shrines of El-Ura, Ajanta, and others. They probably founded the Rāta states which rose to be a kingdom of Mahā-Rātas, and long settled about Bijia or Vijia Nagar. A portion of them established states down along the Māla-bar coast, and finally ousted Pālavas from central Dravidia, as these had ousted Pandyas, all being congenital Turanian peoples.

It is not clear whether the Eastern or Western Mālas seized the very ancient East Coast capital of *Mā-Bāli-pur*, our "Seven Pagodas." This lies thirty-five miles south of *Madra-patanam*, or "town of Mădrăs," a people who had also come from the far off Panjāb State of Madra-desa. All good authorities, including Mr. James Fergusson, agree that there is an unmistakable similarity in the architecture and faith of El-ur and Mā-Velipur, or Mā-Malli-pur, as the old site came to be named on its occupation by Mālas, see the Madras Government Historical

Papers of 1869. There seems, thus, no doubt that it was the *Western* builders of El-ura who here canoed out the wondrous monolithik temples and caves in the intractable granitik basalt of this east coast promontory, especially the Tiger Cave, and one or two Jaina-like shrines of the fourth or fifth century A.C. Mr. Fergusson says these cannot be put back later than our fifth or sixth centuries, and he calls attention to the strange "long apses similar to the temples sculptured at Bharahut, which cannot be later than the second century BC." *Eastern Arch.* i.

The builders of Mā-Māllapur were great Nāgaists, a faith common to India and Ceylon. There is a bas-relief on a rock 90 feet long and 40 deep; entirely devoted to *Nāga worship*, which at once connects the temple faith and artificers with the ancient serpent-clad temple corridors of the *Nāga-Vāt* of Cambodia, a name which seems to show the race came from *Cambod*—a cradle of Nāga-ism on the Indus. The history of *Mā-Bāli-pur* stretches back into the mythical times of the Vth Hindu Avatār when Vishnu was a contemptible *Vāhmana* or Manikin, beseeching favors from the great Turanian Bālis then ruling South India from Mala-pur, one of the capitals of Ban Āsuras. Even in the later mythical period of the *quasi* Aryan Krishna, the VIIIth Avatār, this too eagerly adopted non-Aryan, did not succeed in lopping off all the arms, *i.e.*, states of the Bāli monarch, for truly there never has been any real Aryan domination in India beyond a portion of the Gangetic valley,[1] where Aryans have but acted on, and been reacted. upon by Turano-Dravids, Bangās, Maghs, Mālas, Māgadhas, &c.

From the Malabar and Chola Mandel coasts, Turanian colonies pushed seawards as well as landwards, and many have ever since clung to a seafaring life, as in the coast tribes of India and the Mālays of Trans-India, where one can easily trace them by innumerable Indian names, and the northerns as a whole, as *K'lings*, *i.e.*, *Kal-lingœ*. They carried on the faith and symbolisms of the ancient Āndhras—those "hateful Sisna-devaites" of the Rig Veda, and adopted as their chief shrines three of the twelve celebrated Lingams of India, and hence their name the *Tri-lingœ*.

[1] This Aryan question will form a separate paper.

A large body of the northern Kosalians, with Bangāl Kōls, passed into Central India or *Gond-wāna*, which was anciently known as *Mahā-Kosala*—a word synonymous with Gond. Mr. Hewitt identifies the people with *Haihayas*, the serpent, tree, and phallic worshipers of Upper India, whose cults they have perfervidly maintained. Usually, however, on the plains and more civilized parts of India, when Mālas entered the states of powerful Turanian rulers, they became Dravidianized, and adopted the social and agricultural customs of the new state—here, probably, thinks Mr. Hewitt, about the beginning of our era, when also they would become somewhat Aryanized, at least in Hindostān proper.

In the Panjāb they early became solarists, for long before the arrival of Aryans, they called the sun the supreme *Sri-Bonga*, and at Multān, or Māla-tāna, they had a glorious golden temple to him, which was known to the Āds (Hindu Adityas?) and Sabas of Sabean Arabia. It was traditionally founded by *Samba*, son of their *quasi* Krishna—their dark demi-god, for *krishna* = "dark" or bluey-black; and this is the color of his lingam as still worshiped by Malas, Dravidians, and lastly, Aryans, who named the Multan sun-god *Mitra Vāna*. Krishna was, they said, here cured of leprosy (Aryanized?), on which account was built the shrine to Mitra, or Sri-Bonga. From here he went to Dvārka, the Dvāra or "gate" of India, on the coast of Katch, and from this came to Multān; but Aryans made their Krishna an Apollo, whose sun finally set on this far west point of the great continent. He is said to have died there, and, like similar deities, from an accidental wound on the "*Heel*," where the arrow of a huntsman struck him, recalling to us the death of Achilleus, Hephaistos, and others. The *Heel* is, of course, like the *Foot* and *Hand*, often a euphemism for the virilities, as in Gen. iii. 15, Jer. xiii. 22, and Nahum iii. 5; so that this death of the Indian Apollo-Sun is similar to that of the solar Bull by the bite of the wintry skorpion, illustrated in *Rivers of Life*, i. 461.

Krishna is still the favorite solar-phallic deity from Māla-tāna and Mathura to all over Rajputāna and south to the Nar-munda; and strange rites take place before his dark

emblems, especially among Vāllabhā-chārayas—those pious libertines best known as "Bombay Mahārājas," who still maintain the *jus primæ noctis*, once so common in Europe and even among Keltik peoples.

The Mālayan cultus was markedly arborial and reverential to the spirits of groves, forest and jangals. Ever and again, in an apparently untrodden thick jangal, one comes suddenly on a cleared bright green sward, surrounding, or in front of a primeval natural clump of trees, like to a Kolarian *Surna*, dedicated to the spirit of the woods, hills, and streams, with possibly some huge, grotesque figures, such as are seen under the sacred banian in *Rivers of Life*, i. 31-72. The race believed, as did Italians and many western peoples, that their gods lived in all the objects of nature, and that originally mankind sprang from trees.

The great ancestral god of Mālus was a But or Bud, Vāsu or Bāsu-deva, whom Aryans adopted; he was somewhat like the Hebrew *Basath* and Egyptian *Bas* of Bubastes, of whom traders on the two Eruthrean seas would readily hear much. Like the early Aryans of the Rig Veda, these Turanians offered human victims to their gods, especially to Sri-Bonga the Earth mother, and children to Kāli and Bāsavi; and only after prolonged effort and at great cost did the British Government manage to suppress the Meriah or human sacrifices of their Kolarian brethren. Professor Oldenberg, in his *Rel. Vedeque*, p. 364, shows that this had also among Aryans the high sanction of the Rig Veda. (See *R. As. J.*, Oct. 1895.)

THE MALAYS OF TRANS-INDIA.

Having established the early position and faith characteridtics of Indian Mālas, let us turn briefly to their colonies in and beyond the Indian Archipelago, where they formed the most numerous and enterprising portion of the population. They evidently long traded with and settled in New Zealand, Australia, and furthest Polynesia, where their language is recognised as "Malayan Polynesian" (Rost and Keane in *Ency. Brit.*). Ptolemy notices them in 130-40 A.C. as the *Te-Mālœ*,

which, as they traded in tin, gave them among ignorant sailors in later times the sobriquet of *Tin-Mālas!* but *Te* = *Ten*, "land," in Malay, and the name merely distinguishes the land-miners from the marine traders. For the most part, Mālays liked a roving piratical life with safe ports on all coasts as refuges when seriously pressed. They early annexed the Malaka peninsula, and about 1160 made Singapur their capital, from whence they preyed on all commerce till the Javan king of Majā-pāhit drove out their Rāja, Sri-sin-Dorga, who fled to Malaka, and there established a strong Malay state. His name, Singh Durga, denotes a Panjāb ancestry.

The languages along the Australasian coasts tell alike by vocabulary and numerals, that Malays must have here and there settled, or long and intimately traded; and who but these clever Dravidian builders of *Ma-Māla-pura*, could have reared the beautiful and massive cut stone structures of Easter isle off the coast of Peru? This they would easily reach, stepping as we see they did from isle to isle of the Polynesian groups; in this way also they must have reached the Californian coast, where we find the langnnge of the Pimas to contain 15 per cent. of Malay words.

We may therefore believe that the "*Red lndians*" of North America, and the INKA Solarists of Peru were of Mongoloid Mālay extraction. Hence the "Serpent Mounds" of Ohio—the shrines and symbols doubtless of inveterate Ophiolaters like the subteranean Pueblo dwellers, who were probably the descendants of those small dark Dravidian Māla-bārīs who still favor this lowest type of Indian cults. The true Mālay would be the constructor of those great pyramidal terraced shrines of North America, with surmounting temples like the *Boro-Bud-r* of Java; whilst the exquisitely elaborated temples found buried in the prairie forests of Mexiko and Yukutan, covered with delicate tracery and hieroglyfs carved on the most intractable stone and constructed with the greatest skill, assure us that the builders must have been those of Māla-wa, the cave temples of El-ura and Kanheri, of Ma-Māla-pur and the Kambodian forests. The American shrines abound with Indian religious symbolisms; the *Svastika* cross, Hindu and Buddhist *Tri-sul* or Fleur de lis, arborial, solar, phallic and serpent symbols.

The ethnik and anthropological difficulties are also confirmatory of our theory. We see in the present American how much "the New World" has changed the European in even 150 years. Though sprung from Kelt, Frank, Teuton and Saxon, there is no mistaking a citizen of the United States whose ancestors left Europe some 100 years ago. But we may not enlarge on this most interesting enquiry—here broached we believe for the first time.

In 1276 all coasting and sea-faring Malays may be said to have embraced Islām, although till the 15th or 16th century they knew little about it, but, as a rule, more than their settled inland brethren, some of whom, said Mr. Crawford, in 1820, "knew not the Prophet's name."

That new faiths can but supplement old among the masses who have neither time, inclination, nor abilities to look into details is specially true of Malays, a careless, happy, tolerant and very superstitious race, easily worked up into fana-tical action regarding the mysterious or anything they do not quite understand. The simplicity and hrotherhood of Islām; its one Prophet and one God, with simple prayer when and where they liked; no rites, sacrifices or temples, strongly commended them to Malays, as it is doing to all Asiatic peoples. Allah was here simply substituted for Brahmā and Buddha, who had only partially ousted Bud or Mahādeva.

There was no necessity in either case to abolish the ancient holy sites; they were merely re-named, and dedicated to *Pirs* or saints! It was argued that these abounded in Arabia and other "Holy lands," with sacred trees, groves, wells, and holy stones —of course holy to *Pirs*, and not as of old to Priapus. No objection was made to the sacred *Sakets* or Arks with serpents and charms—"just to please the old folk and especially women," and this was most convenient, as the Malay has a wife in every port, not excepting the seaboard of Papuans and sundry negroid races whose languages, religions, rites and customs he was well acquainted with, and more or less heartily followed. He has indeed interbred so freely, that in appearance, colour, features, ways and temperament, it becomes sometimes difficult to distinguish the *Indo*-Mālayan.

In the middle of this century, if not still, Malays were *in reality only* true to their old animistic, fetish, and sexual cults. In the centre of their houses we see sundry strange pendant charms and deities, some in cages or shrines and small vessels like canoes, called *Sakets* [cf. *Sakuths* of Hebrews (Amos v. 26), in which they carried their *Kiun* and *Tsalim* or images], where the gods or spirits dwell, and come and go from, like their maritime worshipers. All these sacred objects avert the evil eye, always a great fear among the islandelrs. The great object of their religion is to concentrate and appease the spirits which throng the heavens and earth, seas, rivers, trees, rocks, and animals, including men and women, especially those evily disposed. On this account also are erected numerous altars and wayside shrines,. where are placed viands, wine, tobacco, &c., to propitiate bad spirits; and here persons sacrifice, leave ex-votos and murmur prayers, seeking for mercy and blessings. In special groves and under high umbrageous holy trees are more elaborately built and decorative shrines; and often small ones hung on high branches, from which tiny ladders of cocoa fibre are stretched, to enable the spirits to go and come comfortably; as Jacob saw his *Ālêim* (spirits) doing. These *Sakets* are believed to be the favourite resting-places of the gods or Nāts, and are very uncanny spots to approach except with prayers and offerings. They represent divinity, though apparently empty, and many instances of death are known from hasty approach, as in the case of the Hebrew ark.

Malays believe that the souls of men and other creatures leave the hody in sleep and at death, but can be attracted back and even captured and replaced by sundry rites executed by priests, wizards, or "wise ones." Sometimes the souls will return if merely whistled, danced, or sung to, or if attractively coloured cloths be waved about by experts. Should this fail, the cloth is fixed on the top of a spear, and over it is placed a sacred image, and the enchanter rushes about madly waving this on high until a priest gives an occult sign, when the spirit lands on the image. A priestess then stealthily approaches and envelopes all in a coloured cloth, which she places over the patient's head, when all silently and anxiously await the result.

If he does not recover, all depart, saying the spirit has gone away finally to the forefathers, and preparations are made for the burial of the body—an important and solemn rite, especially in modern times.

If angry and dangerous Jins often frequent the shrines and *Sakets*, they are freely fed and mollified by sacrifices of goats, fowls, pigeons, &c.; and when the spirits have been thus gathered together, the shrines are very quietly removed, loaded with stones, and suddenly dropped into deep water. Spirits are occasionally scen rowing about in small vessels by themselves when food is at once sent off to them to keep them there. But in great epidemics special boats are gaily garnished, provisioned and pushed out to sea with every imaginable clamour, shouts, ancl cries: "Go away ghosts to another land"; and this noise and vociferation is often maintained for a whole day and night, till the spirits can endure it no longer and are supposed to enter the boats and sail away; when men; women, and children, bathe on the shore, and return confident and cheery that all danger is over. Many diseases require special treatment and strange rites, as that a white cock (Siva's emblem) should peck the body of the patient; and some rites mark a distinct blending of the oldest fetish, solar and nature cults with the latest faiths.

CHRONOLOGICAL TABLES

The following Chronological Sketch with running commentary, collected and sifted with much labor through the readings of many years, will enable the reader to grasp, in an orderly manner, the true histories of the early Indian and Trans-Indian peoples afore-mentioned. We have gleaned from very many and some forgotten sources; from ancient inscriptions on stones, coins, palm leaves, compressed into a kind of papier mache; from writings of missionaries like father Legrand de la Liraye, the Abbé Launey, the Cochin Chinese Scholar Petrus. T.V. Ky; the Explorations and Histories of Crawford and Sir S. Raffles; the travels of M. Garnier and other Frenchmen; the researches of Mr. Jas. Fergusson and of our old friend Col. Yule, R.E.; Commandant Aymonier's papers to 9th Oriental Congress, the *Rev. de L'Hist. Rel.*, &c. &c.

B.C.

2357 Chinese records notice "Tong-Quin" as occuipied by "Giao" and other barbarous tribes.

2285 Tonkin becomes a Chinese vassal state and continues to till 257 B.C.

12 Cent. China calls the "Southland" states, Fū-nām or Bō-nām, and says
11 ,, they possess a Fonetik ideographik writing.

10 ,, Parsva-nāth, 23rd Jaina Tirthankar—Saint or Bodhist.

776 Celebrated Solar Eclipse. Chinese history well authenticated.

700 Arians or Irans all over Armenia and passing south.

640-30 Arians and "Skuthi" overrun Western Asia and Indo-Aryans of Panjāb move down Ganges organizing their faith.

610-7 Phenicians sail round Afrika. Nineveh destroyed, 607.

599 Jerusalem destroyed and Jews deported.

570 LĀOTSZE preaching doctrine like Plato and Mazdeans (604-515)

560 MAHĀ-VIRA, 24th Jaina "Saint" (598-526). Anaximander.

549 CYRUS conquers Media. GOTAMA BUDDHA (557-477)

520-510 CONFUCIUS (551-478). Darius I seizes upper Panjāb and

B.C.

520-510 Sindh; navigates Indus, many states of which is held under Satrapes till Alexander takes them over.

505 India famous for wealth and civilization. Mention is made of a country of Camboja adjoining Taksila, the capital of Nāgaists, see Fergusson's Map of Buddhists and Jains, p. 46, in his *Hist. of India*. Form this may come the Cam-bodia of Sima, "peopled by Camardans and Khemirs" (M. Mours) though Çam-boda, as often written, looks like *Sam* or *Shan* Bodhists which they certainly were in our early centuries. The colonizers were certain of the great building races of Mālas who constructed shrines like El-ura, and those in *Mā-Malla-pur* near Madras, and now known as "The seven Pagodas." Srāvasti was ruled about this time by a king, Pra-senajit of Kosala, a friend of Gotama Buddha. Some Javan traditions say that up to 4th century B.C. their islands were uninhabited but cared for by Vishnu.

460 Chinese hear of Indian foreigners south of Annam peninsula.

450 Probable date, says Dr. Neubauer, of the Phenician Inscription of Rejang in South Sumatra (*R. Geo. J.*, June 96, p. 659. Buddha mentioned in a Zoroastrian Yasht (Haug and Thomas).

400 Ceylon and Trans-India now well known to Phenicians and all dwellers on the Indus and Persian Gulf. Indian coinage known.

331 Alexander conquers Perso-Iranian Empire at Arbela.

328 Alexander claims Darius' Indian staes, conquers Upper Panjāb,
327 and Māla-tāna (Multān) and builds a fleet. He is known as Sakander
326 Rāja Darub. His General, Ptolmey, saves his life in "an onslaught
325 by Māllas," who are termed "the most valiant of Indian races."
324 Tradition gives him a son, Aristan Shah, by a daughter of Raja Kide.
323 Onêskritos (General and Historian) finds that Ceylon, acording to Phenician traders at mouth of Indus, is only twenty days sail. Alexander is accompanied by a Brāhman, Mandanus, and a Jaina Bodhist of the naked sect (?) Kalanos, who immolates himself on th eroute from Indus to Babylon.

315 Chandra-gupta, Emperor of Māgadha—a scion of Pātala, Sindh.

300 A Javan tradition states that about this time Aristan Shah led to the Archipelago, from N.W. India, 20,000 families, most of whom got dispersed en route; settling probably in Māla-bar, Māla-dives, Māla-gāsa, &c.

295 Chinese complain of "disturbing Foreigners seizing country south of Giao-chis, Joeuks" or (?) Yunāns—that is, Tongkin.

290 Jāvans say a second Indian invasion took place, but from the *Kling* coast of Tel-lingāna. It consisted of 20,000 families, who

B.C.

290 established Vishnuism and they were therefore Hindus flying from Buddhism—now rapidly extending over India and its frontiers.

275-265 Tongkin partially throws off Chinese rule. From Ganges to Ceylon is now mentioned as "a voyage of seven days" (Erestoth: Strabo); all Trans-India well known to traders.

263-259 Emperor Asko becomes a true Buddhist—till now a Jaina-Bodhist. He mentions Kambodians and Gandharas in a Rock Edict

250 of his 10th regnal year—probably what Col. Yule called a "repliche." The N.W. Indian Māla Nāgaists who were now settling in Trans-India probably gave to their Siamese state the name Kambodia. Their race as now building El-ur and Ajanta cave temples.

246 Buddhists spreading rapidly in Ceylon, and began despatching

241 teachers with various Pāli Scriptures to their brethren in Trans-

230 India, which they called *Suvarna Bhumi* = "golden land."

222 Emperor Asko dies—great Jaina and Buddhist building period.

221 The Emperor of China casts huge bronze images said to be Buddhas. His army on Oxus finds Buddhism everywhere.

205 Greeks driven from Baktria settle in Āfghanistān and Panjāb.

200 Alexandrians well acquainted with all Eastern Religions.

190-130 Greek kings ruling over most N.W. Indian Buddhists.

125 The Anma, called Fu-nam, again tributary to Chinese, who record that the southern portion of the peninsula is rule by *Tchings—Klings?* who as *Talains* or *Tel-lingas* are also in Irāvadi delta. Chinese say "European traders on all coasts."

121 A Chinese General captures image of a "great golden Man" in Kansu province—evidently adopting Buddhism.

120 Greeks have now totally evacuated Baktria—many for India, others for the West, the Levant, Syria and Egypt, thus carrying with them Jainism, Buddhism and other Eastern faiths and ideas.

110 China acknowledges local native dyns. in Tongkin and South, but exercises strict suzerainty through resident Mandarins. Buddhism here and there taught throughout Peninsula and islands, but is mostly a form of the old Bud or Turano-Siva cult.

100 Hindus ruling over and civilizing all Trans-India and its continents to the borders of China, and all islands.

82 Ceylon now has the Tri-pitaka in writing.

20 An important Indian embassy with pious Asetiks is sent to Aug. Cæsar, and astonishes stay-at-home Syrians and Romans—"a naked India zarman of Baroach" publicly immolated himself (Strabo, xv. 1, 73)—no new thing to Greek rulers and travelers.

B.C.

0 The ruling Vishnuvas of Java incur royal disfavor by offence
A.C. to the royal Guru Sang-Yang. Indian Buddhism now prevails from
62 Baktria to China and her isles; in 62 China accepts it and in 65
65 the Government acknowledges three State Religions—Confucianism, Tāoism and Fo-ism—now extending throughout Asia.

78 The HINDU ERA of SAM-VAT or Vikram-Āditya. King Kanishka or Kanerkes, a Buddhist, rules all N.W. India. In Java arrives the great leader of "Javan Brāmānism—Tritresta, son of Jāla Prasi, and grandson of Brāmā." The King of Kambodia gives him his daughter *Bramāri kāli*, and Tri-tresta establishes himself with
80 800 Kling families at *Giling Wesi*, in Java. He has two sons, Manu Manasa and M-Ma-deva, denoting a *Brāhmo-Siva* faith. In Kambodia exists an Hermaik ophiolatry symbolized by lingams, serpents, stone-circles, Bod or Bud worship, as noticed by Sir S. Raffles, ii. 77. Baktria uses Kharoshtri Script, running left to right, *Ben. As. J.*

90 Srāvasti or Sāhet-Māpet now persecutes buddhists.

100 The Buddhist Council of Jalandhar.

105 China has an Army in East Kaspiana. An Indian king, Samunda,
107 rules upper Burma. Ignatius, Bp. Antioch martyred under Emperor Trajan. Yukatan has Scriptures, the *Chilan Balam*.

135 Ptolmey compiling maps of Hipparchus and others, embracing the Indian Archipelago and mainland; they are dotted all over with Indian names, showing very ancient settlements.

140 Tritresta slain in *Kling* invasion led by Watu Guning of *Dêsa Sangala*, where "Ptolmey, Alexander's General, saved his life in a *Malli* onslaught" (Smith's *G. and Ro. Dict*. Art. Ptol. I.). The Javan record calls it Sākala. It was in the *Mādrā desa* where the Buddhist Rāja Milinda ruled and was converted about this time by Nāga Sena, hence perhaps the reason these Saivas left for Tel-lingāna.

156 Polycarp, Bp. Smyrna, said to be martyred. Antoninus Pius Emperor. Chinese eagerly translating Buddhist books.

160 Mayura-Sarman, a Chalukian Kadamba Brāhman, drives Palavas out of Kānchi state (near Madrās) and here found a Varman dyn.

164 Justin Martyr said to be martyred. Marcus Aurelius Emperor.

222 Rome sends an embassy to rulers of Cochin China.

280 Kambodia losing mouths of Me-kong to Hindu-led Tchampas or Ko Tchings. The *Māla Rāja Suren* arrives from N.W. India at *Bija-Nagar* in Tri-lingāna; claims descent from Alexander the Great, and to be Patriarch of all *Mālas* or *Malāys*. His following were evidently a branch of Cholas and Chalukias moving away from the

A.C.

280 strong Buddhism of Northen India to the Āndhra coast, famous for *Sisna-deva* or Bud worship. Rome sends an embassy to China.

284 Lactantius, historian, refutes the *quasi* Christian persecutions from Domitian of 96 to Decius of 249.

300 Diocletian suppresses rebellion in Egypt and persecutes Christians, 296-300

307 Ceylon declares her "Tooth" (*Bud* or Linga) to be that of Gotama. Like symbols common from Baktria to Ceylon.

318 Javan dyn. of Watu Guning ends—evidently due to a further influx of Chalukias or Cholas from *Chola-Mandel*, probably pressed on by Gangetik peoples, for this year ends the *Gupta dyn.* of Māgadha Empire (*cf.* 280). The Māla-bar or Māla region of S.W. India is now ruled by cholas and Cheras or Keras. *Indo-Parthian* rule of Western India ceases, see Dr. Stevenson's Nāsik Cave inscriptions, *R. As. Bom.*, July and March 1853. It had embraced the Indus, and at times extended to Bombay and even Mālabār. Āndra Surāshtras "subdue Sākas, Yāvanas (Greeks) and Pahavani or Persians" (Nāsik inscription).

320 Records exist of the great Māla King, Chera Peru-Māla of 320-360 (Gaz. India).

322 A prince of Cambod in Taxila, N.W. India, arrives in Cambodian-Siam, probably flying as a Hindu Nāgaist from Buddhistik Inda. Would by likely to bring to Trans-India the mythologies of Indian Epiks. These appear on the sculptures of Nāgon Vāt, &c.

338 Mr. Fergusson finds great resemblances in the architecture of Kashmir and Siamese Cambodia.

340 A Māla prince of Kling becomes King of Palembang and various islands. His father is Rāja Suren of Bija, or Vija-Nagar.

350 The Cochin or Indian-led *Tchampas* are now recognised by China as a nation of *Lamaps*, which ever and again invade the Giaochis of Tongkin and even Canton. China punishes Lamaps and claims all north of Hue as part of the state of *Canton* or *Nhat-nam*.

360 A flourishing Kling dyn. rules at *Wirata*.

370 Korea accepts Buddhism. Chinese vessels trade in Persian Gulf.

380 The Kadamba Brahma-Saiva King of Kānchi (Conjerverām) Ka Kustha-varman, endows a Saiva temple, and a poet.

384 Emperor Theodosius cruelly suppressed Paganism and Sarapean Shrines, but the faith continues and some rites pass into Christianity.

400 Kubja engraves a history of Kadambas (*R. As. J.*, Oct. '95).

410 Chao, Emperor of China, sends embassy to Buddhist Emperor of Magadha. Indian Tchamms ravage Tongkin and even up to Canton.

412 Tatsin or Romans trade on all coasts of Indo-China. Chinese

A.C.

414 pilgrim, *Fa Hiān*, in Java for five months on his way from Ceylon to China. Perhaps he was only in "Java the Less," or Sumatra, the *Iabadius* of Ptolemy and Marco Polo (?); he wrote: "Here heretiks and Brāhmans flourish. . . . The law of Buddha not much known."

415 Tchams again ravage the Canton coast and assert their right to Tongkin. They are driven south, but their Faith had evidently taken hold during these prolonged wars.

420 Chinese lead Giaos and "Yunons" against Tchams, who are severely beaten, and tender submission, and return much plunder.

431 Tchams again ravage Tongkin and Canton coasts, but are again driven back by Chinese help. The Indian "King of Lam-aps" (Tchampas and Ko-Tchams), then asks Emperor of China to declare him governor of all the Peninsula, which is refused, and the war continues. Cambodia now ruled by a monarch, Padma Sura Vansi. The religion of the Peninsula and Java is now a corrupt Buddhism among the upper classes, and of Bud, Nāga and Nāt worship with the masses.

445 Redaction of Jaina Canon—the whole Siddhānta or Scriptures—by the Council of Vāla-bhī under presidency of Devarddhī Cauin (*S.B.E.*, 45, ii. xxxvii.).

450 Buddha ghosha goes with all necessary literature from Ceylon to Burma, which is now entirely converted. Japan cultivates silk—in-

458 troduces mulberry trees. Buddhist Bikshus traveling to Mexiko.

460 Two Skt. rock inscriptions of about this date found at Pu-yen (lat. $13\frac{1}{2}°$ N) invoke Siva, as Bhadra-Isvara, to "aid Dharma-Mahā-Rāja-Sri-Bhadra-Varman," no doubt King of either Tchampa or Cambodia.

490 Buddha Gupta, Emperor of Māgadha, sends embassy to China.

500 China being disturbed internally, does not interfere in South, so that Hindu princes rule peacefully, and their religion flourishes; this

518 also in Java and other islands. SUNG YEN, Chinese Buddhist pilgrim,

520 sets out to travel over India. Finds many monks in Khoten (Tartary), but finds the king not a Buddhist, as is king and people of Balk. Europe now begins to adopt the Christian era, urged thereto by an Sythian monk, Dionysius Exiguus. Madura a Pandu State.

522 A Chalukyan coin of this date found in Panjāb.

550 Java sends gifts and embassy to China. Java has 300 monasteries. The upper terrace of the *Bora-Budor*, or "ancient Bud," is now probably beginning to be built over with Buddhist temples.

552 Japan accepts Buddhism through China and Korea.

570 Date of Pāhlvī *Minukhirad* or "Religious Decisions of Wisdom."

575 Hindus of Java destroy many Buddhist shrines and monasteries.

580 Yukatan Scriptures well known, see 107 A.C.

A.C.

590 Chinese Emperor Yangti sends Fitu as ambassador to India.

Eastern Chalukians closely connected with Cholas, who are now driving Pāllavas from Central South Dravidia, and building the monolithic temples and caves of Ma-Māla-pur near Madrās. Palavas,

600 Mădrăs, and Maduras now emigrating to Java, Bali, &c. Chinese trading on all Indian coasts.

602 A well authenticated tradition records that a "Prince of *Gujerāt*, in Western India, and 5000 followers" now migrate to Java in 106 vessels, and settle at *Matarem*, the centre of Java—perhaps at first in "Java the Less" or Sumatra, as Mr. Fergusson thinks, from a Sumatra inscription of 656. They were probably largely *Mālabāris*, called also Māla-yālas, with whom Chinese traders were at this time familiar under the name of *Muhlai* (*R. As. J.*, 341, Ap. 96).

603 2000 Gujerati Mālas followed, and a great Chino-Western Indian trade arose, lasting through 600-920, which had its centre in the Java capital Mendang—*Ku-Mulan*—now called *Brambā-nan*, or "Brāhmatown." The *Ko-Māla* were, as Professor Oppert shows in his *Bhārata-varsa*, the "*Hill Māla*" Drāvids of Western and Central India, then pressing East through India. In the inscription of 656 found at *Menan-Kabu*, "Mahārāja-Ādi-rāja Āditya-Dharma, king of Prathama" (the first or greatests Java), boasts at this time of conquests, proclaims himselfd a worshipper of the five Dyāni Buddhas, and the builder of a seven-stories Vihāra in honour of Buddha." Mr. Fergusson thinks this was "the shrines of Boro-buddr, . . . the style and sculptures of which are nearly identical with those of the caves at Ajanta."—*Ind. Arch.*, 641-4, and see Raffle's *Hist. Java.* Of course the shrine took some generations to erect; and following it came the groups of Chandī Pavon and Mendout. Sumatra and Java were then identical, thinks Fergusson, in the eyes of Western Hindus, and "the story that opened at Bharahut practically closed at Boro Buddor."

605/6 The great wealth of Cochīn now led to a Chinese invasion. Tongkin was overrun by a large Chinese land and marine force; and *Dong Hue*, or Hoi—"Field of Robbers," as the Tcham capital was called, and all the chief Tchampa towns were seized and plundered; but disease and desertion broke up the Chinese armies, when Giaos and others made peace with Tchams, who allowed chiefs of tribes to rule as vassal Tchampa princes. Then followed about a century of peace, when Indian faiths everywhere flourished and spread north and seaward, even to Fermosa and Japan.

A.C.

610 620 Java now received a great influx or artists and artizans from India and many parts of Archipelago, and Boro Budor and many other beautiful shrines now arose and increased.

622 The Hijira Era. Chinese travelers call Tchampa and Kambodia "extensive and powerful states."

632 The first Buddhist King of Tibet sends for Scriptures to India, but this Buddhism lasted only a century. A Chalukian Varman dyn. was stilI reigning in most Northern India. Coins of AMSU VARMAN, King of Napāl, of circa 637-651, are found, and at Siālköt coins of 532 A.C. (Vanco Smith, *Or. Congress*, 1891)—so that all Dravid Chalukians had not yet reached Tel-lingāna, where their congeners, the Cholas, were ruling. Hwen Thsang traveling, 629 to 648; finds the Buddhist King Kapasa ruling in Kābul over ten kingdoms, though monasteries here and in Kashmīr are in ruins, but not so in Gandhāra and Cambod States.

634 In *Kanoj* reigned SIL-ĀDITYA, a zealous Buddhist, and the most powerful king in India. H-Thsang attended his great Bud. Council of 634, at which the "Little Vehicle" teachings were condensed. *Srāvasti* and *Kapila-vastu* now in ruins. A Neo-Hinduism arising; but on Ganges from Māgadha eastward, and in Central India about Nāga-pur, then called Kosala, and in Western India, Buddhism flourishing. Mexiko now invaded by Tolteks.

638 Date of the new Siamese capital of *Suka-thai* (=Shān-Suka). It has a "royal Hindu temple to Kāla" or Siva, the new *Buda*, so was probably a courtly reaction agains the rising Buddhism which led to leaving the old capital. Mr. Crawford says all the Siamese or *Híai* accepted Buddhism in 638, see *Jour.*, p. 615.

640 SIL-ĀDITYA, *King of Mālas* and Mālwa, conquers Māgadha, and *Kamōj* becomes a great Buddhist center, with possibly a considerable

656 Aryan population. 656 is the date of the Sumatra inscription of M. RĀJA ADITYA DHARMA (see 602), so that Drāvid kings ruled alike in *Mālwa*, *Māgadha*, *Napāl*, and *Indian Archipelago!*

666 Emperor of China, Kāo-tsung, visits Lāotsze's temple at Po-Kāo, his birth-place, and confers upon him th etitle of *Thâi-Shang*, "The Great God: Mysterious Originator: The Most High," &c., *S.B.E.*

667 xxxix. 40. A Sumatra Skt. inscription of 667. Banāras has now 100 Saiva and only 30 Buddhist temples.

680 *Mahamadans* and *Nestorian* Christians preached in Western

700 China in 7th century A.C., see inscription of latter, dated 781. They were apparently expelled—some say extirpated—from China 841, so

A.C.

700 that they had full intercourse with Buddhist monks for 160 years, yet no Christians seem to have existed in Chinese Empire in Marco Polo's times, nor indeed in the 11th century A.C.

723 Cambodians (Chinese "Chou-aps"), Tchampas or Lamaps assist Giaos, Yunous or An-nams in trying to throw off Chinese rule, but **726** China holds Tongkin firmly, and rules it through a resident mandarin.

767 *Javanese Mālas* (from India), and Mālays (Chinese *Kon-Non*), invade the whole coasts of Tchampa, Tongkin, and even up to Canton; probably *trying to efface Hinduism* and nature worship. They devastate the coasts, but are finally repelled. Tongkin builds a new capital, *Thank*. A Chinese commander speaks of the *Chou-lap* or Khmirs (Cambods) as bordering (allied?) to Java (Chan-Lang) and *Dôt-La*, "which adjoins India and the island states of Malaya." But Java was recognized as a separate state, known as Ha-Lak. A *Skt. inscription* of 784 confirms the account of this Javan invasion. King Prathi Vinora of Tchampa, after mentioning predictions and "the short **774** reign of Satia-Varman," whom he had succeeded, says that in 774 "very dark, thin men came from another country in ships . . . robbed a Lingam . . . destroyed the temple of the goddess *Pô-Nâga* (Bhagavāti) at Nha Trang . . . but the *Satia Varman* pursued and captured them." The Javan invasion seems to have been a *Buddhist attempt to found a Buddhist kingdom*, for *Brāmbānan* was now eclipsing the ancient glories of *Bōro-Bodor*; and other beautiful Hindu temples, like *Singa Sari*, &c., were rising throughout Java. A *new capital*, *Astina*, was **776** now built, ahowing the decline of the Hindu Brāmbānan.

779 "A Java inscription of this date eatablishes tho popularity of the Buddhist goddess Tārā among Mahā-Yānist sects, who were now conquering in the Archipelago." M. Blonay, *R. As. J.*, 1/1/96.

780 Japan receives cotton plants and cotton from a Hindu.

781 Date of *Nestorian His-an Stone inscription*, Western China.

784 The Tchampa Hindu king SAKYA VARMAN now rebuilt the temple of "My Lady of the Capital"—Pārvatī or *Po-nagara* and replaced her lord's symbol—"the lingam originally elected 1,700,000 years ago by King Vicitra Sagara," and cut the above mentioned Sanskrit Inscription—showing how very old lingam worship was then considered to be in Indo-China. Cambodians were now adding Buddhism to their Nāga cult and the Tchampa Hinduism.

787 According to a *Sanskrit Inscrip.* of 799, another Javanese invasion now occurred, and the Tchampa "temple of Siva at Pandu-ranga was burnt"—of course by Javan Buddhists.

A.C.

790 Java adapts the *Mahā Bhārata*, their *Brata Ywia*, to their own history, and assign local sites for the principal scenes. They call SALI VĀHANA, their *Tritresta*, and Adji Saka, a famous serpent or Nāgaist ruler who arrived in Java, SAKA 1 or 77-8 A.C. He is connected with "Rum" (Greeks) and the invasion of Taxila, is said to have descended through Māla land (Mālwa?), and so migrated from Gujarāt to Java, and was therefore a scion of the *Western* Cholas.

800 Brāhmanikal Drāvid Rajas now tuling throughout Central India.

805 The Tchampa king has now rebuilt his Sivaik shrine. He makes

806 war N. S. E. and W., occupying all South Tongkin; and as *Nāgon Vāt* in *Cambodia* is flourishing, its faith must be that of the Tchampa Sivaites. Ind. Anty. 4, 1885.

808 Chinese recover Tongkin, ravage all North and Central Tchampa, and capturo 59 royal personagcs, and decree that Tongkin is never to belong to Tchampa, which now resumes its old borders of the Hue state, and begins to re-organize.

816 Java fast casting off Buddhism. "KING DEVA KOSUMA (=Lord of Love or Kāma) sends his children to Kling (Tri-lingāna) to be educated in Brāhmanism," says Sir S. Raffles, quoting an inscription of 924. *Boro-Bud-r* and all Buddhist shrines falling into decay and great Hindu structures arising. Javan history now accurate.

817 The Tchmnpa monarch now declares himself a *Chakra* or "Supreme Mahā Rāja, Harī Varman," and Harī being Vishnu, he is also *Hara-Hari* or Siva and V. "His arm was a Sun which burnt the Chinese black as night." He left Southern Ko-Tching to the government of his son VIKBANTA VARMAN, and attended himself to the Northern states.

829 His son successfully invaded Cambodia—now a weak state.

836 China again rules directly over all Tongkin and south to near Hue, now first called Ān-nām.

840 Vikranta and Cambodian king pay homage to Chinese Government.

841 China expels all Christians, see 781 and 700.

854 Vikranta would seem to have turned Buddhist.

856 Vernacular inscriptions now rare: "Sanskrit ones beautiful find well preserved . . . are in prose." From now to end of tenth century there are some both in verse and prose. Tongkinīs, instigated by Tchampas, rise against their Chinese rulers and seize their, capital, and Chinese concede home rule. Date of Khemr inscription, 875. Its characters arc the same as those on the Dakan rocks of southern India, used by Cholas and Cheres.

A.C.

880 Javans remove capital from Hastiva to Kediri; probably owing to
900 religious dissension, for KING BAKA continues to rule in *Brāmbānan*, but *Penying* forms a separate state under Princes Angling Dria.

918 The Tchampas King, Hara-Varman and his successor Indra-Varman has erected and cherished "a golden statue of Bhagavatī (Sivī) in the *Shrine of Pō-nāgar* in Khan Hoa"; and this was now "seized by Cambodians, who died in consequence."

924 Date of inscription recounting Javan history now gives details related in A.C. 816. Javan capital now removed to Jang-gāla. AL-TABARI writes his great "chronicle of the world" from creation to his own times.

925 JAPAN now Buddhistik, but with Hinduism and a general worship of Buds, Fōs and other animistik ideas.

930 The daughter of former KING KOSUMA, called PANJI, now appears as an important heroine disguised as a man and rules in Java.

931 Tchampas make war on Cambodia. An-nāms being in earnest
950 to try and throw off Chinese yoke.

957 King of Cambodia, PATHUMA SURI VONG (Pasu Mahā suria-vong?) founds a capital, *In-tha-patha-pur* or Indra-patha (the second name of Delhi, the first being Nāgapur) which flourished till destroyed by Siam in 1250. It was situated close to the ever sacred Nākon Vāt.

965 King Jaya Indra-Varman "sets up a stone image on the site of the Golden Statue" of 918. This was evidently a lingam and "it stands there to-day" says a Missionary.

968 King Dinh founds *first Annām dyn.* and extends kingdom to Than Hoa—possibly *Hue* of Tchampa.

982 Annams defeat Tchampas, seize the royal seraglio and a priest, burn the capital—probably *Sri Bani*, lat. $17\frac{1}{2}°$; when another capital is established near Hue. A Sanskrit inscription priases "Kirth Pandita for restoring Buddhism," *cf.* 854 and 918.

986 China sends a force to conquer Java, which fails.

990 King of Annam refuses present from King of Tchampas.

1000 The *Chand Sewn* or "1000 temples" of Java flourish.

1018 Japan receives the Hindu faith, idols and pandits from Java and India. Much free intercourse now between China and all India.

1044 Annam attacks Tchampa with a great army and 100 war junks; slays the king and 30,000 men, and carries off to Tongkin 5000.
1047 Desolates Tchampa. Establishes military posts even south and in Kambodia. Cholas overthrow South Indian Pandus, many of whom migrate to Trans-India.

A.C.

1050 King of Tchampa recovers his conntry and power, and styles himself *Param Iswara* or "A Supreme Lord": gives great offerings to Bhagavatī, and slaves from all races, Annāms, Siams and Chinese.

1061 Annām invades Tchampa, "defeats and seizes the king (CHĪ-KU), and carries off 50,000 Tchampas to Tongkin." He gives the king his liberty on his ceding three provinces north of Hue.

1064 King Rudra Varman offers great gifts to Bhagavatī; is said to be the last king who leaves Sanskrit inscriptions, but see 1195 A.C. All later inscriptions are in the vernacular. Shortly after this KING RUDRA carried prisoner to Annam.

1080 In Java there now arrives a celebrated Indian prince, AJI-SAKA, who brings in a renaissance of art and civilization, and is called a 2nd Tritresta, or in the vernacular, *Mendang Kamulan*. Beautiful and elaborate temples, "more Jaina than Hindu," says Fergusson, now cover Java; but whether its faith was Hindu or Buddhist, there ever flourished also the usual and coarse phallic worship, especially among Sundas and "aborigines."

1084 *Tchampa*, now small and crippled, is ruled by a king, SRI PARAMA BODHISATVA, but who yet offered gifts to the old Sivī, *Po-nāga*

1090 "to obtain glory in this world and rewards in the other"—thus grievously belying Gôtama. Trans-Indian Buddhists rarely believed in the Ceylon Annihilistic doctrines or wholly cast away their idols;

1095 nor has Islām yet induced them to do so.

1096 Aji Saka dies and Java is divided into four Principalities, ruling from Jangāla, Kediri, Ngardwan and Singa Sani.

1100 The Java shrines now begin to give dates, which are continued down to 1410. Burman records now speak of Camhodia as Chām-pa-pur or *Shān-pur-a-lit*, showing that they recognised *Cām*-bod-ia as Shām or Shān-bodhas, and they had much experience of Shans in war and commerce, as Britons have still; therefore do we retain the *C* in *Cāmbodia*, though this differentiates it from the "Cambod" of N.W. India. China overrunning all Ko-Tching peninsula and claiming suzerain rights in Upper Tcham-pa.

1139-44 Tchampa ruled by KING JĀVA INDRA VARMAN, who says he "succeeds Kings Bhardra V—, and Jāya Sinha V—," so that the peninsula is ruled by Hindus worshipping Indra as Brāhmā, and Siva and Vishnu as *Hara*, *Hari*. This Indra-Varman specially honored "the ancient Lingam of Kanthara in the temple of *Bhagavatī*, goddess of *Po-nagar*, the gift of King Vicitra Sagara" (Inscription). It is necessary to remember that *Po-lo-yu* was the Chinese term for Pārvatī, as Brāhmarī,

A.C.

1139-44 "the Black bee," a Durga, and form of *Kwan-yin-Chanti*, the *Jaga-Matri*, or "All Conquering World Mother." As the mountain goddess she rules on Adam's Peak; and on *Potaraka* on the Upper Kistna, and on *Po-lo-yu*, the hill of the Dalai Lāma of Tibet.

1146 The Ḳorān is now translated by a Benedictine monk, Robert Retensis, into Latin, from which come English and other editions.

1147 KING JĀYA HARI VARMAN succeeds, and has left five epigrafs in Tchampa and two lines in Sanskrit in honor of *Yang-Pu* or *Po-Nagara*, "the lady goddess of the kingdom."

1158/9 A pretender to Tchampa throne sought aid of An-nāms—here called *Yāvana* or "Foreigners,"—perhaps a mistake of the Hindus for the Chinese *Yu-nāms* or *Iu-nāms*, from which no doubt or An-nams.

1161-70 King Jāya Hari V— defeats Cāmbodians (Khmirs) and their allies under *Vijāya*, then ruling Saigon.

King Jāya has various successful wars, and now thanks Po or Pārvatī and national gods for "victories over Cāmbo, Yāvana, the Vijāya, Am-rāvatī, Pandu-ranga, and indigenous tribes as the Rode Mada," &c. These names show that the Indian Colonists were from the *Chalukians of Bija-nagar* in the Vizāga-patnam districts, and no doubt the *Vijya* of Cholas and Cheres, near the sources of the Kristna. As Buddhists and Hindus these races governed Central and South India till past middle of 16th century. In 550 A.C. the *Pandu-rangas* founded the *Pandu kingdom of Madura*, the *Modura Regia Pandionis* of Ptolmey. Cholas overthrew Pandias in 1050, when many followed their congeners to Java, &c., where *Jangāla* was the well-known capital from 1161, for nearly a century.

1175 King Jāya Varman invades Cām-bod-ia or "Shan-bods," which
1180 arouses Cēylon, showing it was a Buddhist state; for the King, Parā Krama, now dispatches an army to invade Ko-Tchin.

1183 An inscription sates that King Jaya Varman and Princes present many gifts to Bhagavatī. Azteks settle north of Mexiko.

1190 King of Cāmbodia, Vrah-Pada-Sri-Jāya-Varman conquered Tchampa, seized the capital, and removed all gods and lingams.

1195 Sanskrit inscriptions still made, say Mr. Bergaigne.

1197 Tchampa seeks aid of Annam, which seizes its northern provinces.

1207 An inscription states that Cambods still hold Tchampa, governing it through a Yuva or Java prince. *Cf.* Hova.

1217/8 Cāmbods attack An-nām, assisted by Siamese and Tchampas;
1220 Cambodians withdraw from Tchampa; and many "Tchams occupy Vijāya." These wars due to opposing faiths.

A.C.

1227 Sri Jāya Param-Isvara-Varman, King of Tchampa, rebuilds royal palaces and temples, and bestows thereon lands and slaves, Khmirs, Chinese, &c., an evident revival of Hindu power.

1242 Annamite annals state that on Tchams demanding back their old provinces (north of Hue?) the Annams declared war, captured the queen, and carried many Tchams as slaves to Tongkin.

1247 *Mājā-Pāhit*, now the capital of Java, is evidently so named after holy Srāvasti, the *Sâhet-Mâhet* of the earliest times. The Javan King of Māja-Pahet established trade far and wide. Drove out the Malay piratical Government of Singapur, and cleared various ports of Sumatra where pirates lived on passing vesels.

1250 Mahamadans appear in Java and many eastern ports.

1255 Nakon Thom now ceases to be the capital of Cāmbodia, and its king is called a "leper who has forsaken the faith of his fathers." He builds (1250-5) *Ongeor Thom* or Paten-ta-Phrohma (Brāhmā-patanam), 15 miles eastward. In architecture and sculptures it recognises all the old faiths of Ophiolaters, Hindus, Buddhists, and Jains.

1256 The *King of Tchampa*, JĀYA INDRA VARMAN and princes, offer rich gifts to Pārvatī as *Po-naga-r*, and this faith and shrines flourish for a generation or more.

1260 Malay central piratical government now at Mālaka. Many
1276 Malays profess Islām. ANGKA VIJĀYA, *King of Java*, marries a Tchampa princess.

1277 Paja-jaran is now the capital of Java. Islām powerful.

1277 *Tchampa* King, J. Indra-Varman, builds at *Panranga* a great temple to PO-KLONG-GABAI or Siva, calling it *Sri Jāya-Sinha-Linga Isvara;* endows it with lands, slaves, elephants, &c.

1278-80 Kublai-khān's army overruns Annām and part of Tchampa, and
1281 attempts invasion of Java, which Marco Polo now visits?

1283/5 Mongols finally expelled from Annam and Southern States.

1295/7 A Chinese Buddhist traveler describes Cāmbodia as then "a flourishing Buddhist kingdom"—perhaps mistaking some of its four-faced Brāhmās and Hindu gods for forms of Buddha, though Buddhism has possibly revived, see 1357. He says: "The *Shān-lop* Court and capital is grand, civilised and extensive, but on the decline." Islām is now preached on all coasts and with great success.

1299 Māja pāhit is now the rich and powerful capital of Java.

1300 Tchampa so weak as to admit Annam ambassadors to the court of her old King, Jāya Sinha Varman. He marries an Annam princess,

A.C.

1304 bestowing on her three provinces. He dies, and Annam ambassador
1306 saves her body from cremation, when the king of Annam demands the dower, and on being refused, he seizes all Tchampa north of
1311-13 Hue, and peace is then accepted. In 1313 Annam defends Tchampa.

1320 *Siam* leaves her northern capital *Sokolāy* or *Thoko Tai* and builds Ayuthia or *Ayudhia*, called after Rāma's ever sacred town and state. There are no inscriptions of the 14th and 15th centuries.

1325 Azteks now settled in Mexiko.

1334 *Kambodia* banishes her prime minister's wife, as a witch, to
1346 Java; probably on account of her Hinduism.

1350 Date of a Cambodian inscription.

1357 Siam begins a long war against Cambodia (as Buddhists?) and finally "seizes the *Capital, Intha-patha*" (*Indra prastha*).

1358 Siam adorning its capital *Ayuthia* with beautiful shrines. Portuguese call it "the Venice of the East"; Fergusson's drawings (*Ind. Arch.*, 631-5) of its Buddhistik-Sivai-lingaik towers are faithfully repeated in the Royal *Vāt Ching monastery of Bangkôk*.

1360 This period of "fifty years war between Annam and Tchampa," ended in Annam gradually absorbing all the northern states.

1374 Cāmbodia now a vassal state of Siam.

1376 A brave young Tchampa prince, CHI-BONYNGA, springs to power, invades Annām with a large army and fleet; seizes the capital, slays the king, captures his brother, the heir, who bestows on the Tchampa warrior his daughter, and acknowledges him as king of all the old Tchampa kingdom.

1392 War continued with varying success till the brave Tcham king was treacherously slain and Tchampa declared again a vassal of Annam.

1403/4 Rebellions in Tchampa lead Annam to overrun all its provinces and annex these N. of Binh Dinh; and but for China the Tchampa kingdom would have been blotted out. Korea prints from copper
1410 types. Civilization and religious ideas pass freely from Mediterranean to Pacific.

1419 Tibet now ruled by the Dalai Lama.

1428-34 Annams fighting to throw off Chinese sway. They send presents to "king J. S. Varman, son of Indra Varman of *Brashu* race"—perhaps of the *Brahui* Drāvids, who entered India from Babylonia by Makrān, where are still some colonies. *R. Geog. J.*, Ap. '96.

1436 Japan trades with Tchampa and south.

1438 Java building many shrines. Boro-Bud-ar being Hinduized, and the Saku group near Mount Lawn extended by Vishnuvas. Their

A.C.

1438 Garudas are prominent, and "the architecture," says Fergusson, "extraordinarily like the contemporary edifices of Yukatan. . . . The phallus appears at Suku, but no lingam. . . . Javanese may have got to Easter Isle and onwards." In the next century, the Japanese reached Mexiko, says Mr. Consul Troup (*Scot. Geog. Mag.*, Ap. '96), and Malays have been long on the Peru and Californian coasts, see p. 122.

1446 Annam seizes Tchampa capital and king, but restores the city (Binh Dinh) at request of China.

1471 Annam again invades with a great land and marine force, seizes capital and wipes out Tchampa, and creates three principalities, governed by Tchampas under Annam mandarins.

1479 Mahamadans capture Māja-pāhit, last great Hindu capital and dyn. Art ceases in Java, and its fine Hindu and Buddhist buildings fall
1485 into decay. Images and statuary everywhere being destroyed.

1490 Portuguese appear on coast. Eastern Javans, who reject Islām,
1500 fly to Bali, &c. A like fate befalls Tchampas, and those north of Hue
1510 became veritable Annams. Every rebellion is now ruthlessly quenched in blood and only Annam customs, social and political, are recognized
1511 in Hue State. Portuguese establishing ports in Sumatra and Java,
1515 as at Bantam, now ruled by a Hindu Raja. Dutch and English on coast. South and Central India ruled by Cholas and Chalukyans.

1524-42 Portuguese take Mālaka. First European, Mendez Pinto, reaches Japan. Tycho Brahé, the Dane, rejecting theories of Copernicus.

1580 Japan uses printing types; trades with all Eaterns.

1595 Dutch getting a port at Bantam. Islam being forced on Celebes.

1602 English port south of Dutch. Japanese records mention Mexiko.

1610 Dutch establish a fortified factory at Bantam. They say that Islām is professed *nominally* throughout island, but that Hinduism,
1619 its rites and symbols everywhere obtain. Dutch take Batavia, 1619.

1640 Dutch remove their Java factory to *Nāngasāké* in *Japan*, and de-
1650 scribe its Hinduism, temples, gods and mythology, all of which are illustrated by *Montanus;* see *Ogilby's trans.*, *Lond.*, 1733.

1665/9 Dutch being driven from Japan; they finally left 1671. Southern
1670 Tchampas combine, under a brave young prince, against An-nams; but fail.

1683 English withdraw from Bantam. They abolish slavery in Madrās.

1700 The Tchampa kingdom now only extends from about 14° to 12° lat. Capital, Phuyen. The rulers and upper classes profess a mongrel Hinduism.

1750 A great Chinese and Javanese war.

A.C.

1782 The Siamese royal capital established at Bangkok.

1800 Tchampa kingdom broken up by Annams.

1805 Slavery abolished in India by Marquis Wellesley.

1811 England annexes Java and other Dutch possessions.

1812 Indo-English law rules throughout Ind. Archip.; slavery abolished.

1816 England restores Java to Holland.

1820 The last Tchampa ruler and most Hindus migrate to Cambodia, though some 20,000, of which one-third are Maslim, remain about Binh-Thuan under Annām rule.

1850 In Southern Tchampa are 80,000 to 100,000 Tchams, calling themselves Maslim, but honoring the old gods and rites. In the state of

1870 Binh-Thuan in 1870, among a host of divinities, are two chief gods, Pô-Romē and *Po*-, that is, *Fo*-Klong-garai—evident forms of Siva or Bud, for beside them still stand two of the old lingams, with faces engraved thereon like Janus and Brāhmā. Pārvatī is here as "Our Lady" of the state or city—a true *Po-Nagarī* or *Bhagavatī*. Her character partakes of Lakshmī or Ceres, as a goddess of fields and flocks, whom the Islāmīs call Eve! The other divinities are termed Moses, Gabriel, Christ, and Mahamad, and are worshipped accordingly. Caste rites still obtain throughout the whole peninsula, especially Cambodia and parts of Siam, where, as already stated, at the mouth of the Mēnām stands a Buddhist temple and lingam, named "Boda" or "Budh."

Modern Tchams have a very mixed hierarchy, the leaders being—

BASHÊ—Corresponding to the discarded Brāhmans.

PATHEA—The three high priests of the three great deities or "heroes."

TCHAMEI—Priests with care of temples under the Bashê.

PADJAOS—Inspired priestesses — an evident Buddhist growth—like nuns, sworn to continence, and only accepted whcn 30 to 40 years old. Some of the leading Padjaos remind us of the Pythoness of Delphī by their prophecying and witchcraft.

KADHAR—Temple musicians and leaders of the chantings.

All these must be specially selected, and are consecrated to their offices with elaborate lustral or baptismal rites, in which fire, eggs, corn, &c., are prominent. Goats

and buffalos are baptized with lustral water and sacrificed standing before divine symbols, especially a *Lingam* or stone pillar, reminding us of crucifixion on trees.

The Funeral services consist of seven *Padhi-s* or *Srādhas*, and are costly and important. The corpse is first wrapped in cotton cloths and placed for a month in a shed near to the house where all relatives, friends and neighbors come daily to be fed. It is then placed on a litter or hearse, and conveyed to the cemetery by a procession which moves erratikally and violently, twisting and turning so that the spirit may forget its road. On arrival it is offered a repast—another expensive feast to the *quasi* mourners—and is burnt with many costly things; and the by-standers throw into the flames any objects or messages they wish to convey to their dead ones.

The bones of the forehead are then collected and put in a metal casket, which is finally buried at the foot of the family grave-stones, a very sacred spot. where many rites take place, as when the gods are asked to mitigate sorrows, or are thanked for joys, or asked to remember the seed that is sown, the plouman, the harvest, the home and flocks.

Accorrling to Aymonier the Cambodians of to-day are more strictly Mahamadan than Tchampas. He attributes this to freer contact with Javan and Arab propagandists. In *Rev. Hist. des Rel.* this writer says that "though continuing some of the ideas, rites and festivals of the old Khemir civilization, they are worshipers of Āllah, who, publicly and privately, perform their *Vakton* or private orisons in mosks and elsewhere, at the five daily orthodox hours" viz., dawn, noon, 3, 6, and 8 P.M.

Their hierarchy consists of 1st, the *Mufti*, who resides in a village near the capital and rules over all priests alike—Tchame or Malay; 2nd, the *Tich-Kalik;* 3rd, the *Rajah Kalik;* 4th, the Tuon-Pakē, who are all high dignitaries and reside beside the Mufti.

"The court invites all to pray at the royal palace during the national festivals, and at the same time in the Buddhic bonzes. Both

bonzes and Mussulman dignitaries appear to be of political creation, for the advantage and convenience of royalty. The domocratic spirit shown in the obedience to sacred law, very lively in both Buddhism and Islamism, seems not to agree well with the institution of a high sacerdotal hierarchy. Though all these dignitaries enjoy much consideration, they yet exercise very restrained powers.

"The *Hakêm* is the head of those who take charge of each mosque; the *Katip* are readers or preaching brothers; the *Bilbal*, a kind of religious censors, whose business it is to watch for infractions of religious discipline and disobedience to the rules of religious conduct. They censure on occasion all the faithful, and even the Imaums and the *Katip*, who are superior to them in the hierarchy.

"The members of the eight classes of priests or clerical persons enumerated, are clothed wholly in white—turban, gown and tunic; they shave the head and the body, leaving only a little beard on the chin.

"To worship Allah solemnly in tho mosque on Friday, requires the presence of forty priests or clerical persons. Then the *Djamaah* (assembly) is complete. Below this figure, the assembly is not constituted, and each person present can only say his individual prayers. During the *Djamaah*, the lmaums are in the mosque, the laity generally remaining outside. Women seldom come to the *Djamaah*, though once in a while some old women appear there. After prayers a repast is taken in common. In the small villages which have no mosques, the inhabitants assemble for prayers in a house belonging to them jointly.

"These Tchames of Cambodia, notwithstanding the relative purity of their Islamism, practise some of the rites of their pagan ancestry. They worship sometimes in the house the manes of their ancestors. The priests are invited to come and pray, while there is offered to the manes a white, or black, or red chicken, the color of the chicken being traditional in each family. The fowl is afterwards eaten. In certain cases of sickness, they think that they must appease their manes by offering them cakes, black, white, and so on. They still preserve vague traditions and superstitious fears in regard to certain animals, squirrels, snakes, crocodiles, and others, changing according to the families, the members of which respect the animal, not daring to put it to death and even refraining from calling it by name, designating it by some special term, which is generally *djanœng*—that is, the officer, the dignitary."

The people are even now, says the *Times* correspondent (writing in Jan. 1893 from *Pnompenh*, the Capital, situated some 200 miles from the mouth of the Mekong) "strikingly different frorn the surrounding Mongolian" Tshans or Shāns and others. They have full, round eyes,

round heads, copper or claret colored skins, and coarse, black hair. They are sincere and even now militant Buddhists. The great Master's shrines, images, monks and akolytes crowd the land, and celibate Bonzas teach the whole male population (as in Siam and Burma) in Khyoungs or monasteries and colleges, which are, continues this correspondent, throughout this peninsula still "thickly interspersed with Hindu emblems. Brahman gods are still enshrined on the same altars as Sakya-Muni. Vishnu and Siva are carved upon the tympana, and even the lingam is inside the temple enclosures. . . . We are now face to face with an Oriental monarchy and a subject population of the older model. . . . No love is lost between the Cambojian and An-nam-ite, the former hating and the latter despizing the other. *Per contra*, in spite of centuries of warfare, the Cambojian and Siamese easily assimilate and exist on amicable terms."

Siāms or Shāms are, like all others of the yellow Mongolian race, lovers of peace and commerce, of which the present An-namite knows little. He has, however, benefited by his Indian rulers and constant renewals of fresh blood and energy from his Chinese fatherland, until, after a millenium of war, he has conquered all the peninsula, and at one time up to the Mekong, and even divided the suzerainty of Cambodia with Siam.

So matters stood till 1859/61, when France seized Saigon, and in 1874 Tongkin, where outwardly there is now no sign of Indian blood, nor much indeed in Hue and South, which is to-day a semi-independent vassal state. In 1863 the King of Cambodia, Norodom, was conquered, and in 1884 a French administration here organised; but a spirited native rebellion caused its suppression, and in 1886 the king regained his throne, but had to accept a French Protectorate and Resident, who was shortly after made President of the Royal Council. So matters stood till 1893/4, when France annexed all Siamese states E. of the Mekong, and Britain in 1896, for political equivalents, extended this French frontier to China by ceding our Trans-Mekong province of Kian-tung.

ARTICLE III

ZOROASTER AND MAZDĀ-ISM

OR

THE IRANO-PERSIAN ZARATHUSTRA AND HIS FAITH

IN

AHURA OR AUHRA MAZDA, ONE SUPREME GOD—
"GIVER OF LIFE AND WISDOM."

IN our necessarily brief study of this great religion we can but give the leading facts in its rise, growth and decay, which, with a running commentary, will exhibit its true place in the science of Comparative Theologies.

Of the great prophet we have little history though much legend, but we know nearly everything concerning the faith he founded, perhaps 1700 to 2000 B.C., for it dominated, though somewhat fitfully, most of Western Asia from about 1500 B.C. till wiped out by Islām in our 7th cent. Neither Judaism nor Christianity affected its sway or attracted its notice. It was in its zenith when Hebrew seers began to write their *quasi* prophetic books, and also when as captives they were scattered amid its chief centres for nearly 200 years (599-398) without a bible or apparently any scriptures whatever. We do not therefore wonder at finding the later compilations made by Ezra and his schools in the 4th and 5th cent. B.C.—such as those concerning the genesis of all things, priestly rites, chants and legislation, often close adaptations from the old Irānian Scriptures. None knew these for Zoroastrians were forbidden to teach them to foreigners or to any possible scoffers; so that only a few widely traveled and learned Greeks, Romans, Hebrews and Christians ever learnt anything about them till a generation or two ago, and then only Europeans who indulged in the widest reading.

The faith, its rituals, &c., have therefore burst suddenly upon this generation, bent on studying all "the Sacred Books of the East" like a new revelation.

Mazdean influence waned under Greek and Roman domination, but ever and again sprang into fresh life, and spread from its centres till it threatened to engulf Europe—this under its great Sassānian Emperors of 240 to 400 A.C. Greeks and Romans acknowledged that the rise of philosophy was largely due to a great Zoroaster—"a deep thinker, enlightened far above men of many subsequent centuries; pre-eminent in the history of the human intellect. . . . A spiritual patriarch to whom we owe so large a portion of our intellectual inheritance. . . . We can hardly conceive what human belief would have been had Zoroaster not spoken:" so said Mr Cust, a distinguished Indian administrator and missionary champion, at the Geneva Oriental Congress of 1894.

We shall endeavour to divide this short paper on our large subject, into *First*, a *General Historical* sketch embracing that of tribes and nations more immediately afleeted by the faith; *Secondly*, *the Languages* in which it appeared; *Thirdly*, *the Prophet*, *his history* and his own teachings, *Fourthly*, the *Literature*, *dogmas*, rites and ethiks which will also be poetically summarized in our last "Study," "Short Texts," and *chronologically* in regard to other faiths and creeds; *Fifthly*, we give a synchronous chronology of the Irano-Persian and Parthian empires; and *Sixthly*, two appendices reviewing Zoroastrian Scriptures in some necessary details as these appear in the *Sacred Books of the East series*.

The history of Zoroastrianism or "faith in Ahura-Mazdā"—the Ὡρο-Μαζης—*Hōro-mazēs* of Greeks, is well authenticated from the 7th century B.C., when it dominated Western Asia from the Mediteranean to Oxus and Indus, and unitedly so under Cyrus, "King of Anzan," or Elam in the middle of the 6th century, and later when as Emperor he ruled the whole western continent.

Like all Mazdāhan monarchs down to the Sāsānian Shāhpur II. of 350 A.C., Cyrus was not only tolerant, but assisted all peoples in the development of their religions; so much so that

even bigoted Hebrews called him: "The Anointed of Jehovah . . . their Savior . . . shepherd, the one girded by the Elohim to perform His pleasure . . . to send up His people . . . to rebuild His Holy house," &c. (*Isaiah* xli.-xlv.). Yet Cyrus was a true servant of "Ahura, The Mazda," and called him "The One, All Creator and Governor of the Universe." He was apparently an agnostik, or like his immediate successors, a pious theist, and from him and his priests Hebrews would learn what one of their teachers wrote about this time: "The Lord our God is one God;" meaning that *Yahvé* and *Alēim* or Elohim was One God—their Creator like to the Ahura Mazdā and Allah of the great nations around them.

This would help to raise them above the gross nature worship of "high placcs," trees, stocks, stones, and other phalli and the bashe or "shameful thing" which Jeremiah about 630 B.C. said thronged their streets and altars (xi. 13). From Babylonian Mazdeans they probably got their Satan, Hell, Angels, and *Pûrsi*, *Parsi*, or Fire-worshiping Pharisī sects; and also learnt that true religion consisted not in being a Jew, in praying and sacrificing at one place to any particular God or to man's highest Ideal of Divinity, whether Jehovah, Jove, Elohim, or Ālêim, Āllah, or Ahura Mazdā; but in doing righteously—the *Karma* of the Budhist, and the *Hūmat*, *Hūkht*, and *Huvarst*, or "GOOD THOUGHTS, GOOD WORDS, AND GOOD DEEDS," of the Zoroastrian.

A succession of thoughtful Hebrew priests, living as they did for nearly 200 years continuously in the centre of Mazdean teachings, literature and worship, would, especially at this disrupted period of the Hebrew faith and nation, eagerly pick up all Āvestān lore they could understand and assimilate, and therewith construct or reform their lost Scriptures and Kosmogonies, so that the Judaical parallelisms with Mazdeanism which will hereafter appear are quite naturally accounted for, and are no mere coincidences.

Greeks found Āvastān writings most voluminous, even in and about Alexandria. Hermippus is said to have commented on "2,000,000 verses (written with ink of gold on carefully prepared cow hides)" on every subject connected with

religion, philosophies, history, mundane and heavenly kosmogonies, and the sciences.

According to the sacred books and voluminous traditions, Zarathustra delivered to King Vishtasp of the 17th cent. B.C.—his first royal convert—a bible containing 21 nasks or books, written no doubt in Magian—a non-Persian dialect and character. King Vishtasp had two morc copies made, but for what city or library we know not. The original was carefully preserved in the royal "palace-temple" of Persepolis, and was evidently injured by the fire which accidentally embraced the library during the rejoicings of Alexander's Greek army when it seized and sacked the capital in 330 B.C.

That the whole was not lost we see from the generally acknowledged fact and universal tradition that *no part* of the voluminous Vindidād (summarized in our appendix B) was injured, and the Greeks say they carried off a complete copy of the whole Āvastā and translated it; which we may be sure was true, for Alexander had many *savants* in his suite for the express purpose of collecting all the literary treasures of the world; and they knew that Herodotus had listened to the chanting of the Avastab Gāthās a century previous.

Mazdaism had flourished during an the Aχaimenide dynasty of Parsargādê, and it arose not later than 900 to 890 B.C., cf. *S. Bks. E.*, IV. i. liii. Asur-ban-i-pal and Haka-mish, the founder of the Pasargādæ, were then collecting libraries in their capitals, and we may well allow that their cults were then several centuries old, so that even on these grounds Professor Haug and others cannot be far wrong in assigning to the Āvastā the 17th cent., and to the prophet somc few centuries earlier.

All bibles, like their leaders and adherents, have suffered from wars and burnings and been obscured for a time, and none morc so than the Hebrew bible. But if Moses' Pentateuch was lost, "a 2nd Mose"—Ezra—"was raised up and inspired to resuscitate it," so what need of contempomry evidence? It is enough that a good man writes regarding matters which happened several hundred years before he was born; and so did Moses, Ezra and others, for which we should be and are *grateful*, but not *necessarily believing*. We are thankful that

the power and influence of the royal bibliophile Ptolemy secured a translation into Greek of the "Roll of the Law" as it existed in the temple of Jerusalem in the 3rd cent. B.C.—torn and tattered, and on badly tanned hides, though it was then said to have been. Bibles, however original, only appear some cen-turies after the promulgation of a faith, and that of the Israelites quite possibly existed some centuries prior to Ezra's Bible, as did Hinduism before the Vedas.

The *Tāo* of *Lāotse* was scarcely heard of, if indeed written, till the days of Chuangtszu and Mencius—say 300 years after the death of Lāotszc; and the same may be said of the Buddhist *Tripitaka*, of which we know little for 200 years after "the Lord's Nirvana." It is not otherwise with the Christian Bible, which was really the work of our 4th cent.—the Gospels only becoming known about 175 A.C., says the learned author of *Supernatural Religion*.

When the Seleukian dyn. arose in 312 B.C., a translation of the *Āvāstan* and *Zand* ("Commentaries") was made into Greek, no doubt from the stolen original; and great efforts continued to be made to discover *every fragment* of Zoroastrian literature, which was always very precious in the eyes of Greeks, and not less so to Parthians, who were zealous Mazdeans and rose to empire under the great Arsakes—260 to 220 B.C. He and his successors were keen re-establishers of the faith, and ruled from India to Syria, within which limits the Seleu-kidæ were then restricted.

The Parthian Bible of about 200 B.C. consisted of 15 *nasks* translated from the kuniform of the *Seleukidæ*, into *Pārthvi* or *Pāhlvi*. The age was alive with bible-making or compiling. Asoka had completed the *Biblia* of Buddhism, and the Chinese their Confucian Scriptures and *Tāo-teh King* of Lāo-tsze, and the Hebrew subjects of the Ptolemies were then rending the LXX in a language they could understand, for Hebrew was then only known to the learned.

About 50 A.C. the pious King Valkasht—the Parthian *Arsakes*—known to Latins as Vologes, added largely to Mazdean collections, alike from oral tradition and freshly discovered MSS. of which the Dinkart speaks highly. By the close of

this Parthian dynasty, about 220 A.C., the collection was even said to be complete, but the zealous Tansar and Shapurs of the new Sāsānian dynasty were not satisfied, and it remained for them to form and issue an official canon.

Tacitus says that Vologeses was the first Persian king who interfered with other nations on religious grounds. He aided the people of Adiabene (a cradle land of the faith), when their King Izates became a Jew, and he refused to initiate Nero into his faith, or to go West and he crowned by him as king of Armenia; urging that to sail for days upon the sea defiled the water and the Spirit of the waters.

Between 226 and 240 (the establishment of the Sāsānian dynasty), Ardashir Bābagan the founder, determined upon a more systematic and wider research and a codification of his Bible. He called to his aid a prince of the Empire, Tānsar or Tōsar, who had cast aside all mundane affairs, entered the priesthood, and was believed by westerns to be a kind of Platonist.

A letter of his of the 3rd cent. A.C., still exists, to the king of Tāber-istān, which was translated into Arabik in 762, by Ibnal Mukāfa, and into Persian in 1210. There Tansar writes: "Alexander burnt our books of religious laws written upon 1200 skins of oxen; and a mass of legends, traditions, laws and ordinances was thus completely forgotten. It is therefore absolutely necessary that a wise and virtuous one should re-establish the religion. Have you heard of any so worthy as the Shah-in-shah (Ardashir) to place at the head of this undertaking?"

It is clear that Tansar meant by "Establishing the religion," what we called "Establishing the Canon," that which Constantine and "the History-Maker," Eusebius, and others did for Christianity a century later, Ardashir and his "Establisher" defined and issued what they considered canonical from amidst the great heap of *nasks* and *yashts*, which, like "the 500 gospels" of our 3rd cent., were bamboozling the faithful.

Mazdāism had never succumbed nor apparently been attacked from its inception. It had only between 380 and 220 B.C. suffered the loss of some of its Scriptures, but with Hebrews the case was more serious. They were a small high-

land tribe, who cannot be said to have had a *bible* till post-Ezraitik times. If a Moses wrote in the 13th or 15th cent. B.C., the tribes certainly knew it not till about the 7th cent.—when only the name of Moses is first heard of—apparently in the reign of Josiah—630 (2 Kings xiv. 5-6, seems to be an interpolation), when an unknown witch, *Huldê* ("the weasel or mole rat," חוּלְדָה), declared that a writing found in the temple was the "Law of the Yahvê." It was possibly part of the dubious book of Deuteronomy. Had the "witch" not been properly primed by the high priest Hilkiah, the king would have laughed the matter down or severely punished those who tried to impose on him, and no Moses or Scriptures might have been heard of till the Babylonian Ezraitik scribes appeared in Judea in the 7th year of Arta-Xerxes II. (*Mnemon*, son of Darius II. Nothus), or in 398 as seen our Article IX, *Septuagint*. From 599, when Jerusalem was destroyed, and king, priests and all chief people deported, there was no temple, worship, rites or books heard of, nor till Ezra appeared and began his bible-making, 398 - 380 B.O. This task—impossible to man, was, say Rabbim, accomplished by direct inspiration of Jehovah. He revealed to scribes the history of the kosmos and of their ancestors from the Creation Era of 5688 B.C., (Josephus) down to their return from Babylon, or a period of 53 centuries! so that mistakes or misstatements are scarcely possible and are not admitted by the orthodox.

The literary task of Ārdashir and his priests was far less ambitious and mundane. They diligently sought out all dispersed MSS. and ancient texts, and translated them into the then national Pahlvi, and about 240 A.C., issued the reconstructed Bible after it had received the imprimatur of priests and emperors, as being in all respects the same Āvastā as had existed prior to Alexander's invasion. Like our "king James' Bible" it was issued with a royal proclamation declaring it to be "the word of God, and to contain the only true religion in which all subjects of the empire were to be instructed, and to which all were to conform." Yet were there parts, as in the scriptures of Buddhists, Confucians, and Tāoists, which, though containing no "mysteries" nor anything occult, were not meant for "babes," but were meat for strong men. Therefore

was it written in *Yasht* iv. 10, ". . . . The Most Holy Knowledge is only to be taught to the mature . . . . the true disciple . . . . not to laymen and never to foreigners"—which accounts for the ignorance of the faith by Greeks, Syrians and Hebrews. Yet the *quasi* Mosaik writer probably knew of this Law of the Lord, for he imitates it in a priestly selection at Sinai, as does Ezra in II. Esdras xiv., where Jehovah is made to say: "Some things (of the newly written Scriptures) thou shalt publish, but out of the 204 books keep back 70, they are only for the wise" (26th verse to end). No wonder Europe did not open its Bible till Reformation times, and that the great mass still know so little of its real meaning.

Tansar's Āvastā was arranged in 15 nasks with a tripart grouping like the Budhist Tripitaka or "3 Baskets"; viz., *Gāthās* or theological hymns, *The Law*, and Ha-*dhama-thra*, or the "Mixed Group."

SHAPUR I., Ardashir's son, at first busied himself conquering Syria and propagating the faith, but from 252-272 A.C. he began systematically to collect the writings of the faith throughout Greek states and "India"—as all the East beyond Babylonia was then generally designated,

309-379 A.C.

SHAPUR II. THE GREAT was still more zealous than his father. He saw various hateful heresies around him, notably that of *Māni* and other Christian conquerors; so, assisted by the *saintly* ADARPĀD, he had the whole canon revised in the Irānian tongue, and to prove its correctness "Adarpād underwent the fire ordeal: Molten lead was poured upon his heart and he knew it not!" This was about 325 when the "Christian Fathers" were wrangling over attempts to establish the Bible canon at Nicea. "Christians were denouncing the marriage of their teachers, and many were forswearing the eating of flesh; whilst Mani forbad all Manicheans to marry or to touch flesh." All the faiths were fulminating threats against "unbelievers and pagans"!

Shapur was bent on western conquests, and at one time

seemed in a fair way to convert all Europe. He saw also that his conquests could only be stable if the peoples had one religion, and therefore in 340 issued his Imperial Bible, and officially declared "all other collections and editions illegal." He added: "We will no longer suffer any false Religion," and but for some successes of Theodosius, King of Bazantium, Europeans might this day be professed Mazdeans, and Christians weakly scctarians.

Descriptions of the homely and religious customs of Zoroastrians at this time, show that they observed Sabbaths and Lenten periods for prayer, and fasts as well as fêtes for pious rejoicings and praise. "Believers met together at regular times for worship," just as now, and Pausanias says that in Lydia "they sang and read from very ancient hymns and rituals," just as Eusebius (then living) describes the church assemblies *which* existed long before Christ's day. He writes of "Ancient Sects, who used to meet for prayer and the reading of ancient books" —practices which Essenes and Christians but imitated.

In the reign of the propagandist Ārdashir, a mass of Zoroastrian literature, then little known, became promibent, as the Bundahish, Dinkard, Main-yo-akhard, &c.—second only in value to the Āvastā and its Zand. A study of these show clearly how one faith gathers and evolves from another. This here appears especially in such parallels as the Vedik Varuna, Indra and Mitra; the Greek Zeus, Latin Jove, and Ahura Mazdā, the Iranian Mithras, Babylonian Bel and Merodach, Jehovah, Jah or Ba'l and Adonis, and in the Vedik Yama, son of Vivavat; and the Zand *Yima*, son of Vivahant, or Vivanghat, son of the first priest of Haôma or Soma, and in the worship of the Āvestān Attār and Vedik Agni. Vohu-Manō is apparently the source of the Logos of Plato, of the Hebrew Philo, and Christian St. John. In the Āvestā of about the 9th century B.C. he was described as "the first born of Ahura Mazdā, through whom he made the world, religion and everything that lives, and without whom he puts forth no activities." He was therefore the Holy Ghost or Spirit of Life, of the sun and of fire; the Ru ḥ of *Genesis* and Loki, Log (Log-os), or Lough of Kelts and Skands.

The Āvestā states that "at the birth of Zoroaster, evil Ahriman sent a demon Būiti to destroy him"—which looks like

the base of such legends as those of Krishna, Herkules, Christ, and others. In the Bundahish this "*Būiti*" is said "to have been worshiped as an idol in India and by Butasp"—the early Persian term for Bodhi-sattras or monks. In India, *Bhuts* are still evil spirits, and like *Pretas* are also ghosts who do Yama's bidding. Brāhmā used them as Jehovah used Satan, and according to present Hindus, Bhuts are the offspring of Brahmā's son Krodha-Wrath or of Brahma's *alter ego*, Kasyapa, creator of gods, men and demons.

The Jaina *Bodhists* and later *Buddhists* of Oxiana and Upper Kaspiana would be certainly known to Zoroastrians, and one of the Yasht writers of the 4th or 5th century B.C. says that "An impostor Gaotema was at this time refuted." But there were many Gotamas, Bodhas, and Buddhas, and at least two Zoroasters, say Pliny and several Greek writers. One came about 6000 B.C., who, said Hermippos of the 3rd century B.C., derived his chief doctrines and discourses from Agonakes, a name engulfed in the ages: another was thought to belong to Proconnesus—here meaning apparently the Propontis or Sea of Marmora. He lived a little before the time of the great Magician *Osthanes*, whom we conclude was the eponymous Patriarch of the *Ossetines* of Pallas and ethnologists. See Pritchard's *History of Man* and Pliny, *N.H.* under *Zoroaster* and *Osthanes*.

Pliny describes two Osthanes; one very early and no doubt the leader of the small Kākâsian Aryan race of Kolchis bordering the eastern shores of the Euxine, and the second, an historical character who accompanied Alexander's armies to and from India, and "raised magik into an art and literary profession." The first was also a mystical teacher of many rites connected with the body, such as are often noticed in Mazdean Scriptures.

Pliny here also says that "Hermippus translated upwards of 20,000 lines of Zoroaster's writings into Greek; commented on two millions of his verses, and indexed several of his works." These would be some of the writings stolen from the Iranian capital and elsewhere by the savans, following the armies of Alexander about 330, and resuscitated by his generals who ruled all Western Asia for 100 years later.

Greeks then claimed to have many works written by Zoroaster and especially on magik and the sciences. In one, the prophet is said to have lived for thirty years in the wilderness on cheese only—pointing to his being a vegetarian and asctik like Buddha. He was, said Pliny, "insensible to the advance of age," and as a babe he came forth laughing from the womb (a metaphor explained by Darmesteter; see our appen. B), and his brain pulsated so as to repel the hand when laid upon it, presaging his future wisdom.

The Rev. Dr Cheyne, professor of Hebrew at Oxford, sees like most of us, "Zoroastrian influences which it is impossible to ignore in the religion of the writers of *Psalms* and *Proverbs*; in the development and conception of the Jewish religion under the form of Wisdom, and in the semi-intellectual element and phraseology of the earlier prophets . . . . Only by denying the antiquity of parallel parts of the Āvastā," he adds, "can we ignore this, and happily Professor Max Müller does not attempt this in his latest *Gifford lectures*. . . . The Gāthās are substantially ancient and represent ideas widely current when *Psalms* and *Proverbs* were written. . . . The heavenly *Wisdom* of the Yasna cannot be borrowed from the Wisdom which Yahveh made from everlasting. . . . The strong intellectualistic current of the older faith is here evidebtly the parent." See *Acad*. 15th July 1893, *Provs*. viii. 22-31, and more fully, our Review, *Impl. As. Qtly*., Oct. 93, appen. A, of Mr West's *Pahalvi Texts*, *S. Bks. of E*. xxxvii., going fully into the chronology of the faith then under dispute, and which we annex.

Our article was fully supported by Prof. Max Müller in *Contpy. Rev*. of the following Dec., by sundry philological arguments and facts proving the great age of the Avasta, obscured though it was for some cents. on the dismemberment of the Irānian Empire. Our chronology was also upheld by the Rev. Dr. Mills, author of *S. Bks. E*., vol. xxxi., in a trenchant article in *Nineteenth Century* of Jan. 7, 94. Mr. Darmesteter had thrown out, "as a mere hypothesis," that the *Āvastā*, *as we now possess it*, cannot be that of Alexander's time; and Prof. Max Müller points out thut its language shows it "must go back to at least the 6th cent. B.C. "The difficulties," he

adds, can only be solved "by admitted a very strong and well-organised oral tradition, dating from Darius to Tansar (say 800 years), strong enough to defy the violent measures of Alexander, and strong enough to enable Volgeses . . . and Tansar to avail himself of the ancient dialects and metres of the Mobeds, or rather Magupatis . . . Tansar . . . could not restore ancient grammar, ancient metre and ancient faith. . . . In our 1st cent. Persian was a dead language. . . . Only by a strong oral tradition, as in the case of the Vedas, was it possible for Brâhmans to commit these to writing in Buddhistik times." In Sasanian days the professor finds the dialect of the Gāthās was unknown; for it differs altogether from that of writings like the prose Vendidād. "The Zand, and more particularly the Gāthā dialect, contains grammatical forms which are in strict accordance with the historical growth and the phonetic laws of the language." These minutiæ could not have been known or invented about our era. This matter is far reaching, affecting the period when Indo-Aryans separated on their long march towards the east. Thus the Gāthās must belong to this period; showing all the hostility towards the *Devas* characterizing an active reformation of the divine ideals; and this would be also the Vedik period when the Indo-Aryans made their divine Asura, or Ahura into the demoniak Ā-Suras.

LANGUAGES OF THE MAZDEAN SCRIPTURES.

It would seem that about 2000 B.C. an Aryan or Irânian nucleus had gathered on the east and west sides of the Kaspian Sea, and that they trended south to Mount Zagrass and east to India; that in the 18th cent. there arose among the western branch a great reformer who organised the fire-worship of the tribes, under what he and his thought to be a divine inspiration, and called "on all kings and nations to worship Āura Mazda." He wrote down, it is said, the words delivered to him by his god on the lofty and ever sacred Sinai of the tribes—the high mountain of *Darega* in Airyana Vaego, see Appendix B.

The universal traditions of the faith are, that about 1700 B.C. an Irânian prince, Vishtasp of Kāspiāna or Bāktra or of

both, was converted by the prophet, and his religion generally accepted throughout these regions. There it dominated till the break up of the Persian Empire by Alexander the Great, 330-320, when it again arose, and long remained the leading literary faith and theosophy of Western Asia. Now in the history of *Babylonia* we see that a great convulsion took place about 1701 B.C., prolmbly due to *Vishtasp's Reformed Faith*. The "Babylonian" and *Sisku* dyns., which had ruled over the plains for 660 years—from 2370 to 1700—then fell before the strong northern *Kasu* or Kas-ites, whose 3rd dyn., the tablets show, arose 1709, and reigned for 576 years, or to 1132 B.C. They came from the north, very probably pressed forward by the rising Irânians, and hence also the invasion of Egypt at this time by the *Hyksos*—those earlier *Kasus* or *Khita* whom the displaced Babylonians may have pushed forward out of Syria.

Professor Haug maintained that the written or unwritten *Āvastā-Zand* belongs to about 2000 B.C., and that Zand, (as for convenience we call the language), was that spoken by the people of Atropatene (Medes?), and to the E. and S.E. of the Kaspian. Professor Sir M. Williams "came to the conclusion, after a careful consideration of various conflicting probabilities, that the earlier portions of the Āvastā-Zand most certainly existed in 1200 B.C." and the distinguished Zand scholars and translators in the *S. Bk. of E.* series, Drs. Mills and West contended for possibly 1500 B.C., but in 1890 the first Rev. Dr. writes as follows in the introduction to his invaluable and learned tome on the Gâthâs, page 19:—"As to the probable age of the Gathas . . . I have endeavoured to place them (why?) as late as possible, and at the time of publishing reached the conclusion that they may date as late as about 1000 B.C., while also possibly so old as 1500 B.C.; *but since then I have ceased to resist the conviction that the latter limit may be put further back.*

The italics are ours; for looking at the Akkado-Babylonian city literature of 2000 to 3000 B.C., with its hymns, prayers, rituals or mantras, there sccms to us no reason why the *Gāthās* or the whole *Avasta*, should not then have been composed and

sung by the more thoughtful and pious recluses of the race—men living in mountain retreats, and bent only on spiritual studies so congenial to the minds of Akkads and all Turanians, from whom probably sprang Zoroaster. It has yet to be proved that "*Airyas*" of those days were really Aryans. The faith, indeed, comes to us in an Aryan language, but the Turano-Indian and Drāvid peoples have read, written and worshiped in Aryan Sanskrit for 2000 years, and many consider *Deva-Nāgari* no Aryan invention.

The Rev. Dr Mills goes on to suggest that the Gāthās may "antedate the worship of Mithra, and if so, are the oldest written compositions which have reached us not inscribed on stone. But looking at all the facts, the ancient or better, *the little-altered state in which our Aryan speech appears in them, the absence of Mithra*, Häoma, and of the throng of Gods, which are common to the later Avasta and Rig Veda, they seem to express a religious aspiration so bereft of superstition, that it must have taken a very long time for it to have degenerated, either for the first or the second time, into the religion of Mithra, Häoma, and the rest, as we have it in the Yashts and the Rig. But these deities were, beyond a doubt, very ancient inded, and if the Gāthās antedate their cult, *there is no telling how old they may be*. The decision of criticism is to refrain from conjectures too closely limiting their age." It is more than probably that the Gāthās are infinitely older than the Rig Veda, and formed the basement on which the Indo-Aryan Gāthās drew, and the Zand Āvastā has probably been the foundation on which have been reared all the other faiths of Western Asia, Arabia and Europe, from early Etruskan times till now, for Etruski were Asiatiks. "If the history of human thought," continues Dr. Mills, " is of any importance, the Āvastā claims a very prominent position in that history. It not only affords one of the oldest, if not the oldest, monuments of Aryan (?) speculation, but in view of its enormous inflnencc upon later Jewish and Christian theology, it must justly claim a decisive place in the development of religion, and so even in the moulding and destiny of the human soul. We have the gravest reason to believe that the entire change from the free-thinking

Sadduceeism to that orthodoxy which now underlies the Catholic creed, was due to Parsi-ism which moulded Judaism under the modified name of Pharisaism. So far as I can see, no thorough examination of the Jewish theology can be completed without a thorough knowledge of the Āvastā in its general complexion, and in many of its particular statements," p. xxi.

The language of the faith ceased to be spoken about the same time as that of its eastern sister Sanskrit—say in the 5th cent. B.C. The Magi at the Court of Darius I., and the Medes of Atropatene and tribes E. and S.E. of the Kaspian long used it. It has affinity, says Darmesteter, with the language of the Talis on the south bank of the Aras or Araxes, where early existed a kind of uncial kuniform-like script, from which possibly sprang the kuniform of the Euphrates; for Akkads and other Turanians sprang from this great fatherland; and from Kaspiana also came the caligraphy of Central Asia and perhaps of China.

The Avasta Scriptures, said Darmesteter, could not have been written by Persians, for they prescribe certain customs unknown to them, and proscribe others current amongst them. They were written in Media by priests of Raghu and Atropantene, and in language and ideas they exhibit the sacerdotal class of the Akhaimenian dynasty. The Professor thinks it is quite possible that Herodotos heard the Magi sing their rituals in the 5th cent. B.C., and the same Gāthas which the *Môbeds* of Bombay sing in these days; though it is probable they have added to the *Zand*, if not *Āvastā*, some emendations; and to this epigrafical discoveries in Mesopotamia point.

Their Fire worship was borrowed from the Turanian as well as their "*Craoscha*, the holy and strong Savior" who in later times became their Mithra—a *soter* unknown to the Gāthas, and a clear borrowing of the *Silik-Mulu-Khi* or Messah of the Turano-Akkads. See *Chald. Magic*, 195.

In the *Parsī* or *Pazand* language we have that vernacular form of Persian which followed the Pahlvi. Parsis, like early Christians and Hebrews, translated their Scriptures back into their respective sacred tongues, a process which no doubt

led to emendations, and to what the priests and scribes thought were improvements. All revisers have so acted. The Rabbim softened the character and hid the ancient indecencies and anthropomorgik ideas of their old Jahve Ālē-im.

The Magi were the successors of the *Āvastān Āthravāns*, and the Magi or early Irānians could know little of the Turano-Medo religious ideas. Cyrus strove to advance the Magi, just as Hebrews said he helped their Rabbim, for he loved toleration; but Darius had to repress them, and hence the terrible massacre, long commemorated in the popular festival *Magophonia*. Xerxes re-established the Magi, and under him (520-400) the religion was said to have become as pure and full as in its ancient times.

With a new skript and the wider purview however which Babylonia afforded, the faith enlarged its mythology, rites and practices—an evolution which the old folk looked on as corruptions. The Babylonian Aphrodite became an Irânian *Ardvi-Sura-Anāhita*—a kind of salacious *Varuna* presiding over "the Heavcnly Waters," i.e., the numphæan principle of nature. Temples to and statues of her were erected at Ekbātana, Suas, Babylon. &c., where Mazdāhān kings and peoples worshiped her as *Nāna*, as seen in our chronological tables. Her lord, the Asyrian *Ashr or Siva*, was a lingam or pillar, spiritualised as "The Supreme" Āhura Mazdāh on the monuments of Bahistūn and Parsepolis. Other divinities and heresies quickly followed. A section of the priests went with the stream, says an Edinburgh Reviewer, and finding spiritual teachings no longer in favour, they freely adopted idolatrous rituals; practised the occult arts of Kaldēa; muttered invocations; divined with rods, and pretended like Hebrew and other priests to call down fire and rain, &c., from heaven.

The true Zoroastrian, however, struggled on, and ever and again saw reformers arise alike among Seleukians and Parthians, though times were sometimes dark, as from the fall of Parsepolis in 330 B.C. to the rise of the powerful *Sāsānians* about 250 A.C., as detailed in our *Asiatic Qtly. Arts.* in appendices A and B.

Only about this time did Mazdāhism begin to persecute other faiths. The clergy became co-administers of the law, and finally declared dissent penal, while their police or creatures enforced their views, rituals and rites. The heresies of Mani and Mazdak were locally extinguished in blood but spread far and wide. Christians and other dissenters were often deported, oppressed and even put to death, among them a prime minister, *Seioces*, because he had interred a corpse in "the sacred Earth."

As with early Hebrews and other barbarous sects, ceremonial faults were held of equal or even greater importance than moral turpitude; sce Jewish *Laws of Lev.* and *Numbers.* The life of a hedgehog was protected by penalties five times as severe as those exacted for homicide; whilst the death of a tortoise or serpent expiated all the sins of the killer—these creatures being sacred to Satan or to heretikal deities. So Hebrew priests decreed death for using a sacred unguent.

The close affinity of Zand to ancient Persian, enabled the masses to comprehend their rituals at least as well as Italians do their Latin services; and all the leading Mazdāhan monarchs did their best to collect, spread abroad, explain and popularize their Scripturcs. The whole canon was closed and completed long before Alexander's invasion of 330 B.C.

The speculative parts, such as the *Kosmogony* of the world and *Genesis* of nations, however, continued to be worked up by priests and scribes. "The theory of Time and Space, as First Principles of the world, and of which only the germs are found in the Āvastā, were fully developed in the time of Endemos, a disciple of Aristotle."—Darmesteter.

It was a trying ordeal for any faith to pass from an oral to a written stage, from rude Turano-Medik into the early kuniform of Cyrus, and then into *Parthvi* and *Pahlvi*, to be lost as it were in *Prākrits* or vernaculars, as was Sanskrit.

Zand and Sanskrit are sisters of an unknown parent, and they had to express themselves in ancient Turanian skripts; so that the key for Zandian difficulties must be sought alike in Vedas as in Pahlvi writings. In both these sacred tongues, the priestly race strove to excel, and mundane conqnerors accepted the writings as classiks; and it became part of a liberal

education to know and revere the sacred things of the conquered, and at least nominally to adopt them. Hence the great tolerance of the Akhaimenides, some of whom were Stoiks, Epikureans, Agnostiks, &c. Thus Darius I. rebuilt the temples which the *Magus Gaumato* had destroyed, and told the rude puritan northern Magi, that their idea of not confining the deity within walls was getting antiquated, and after a time the Mobeds accepted glorious palace-shrines and all imperial and stately worship. Hebrew priests and their pious following were permitted to go forth and rebuild their shrines and frame their Scriptures, which last they might readily do from the well-trained memories of those ages and the Scriptures and traditions of Irānia and Babylon, of which they availed themselves, as seen, to no small extent.

There was a great abundance of Mazdean literature throughout Western Asia during all the Parthian (260 B.C. to 240 A.C.) and Sāsanian periods. Aristotle, as well as Hermippus and others, wrote whole books on Mazdāhism, of which we have several titles and some fragments, evidently from *Manchas* or sacred books. For ten centuries after the time of Herodotos, fragmentary Zand writings abounded, from which Jews and Christians have alike gleaned, as will be shown, a goodly harvest, though fathering the origin of their kosmogonies, rites and doctrines on their own deities, patriarchs and prophets.

Zoroastrian writings were, during the best Greek period, considered quite oracular, and equal to the best classiks, as those of Plato and the Fathers: see Darmesteter's Intro. *S. B. of E.*, and wha.t we have already stated regarding Hermippus' analysis of the writings of the then widely revered prophet. Theopompos speaks of writings which he had seen and heard of before the era of his friend and patron the Emperor Alexander; showing that cultivated Greeks then knew that westcrn Asia had long centuries previously embraced a book faith, like Buddhists and Hindus. Of Hebrew Scriptures nothing was known, but all knew that it was death to infringe the laws concerning earth-defilement and destruction of certain creatures. Hcrodotos had written that Persians buried their dead after encasing the corpse in wax, but the Magi preferred exposure to

the birds. Ezra and his scribes were also at this period writing much more foolish "Commands of Yahvé," which had soon to be set aside *en bloc*.

THE PROPHET.

Persians knew *Zarathustra* (Zand) by the name of *Zardusht*, "the Golden handed" or "Solar Hand," but Greeks called him Zoro-āster and thought it meant "the splendor of gold," though *ustra* is in Zand a camel. In Pāhlvi the Prophet is often called *Zarathustra Spītāmān*, which is thought to denote his family or clan as in *Gotama Sakya-Muni*. In Sanskrit, *Har* or *Ghar* = *Zār*, "to glow as gold," or the Sun, and also "to be wrathful." It is analogous to Sanskrit *Hal*, "to plou," and the "Plouer" or Fertilizer, *Sol* the *Sār* and "Server"; with which the "*Hand*, *Foot* and *Heel*" are much connected in strange euphemism like that used in Is. vii. 20 and Jer. xiii. 22.

Aristotle, Eudoxos and Pliny say Zoroaster lived 6000 years before Plato, and Zanthes the Lydian historian said "600 years before the Trojan War, i.e. about 1900 to 2000 B.C., which agrees pretty well with Professor Haug and others. Bērōsos seems to think he was Median king, who conquered part of Babylonia about 2200 B.C., and all Greeks agreed that he was born in Media, at *Rāgha Rāi* or *Shiz-Atropatene*, some say about the time of *Hystaspes* or *Hushtasp*, the Persian *Guz tasp*—evidently the patriarch of this name, and not the father of Darius I. of only 530 B.C.,

Parsis hold that their prophet was very ancient—a contemporary of creation—a hero like Adam; and perhaps Babylonians saw him in their *Xithuras* or *Si-sithrus*—the Zi or "Spirit" *thustra* or *thura*—from which perhaps Ahura.

He was a Savior, like Noah, who offered burnt sacrifices to his Ahura on a mountain; that of *Ushidarina*, near the sacred Edenik river Daréga. *S.B.E.* iv. Intro. He then conversed with his god, who delivered to him the Āvastā Zand. So Jahvé gave to Moses "The Law" on Sinai, and to Mahamad the Ḳurān on "Holy Mount Hara."

The face of Moses then shone like the sun, and he was depicted as Lunus carrying horns, *i.e.* as a solar-lunar hero; whilst Zā**r**a-dusht, "the golden-weaponed one," had serpentine tongues of fire, and sometimes stands on a double star with rays encircling his head. Fire appears to start from his hands, in one of whieh he holds a rod with seven branches. So Moses produced fiery serpents and placed before his tribal god the seven-branched candlestiks, and his solar duty is made to inaugurate his seven planetary days.

The Iranian Magi are said to go back only to the time of King Gustasp of about 700 B.C., and to have ruled as priests down to our fourth century under the name of *Pur-aith-oi* or *Āthra-vāns*—the Parsī *Māūbeds* of to-day—the Arch - priest being the *Māūbedan Māūbed*. They were of the *Dastar*—a Levitical-like tribe—which inherited the priestly office and selected their own high priest, the first of whom was "Zarathustra" of Rai. According to tradition, he went from there to Baktria, to instruct king Vishtasp, and having converted him, returned and settled at *Shiz*, from which spread the fire which soon enwrapped all Western Asia and seized Europe.

In Shiz is the famous old fire shrine *Āzerekhsh*, the *Takht-i-Suleiman* or "throne of Salvation," to which for ages, kings, Magi and peoples made pilgrimages on foot. Its modern name is Gazn or Gaza, and here, according to *Alcuin's Jasher*, was found their long lost *Genesis*, recording a. reasonably worked out kosmogony of the earth, without the miracles and absurdities which disfigure many other such attempts.

Atropatene abounds with fire springs, and is called *Ādar-bigān*, "the seed of fire," and *Ātar-patakan*, "Land of fire descent." It was the abode of the first *Āthravāns*, and from here Cyrus brought the Magi of all his great towns. He probably considered the *Hebrew Pharisīs* or Parsīs to be of this same faith, and on that account allowed many to go up to Syria to there build their fire shrines, as their temple would naturally be called from its many fire rites, of which our alter candles are the modest survival. It was about this time thinks Darmesteter, that Zoroaster's command not to burn the dead was first put in force throughout Irania. *Sacred B. E.* iv., li.

Sir Monier Williams, professor of Sanskrit, argued that the Gāthās of the Āvastā closely resembled the Mantras or hymns of the Rig-Veda, which would put the Gāthas back to at least 1500 B.C., and Zoroaster "to some time prior to 1600;" for his disciples were the authors of the Gathas. In no case, wrote the Professor, "after giving careful consideration to all conflicting probabilities," can Zoroaster have been born later than the 12th century B.C., and in the neighbourhood of Bilk or Balk.

In Vindidād, Farg. I., Baktrai, Bakdi or Balk appears as one of the 16 great provinces of the Kingdom of *Hiras* or *Iran*, embracing, says Professor Haug, Sogdiana, Merv, Baktria, Northern Parthia, Aria, Sagastan, Urva or Kabul, Kāndahār, Arachosia, Helmand, Northern Media, Khorāsān, Ghilan and Haptu-Hindu or Upper Panjāb. Now, according to the *Desater*, this extensive empire of *Hiras* or *Iras* (from which *Irān?* was ruled by a powerful Persian or *Irasian* people long before the arrival of Āryans *proper*, which seems only to have been 1000 to 800 B.C.; whereas Baktrians ruled it at least 1800 B.C., according to Professor Sayce, with which cf. *Pre-Hist. Nations*, 36, 243.

According to the *Desatar Dabistān* and early Irānian historians, one of the oldest dynasties of Balk was that of *Khai-khusró* of Hiras, who died childless at the age of 60, and was succeeded by a pious asetik, *Loharasp*, who resigned in favour of his son *Gustasp*, whom some said was Zarathustra. He had a celebrated grandson, Bahman, who has been connected with a Babyloniau, *A-Braham*, and may be the origin of the mythical Hebro-Arabian patriarch and Hindu *Bāhma* or Hermaik Brahmā.

The Baktrian or Medo-Persian Bahman was followed by a King *Darāb*, who was slain in a rebellion, when a great *Sekander*—the 3rd from *Gustasp*, succeeded, and is probably the Alexander, of whom we hear so much throughout the East, and not the great Makedonian, after whom so many places are thought to be called, and on whom so many legends are fathered. It is clear that Cyrus was not Khaikhusró (though Cyrus *Khasrô* or *Khusru* in Persian), nor Darius Hystaspes,

nor Gushtasp, though ancient Persian history here requires much clearing up. Like Arabian, it begins with Āds or Ādityas, for the first Persian patriarch was *Āb-ād* = "Fahter Ad," called the founder of "the First dyn. of 13 Kings," after whom came a revolution and the rise of Āphrams (Ābrams) when the priestly Āds were ruined or driven East.

AB-AD . . . I. Dyn. 13 Kings—after which a great Revolution.
JAI AFRAM . . II. Dyn. Abramites.
SHAI GILIV . . III. Dyn. The Happy.
YASAN . . . IV. Dyn. Revolution.
GIL-SHAH . . V. Dyn
KAI-ĀMORS
From whom *4 dyns.* to IX. Dyn.
THE PESH-DADI or JAMSHID—era.
KAI-ĀNI
ASH-KANI
SĀSĀNI

In the margin are shown the dynasties as given in Persian traditional histories, but of which little is known till the succession of the *Kaiamons* of, say 7th cent. B.C., when only true history begins alike of Jews and Gentiles. There is no doubt as to the Pesh-dadis or Jamshids ruling in Balk and over the Irāns or Hurasi of Medo-Persia, but true Persian history only begins about 1600 B.C., Syrian say in 1500, Egyptian 1700, and Akkadian 3000 B.C..

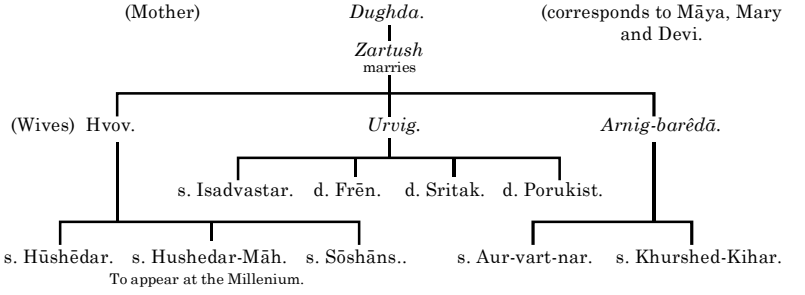
The Dabistān mentions some 20 to 30 ancient writings or books, and says "Gil-shah, of the Vth dyn., lived **5371** B.C.," but Firdusi says **3529**, and Sir William Ousely adopts **3436** as the mean of various dates—discrepancies, not more astonishing than the O.T. Creation Eras, shown in our Chart of Rivers of Life. Indeed, 5390 B.C. was the Creation Era adopted by the Septuagint translators; and 5344 is that of the Talmud and of Bales and Poole.

Plato identified Zoroaster and Gushtasp (Vishtasp ?) as living 6000 years before his time, thus connecting the prophet with one of the 3 Buddhas who prceded Gōtama and belonged to Central Asia, and pointing to there being more than one Zoroaster. This would cause more complications than in the case of Gotama "The Buddha," for Zoroaster is mixed up with actual historical kings and powers like Vishtāsp, and some Turkistān rulers, and would require the movement of these also. Thus the Baktrian Vishtāsp must be moved and made, as some fancy, a grandsire of Darius, in order that Zoroaster may be brought down to between the 7th and 9th centuries; and there is no notice whatever of such a king or movements. and Zoroastrian Scriptures give multitudinous details regarding Vishtāsp and others. Let us

here look iuto a few of these. difficulties, accepting only the more authoritative Scriptures given in *S. Bks. of the East*.

From Vols. IV. and V. it appears that Vishtasp wās a monarch of famous lineage, who routed Argāsp—a king of Turkistān (v. 210), after whom the mountainous region of Ravand was named; and that Vishtāsp when ruling in Baktria and around Kaspiāna, was one of five famous Kayān kings who accepted Zartusht's teaching "twelve years after its revelation," (v. 187). We are here assured that "*the faith was revcaled to the World under Vishtāsp, and that it followed Fire worship: for up to that time Fire worship had protected the World*"; that Vishtāsp's Faith was the Fire cultus then centred near or on "the Mountain Ravand;" and that he "removed the sacred fire from 'the Glorious' Mountain Khlivarizeon to 'the Shining' Mountain in Kavul-istān" (v. 227); apparently in Perses or East of Babylonia—beyond the grasp of people residing in what became Asyria. Further we learn that the father of Vishtāsp was *Loharāsp*, who had another son, Zarir; and that Vishtāsp had also two sons *Spend-dad* or Spentô-dāta., and *Peshyō-tanū* or *Kitrō-Maino*, or "The Glory of the Kayans" (V. 226), who was "free from disease and death," according to *Bundahish* 28, 5. We are here therefore in the region of history and dealing with genuine persons.

Zartusht has also a well-defined lineage and social history. His mother was *Dughdā* (a typical "daughte"), and he had three wives, all of whom survived him. By them he had three sons and three daughters; besides three spiritual or mythical sons by his first wife *Hvov*—"the privileged one." He approached her three times, but (and this is evidently spoken metaphorically) "each time the seed went to the ground, and the angel Nêryôsang received its brilliance and strength and delivered it to the care of *Anâhît*" (an "unsullied water Nymph *Anā-hita* or *Ardvisura*") "who is in time to blend it with a mother" (v. 144). These three sons will initiate or appear in a milleniulli. when "the sun is to stand still for 21 days" (v. 233). For clearness we may tabulate the Prophet's family thus:—



It is difficult to connect Āvastā and Vedas to which last Max Müller assigned the possibly *oral* date of 1200-1500 B.C., but this we think too early. The Āvastā will probably be yet proved the older, unless the Vedas had originally, as we have always suspected, a Dravido-Turanian authorship. One thing is clear, as Max Müller well puts it, that "in spite of all assertions to the contrary, the existence of books, in our sense of this word, can nowhere be traced beyond about 600-700 B.C. Books presuppose alphabets and writing materials in abundance and a reading public. And although alphabets existed earlier, it is a long cry from these as used in inscriptions and treaties—to books in Alphabetic writing." *Jewish Qtly*., 180, Jan. 95.

The Āvastā it is agreed had a long oral life like most other Scriptures; and it possibly passed, mostly orally, from Zand into Pahlvi, and though its present MSS. only belong to our 12th or 13th century, yet this does not detract from the age of the original composition, else also we must cast aside Hebrew and Christian bibles. We have Pahlvi translations of the Āvastā of our 4th century, just as we have 4th to 7th century Greek codexes of the New Testament, and *quasi* LXX copies of the Old Testament, which correspond with copies of the Āvastā made by the Parthian monarch Valkhash (Vologeses I.) of the time of Christ. Yet it is accepted that none of these facts militate against the early reality of Bibles; they do not efface a far earlier Pentateuch or Hebrew Psalms and Prophets, nor New Testament Scriptures, nor an original Āvastā and the composers of it, its rites and rituals; nay, nor its commentaries and sacred books 1ike the Bundahish, Dinkart, &c.

We have many biographies of Zardusht, of which perhaps

the best is that of Bahrān, written about 1270 A.C., which of course is neither more or less trustworthy than the lives of other prophets. We can safely gather that Zoroaster was a quiet, faithful and wise preacher of all manner of goodness, a married man who from his youth had been persecuted by priests for his good and pious views and discourses. He is even .said to have been persecuted to death by "the priest *Bradro-resh* or *Turi*"—the Turanian *Bartorăsh*. See Dinkard, viii., 35, iii. note. From his youth "the evil Karop" persecuted him and banished his mother from her country as a witch, and Karops, Kais, and Kips have been ever since names for demons, pagan idolaters, and *Deva-Yasts* or Atheists.

Firdusi, in his *Shāh Nāmah* of our tenth cent., calls Zoroaster "a holy man of Balk, who appeared in the reign of King Kai Gustāsp, carrying about miraculous fire and writings" in a sacred box or ark, said to have been given to him by his god Auhra Mazda—traditions like those regarding Moses which Ezra compiled about 400 B.C. This Holy Fire was, said Firdusi, "a symbol of the heavens and earth, which all were to revere, whilst being instructed out of the inspired Scriptures . . . in the true religion . . . that which can alone enlighten them in the true way and object of life, and make them dcspize the world. This the king accepted, and ordered all his people to follow with him." Firdusi probably got the doctrine of "despizing the world" from some of the many Jaina Bodhists and Buddhistik sects of Baktria, for Zoroaster always taught that good Mazdeans must work *with*, and "not separate themselves from their fellows, or vow vows, but only live pure lives."

Of course the Prophet's life is incrusted with miracles, and of the solar-hero class. At his birth, said Pliny (*S. B. of E.*, iv. 77), all nature smiled. and he emerged in laughter, a poetic idea like that of the Vedik poets who call the Maruts or storm-genii "the laughter of the lightning," or as when Tennyson says, "The river is the laughter of the meadow." It was solemnly related and accepted that Dughda, his mother, was impregnated by a ray of the divine glory which descended from sphere to sphere, and finally lodged in her bosom—a

belief more firmly and universally accepted than that of .Mary and the Holy Ghost, as the lengthened discussions on the old Syriak gospels, ending in Professor Cheyne's Academy letter of 16th February 1895, shows. He sees in both cases like "mythic elements, which grew with the love and zeal of their votaries."

Both prophets died early, and lived in more or less direct communion with their gods. Zoroaster is believed to have received the whole Āvestā when on a high mountain—hence, perhaps, the later legend of Sinai, for Ezra and his priests would learn all this in Babylon. It was called "The Word of Life," all, said Ahura, that men requircd to know to build them up in goodness of heart and life.

Here too Magi came from the east to see the divine babe, and a king sought to destroy it, fearing revolution and other evils, but it was invulnerable; though pierced with spears and trampled upon by oxen and horses, and cast into a fiery furnace; and this curiously enough about the time (say those who believed in a Zoroaster of 600 B.C.) when Jews say their holy heroes walked scathless in the fiery furnace of Nabuchadrazar.

Zoroaster took all his trials peacefully, opening not his mouth: nay, he once even fell asleep before his persecutors, and finally, whilst still young and vigorous, ascended to heaven. It was believed that "when fire burned his inner body, molten brass took its place"—a true solar figure ; as also that he was to reappear every 600 years like the Phœnix bird. Several ancient writers mention his appearance at such highly solar periods as 600, 1200, 1800, and 2400; though we hear of only one Zarathustra-Spitāma, as there was but one Gotama-Buddha, though three similar prior Buddhas and many Jaina "Saints" or Bôdhas.

All this points to an original mythos which arose in or about Baktria or Sogdiana—possibly started by those early mythologians the Turano-Akkads. Towards Magian and Aryan times it developed Mazdāhism and Jaina Bôdhism—this last having the advantage; for the sage of Buddha Gayā of the 6th cent., if not his predecessor Kasyapa, put aside all things

spiritual and the "Great Unknown" of Zoroaster and Herbert Spencer, and confined his teaching to that only which he could and did know of.

Zoroaster boldly proclaimed himself a *Māhdi*—"Leader" and "Messenger sent from the God of purest light;" not to destroy faith or any religion, but to reform and build up; to guide the wayward and strengthen those who had, he thought, rightly rejected the *Devas* (light gods) of the East, but who hesitated ignorantly regarding the worship of the great Āsura, his "Living God" and "the Breather" of Vedāntists, but one whom the Indo-Aryans had then cast out.

Thus Zoroaster was, like all prophets and indeed leaders, but the apex of a pyramid the base of which rested on the labors of centuries, which he but gave form to and consolidated. He gave voice to the growing dislike of idol worship, and to the Indo-Aryan Devas, though the same idea reappeared in the worship of *Yazatas* or etherial "spirits of Light." As it would take long ages to shake off or differentiate the deities and rites of the sister peoples, once so intimately mixed up by language, religion, myths find traditions, scholars place the separation at about or before 2000 B.C.; but history is silent as regards Aryans in or near Kaspiana before the 8th or 9th cent. B.C. Philology may here perhaps, yet aid us, for Deus, Tius or Teu, from which Teuton and even The-os, and the De or Die of Kelts seem based on the Indo-Aryan Deva, which has probably a Turanian origin.

In the opinion of the ancients no less than moderns, Zoroaster propounded a Dualism, ending in a kind of pantheism more or less philosophical, in which the elements became spirits and divine symbols, which must therefore never be contaminated; and nothing was considered so contaminating as a dead body. It was therefore thought that if birds or dogs (as in Tartary) devoured dead bodies, neither the air, earth, water or fire would suffer impurity, nor the spirits of these be angered; so Sun, Air and Fire beeame a Trinity, and yet "One," which animated all nature.

The Indo-Aryan was here more practical; and whilst acknowledging a similar Trinity of Mithra, Āthar and Vāta

or Vāyu—"the melting, piercing and blowing Triune," he nevertheless consigned the dead, as circumstances allowed, to fire, earth or water.

There is, in fact, no abyssmal schism between the followers of the Vedas and Āvestā. They have had to cleave such paths as were possible for them among the far older faiths and mythologies around them, and necessarily incorporated these in faiths which suited their idiosyncrasies, with the result that the religion of the Aryan brothers is entirely different, though still showing the old connection.

On this subject Prof. Darmesteter wrote in 1880 (*S.B.E.* iv.): "The only evidence of a religious schism" between the East and West Aryans "is a few words, which might *a priori* be challenged; . . . for the life of words is not the same as the life of the things they express." Thus lndra., Deva, etc., as names, are no longer the same in the east and west, but the west continues to recognize and deify their attributes though calling fiends by the name Indra and Daeva and Great Dyaūs.

Asura the Indo-Aryan "Breather" fares royally, becoming in the west *Great Ahura;* though Āsura fell to demonbood in sub-Vedik times in spite of *Asu* being Breath, Life and Spirit, which the west recognizes in Asur and Ashar, "the Life Giver" and Asyrian Siva. Exaltation seems here due to a knowledge of the linguistik base, which Prof. Darmesteter thinks failed the Iranian when he degraded "the Bright Devas," to Daêvas or demons. The root *Div*, "to shine," got lost, he says, in Zand; and the primitive meaning being forgotten, Yajata or Yazata, or "those worthy of sacrifices" (*i.e.*, gods) became all-sufficient, and therefore Devas, heretical or wicked.

Not so, however, fell Varuna, "the All Investor" (the brother of Ahura), Mitra, the Adityas, Agni and Soma. Varuna the Zand *Varana*, dwells in "the heavenly mansions of Aryaman (Vedik Airyaman), with him and Mitra, "the Friend, the Lord of wide pastures," the "kind and helpful God of heavenly light"—as known to lndo-Aryans. Varana is often identified with Ahura Mazdāh, and is "the All Embracing

Sky," an Ouranos, Dyaús—"the shining sky," or Svar, a Zeus and Ju-Piter. *S.B.E.* iv., xxix., lviii.

Aryaman is "the much desired," the "bestower of good," "smiter of disease," and the general thwarter of Angra Mainyo.—Vind. xx. I. ii.; S.B.E. iv. 229. "In the Rig-Veda Airyaman is an Āditya usually invoked with Mitra and Varuna, and named "The Friend," like the Hindu Mitra. As Aryaman of the Āvastā he has the same meaning as in the Rig-Veda, but is more fully developed as "The Healer."

With Irāns, Indra was the name of a Daeva or fiend Āsha Vahista or destructive fire; yet all the attributes of the Vedik Indra are seen in "the bright creation of Mazdah," the mighty *Vere-thragna*, identified in the Bahrām Fire as the "Genius of Victory." He, like Vishnu, appeared to Zarathustra in *Ten* Avatārs or "Descents"; incarnated as (1) the Wind; (2) a Bull; (3) Horse; (4) Camel; (5) Boar; (6) a Youth; (7) a Raven; (8) a Ram; (9) a Buck; and (10) as a man. The Iranian Mithra, as a bull, recovers the Cow-clouds carried away by Vritra Mihir—the feat of the Vedik lndra, who was in pre-Aryan times the early Sun God of Turanian India, for Indra the first was a Turano-Drāvid God, cf. *S.B.E.* xxiii. 143, 231.

Vere-thrāgan fully represents the Indian solar storm god, and appears in his name Vritrahan as "the fiend smiter." Iranians worshiped Vere-thragan in their Bahrām or holy fire symbol, which they called "an emanation of the heavenly fire—a spirit which destroyed fiends and protected house and lands from all evil influences." The Bahrām was the charmed remnant of most ancient ignikolists, and its "Holy Place," the *Dâityô-gâtu*, was the place of prayer and the theme of many chants and sacred memories.

There is no more reason to doubt the existence of Zoroaster than that of other prophets and sages from Moses and Abraham to Krishna and Christ, obscured though their lives became—largely by the ignorant devotion of followers who heaped upon their histories absurd miracles and legends. Even Sir M. Williams, who cannot place the Faith's existence later than 1200 B.C., wrote: "It is a certain fact, not resting on the testimony of Zoroastrian

Scriptures, that this un-idolatrous and monotheistik form of religion, with its high moral code and many points so closely resembling Judaism . . . had a very early and complete dominance in Baktria and Ariana according to Greek and Latin writers." Herodotos said that ages before his day (5th cent. B.C.) Mazdāhans upbraided all idol worshipers, identified the great universe with the Supreme, and denied that the gods were like unto men.

"The arguments in favor of a real Zarathustra are," says Mr. Laing, "stronger than some of those for the founders of other faiths." Experienced critics have thought that these have originated "in the crystallization of ideas floating in solution at certain periods of the evolution of societies about the nucleus of some powerful personality . . . but Zoroaster's name is connected with historical reigns and places, and his genuine early history contains nothing supernatural or improbable. He is represented as simply a deep thinker and powerful preacher like Luther, who gave new form and expression to the vague religious and philosophical ideas of his age and nation; reformed its superstitions and abuses, and converted the leading minds of his day, including the monarch, by the earnestness and eloquence of his discourses." *Mod.* Zoroaster, p. 198.

ZOROASTER'S EARLY TEACHINGS.

We shall now give a few typical teachings of what tradition ascribes to the prophet himself, before the faith got clouded with rites, dogmas and mythological matters; for a religion grows very rapidly on leaving its shell, and probably neither Zoroaster nor Mahamad would to-day recognise their offspring. The religion of Buddha is not the Buddhism now found in any race or nationality; nor Christianity the simple teaching of the Nazarene in the highways, by-ways, and wildernesses of Judea, not that the growth is to be deprecated, for else had the plants perished.

"Know, O King Vishtasp," said the high priest of Rai, some 1700 B.C., "that there is but one true, good and pious Father-God, like whom we must strive to be pure in heart,

mind and body. Thou must establish a. religion of goodness without which neither monarch nor people can have any excellence. Believe in one God, the Eternal Ahura the Mazdā—the Great First Cause, Dweller in infinite luminous space—the Omniscient and Inscrutable. Adore Him as the principle of righteousucss, in thought, word and actions, and with a pure body, according to rites and worship prescribed by Him.

"Revere and be grateful to Ormazd for the intelligence He has committed to the care of nature, and act in harmony with nature's laws. Hate evil and shun Ahriman, his works and ways, the author of all evil, moral and physical. This Spirit of Darkness is a law of existence which can only be overcome when Ormazd manifests Himself (to thee) in great power, and reconciles evil and good in the eyes of His children."

Here is seen the dual principle which tries to explain the ever inscrutable problem of evil by making the Supreme God not omnipotent, but bound by the fixed laws of matter. Two spirits of nature or matter pervade the universe, *Angro Mainyush*, "The Hurtful," and *Spento-Mainyush*, "The Beneficent Spirit," whom we must mentally separate from Ahura Mazda and consider as unalterable law.

The Gnostik idea of Jahvê as a mere Demiurgos, and not the Supreme, is no doubt an evolution from this old creed; and here too is the first Savior or Māhdi-idea, and other religious matter which Zoroaster taught, "including reverence to It Great Unknown"—the Spencerian doctrine of these days. No stress is put on miracles or dogmas. "The Excellent Religion" is said "to be founded simply on reason" or reasonableness; and the theory is little short of perfect, says Haug. It directly denounces murder, infanticide, adultery by either sex, sorcery, sodomy, light weights and all other forms of cheating. lying and deceiving, false oaths, slander, bribery, withholding the wage of the laborer, misappropriation of property, apostacy, heresy and rebellion. It requires the pious to exhibit their piety by zeal in goodness, freedom from avarice, laziness, illiberality, egotism and envy; and if a ruler, by showing unswerving justice, sympathy and tenderness. It insists on many good sanitary rules and methods, kindness to all animals, hospitality to strangers, respect to all,

especially superiors, and help to the poor or needy irrespective of age or sex, rank or creed. Such was the good Gospel—an evangel of peace, which this lone prophet proclaimed some 3600 years ago. He accepted the fire and ceremonial worship of his day as Christ accepted Mosaik rites, but he tried to spiritualize the symbolisms and ideas.

He seems to have increased and systematized "the adoration of *Āthar*, the Apollonik symbol of deity as a God of Light"; *i.e.* of "Mithra or Airyman the Sun's Associate" (a god-man idea held by most of Asia), the third person in the Indo-Aryan trinity of Mithra, Varuna, and Ārya-man. In many writings variously attributed to Zoroaster and Magians, God is defined as "The Supreme, Incorruptible, and All Pure; Eternal and Indivisible; The Wisest of the Wise; Best of the Good; Father of Law and Justice; The Self-Taught and Perfect One; and the Only Guide of His creatures to goodness of heart and life."

Whatsoever the prophet said was held to be directly inspired by God (Ormazd), with whom, like Moses and other holy men, he freely conversed and even argued. At all times he was said to be, and believed himself to be, under his God's special guidance, and inspired to speak and act by Ormazd's Spirit, "the Holy Ghost" or Sraosh, corresponding to the Gabriel of Islāmîs and Hebrews.

He confessed to be oftcn specially inspired in the presence of Fire, feeling, as many have done before their altars or amid the sombre lights of temples or cathedrals, a "sweet communion with the Father of spirits."

Only in the Gāthās did the prophet speak in the first person, and usually in a simple rensonable manner, but occasionally with pathos and prophetik fervor; at times, as if entranced before his holy symbol, he would raise his hands to heaven in extatik prayer, and, gazing fiercely into the flames of the altar, cry aloud to his brethren, "Choose ye, my disciples, which spirit ye will serve—Ahura the Mazda, The Good, or devils: ye cannot serve both; they are two opposing activities. If, being bad, ye choose the lying one, Ahura will forsake you, and ye can in no wise prosper; if ye be good, wise, prudent,

and desire to help forward the life of the future; theu be joined to the good, and dwell in the house of wisdom. Great Ormazd is personified goodness, and all that is excellent comes from him, and the evil from Angro-Mainyu or Ahrimanes, with whom he wages continual war."

Darmesteter says (*S. B. East*, Intro. Z. Avesta): "The spiritual attributes of Ormazd grew more and more defined, and the material fell further into the background as Mazdāhism slowly struggled towards unity." Ormazd became Supreme, and other deities faded away or became his creatures before the 4th century B.C., when Ezra and his scribes were compiling the Old Testament Books. It was easy for them to transcribe and enlarge from these Mazdāhan Scriptures, as that God "delighteth not in the blood of bullocks" or "vain oblations," in "incense," "new moons or sabbaths"; and that men "must cease to do evil and learn to do well; love justice and mercy and walk humbly before their God."

Here was a vast change; slow, no doubt., but fundamental. It was the worship of goodness displacing, in a great measure, that universal God or *Bhogi*, *Fear*—a tyrant and demon, who the Rev. Dr J. Martineau well describes as "an ethical monstrosity, in the presence of which no philosophy of duty is possible, and in which every moral ideal is dwarfed or deformed," (*Seat of Authority in Religion*, p. 157). "A man's hope of salvation," said Zoroaster, "rests with himself; future reward will depend not on beliefs, but on perfect thoughts, words and deeds"—assertions common in Āvastān Scriptures.

"FEAR" has, in all lands and ages, been a veritable worship and been often symbolized as a Deity. "The Fear" (*Irāth*) of Yahve is the beginning of wisdom, and, without "Fear," there is neither worship, wisdom; or religion, cried Hebrews and Arabs. There is no need, say most peoples, to offer worship and sacrifices to good gods, but only to the evil; to powerful devils, fiends, or those who can do mischief. Hence the many altars of Asia to such gods and symbols as the well-honored Bhairava and Bhīma, the "Terrible," and to deities of flood and tempests, disease, famine and death. We may in ignorance or arrogance call these "Devils," not knowing

their histories and various attributes; nevertheless, they are great and powerful deities in the pious conceptions of the hundreds of thousands of devout souls whom we have often watched crowding their sanctuaries during disease and famines, and eagerly striving, with chant and prayer, to get near enough to throw a flower at the foot of the image or within the holy adytum. Few deities are better worshiped than those of famine, cholera, and small-pox, or "*Angry Mātha*"—though called "The Good," as Kelts called their devil, "the good man of the croft."

Gods and devils are local and relative terms-ghosts or spirits, good and bad according to the current ideas or *education*. Thus Zoroastrians saw only "devils" in the bright *Devas* of their Indian brethren, and in the gods of the Yazats or Yazīds of the middle and lower Tigris: and still we call these "Devil worshipers," and their worshipful gyrations "Devil Dances"; but Yazīds might retort with effect on seeing the turnings, genuflections, &c., at certain christian rites and altars. *Yahvé Ireh*, or "Jehovah the Wrathful," had like Yama and Pluto, power over the evil spirits, of death, famine and pestilence. He glories in being a terrible and jealous god or *Bhogi*, of the Bhagava, Bhuta and Bhairava type, and was only very gradually spiritualized.

Greeks and Romans also deified FEAR as *Phobos*, *Pavor*, and *Pallor*, and rulers and generals of armies always humbly invoked these before and during wars and troubles, bowing lowly to the statues and praying Pavor not to wrongly sway their soldiers and sailors.

Zoroastrians were perhaps the earliest conductors of worship in private houses; at first no doubt like Buddhists and Christians, in caves, cells or katakoms. Phorphyrios wrote about 250 A.C. that Mazdean chapels were orbikular caves like those of Mithras—no doubt the then old Mithreums, for new sects always seek the old and revered sites. The chapels had flowers, lights, fonts, and outside, fountains or cascades, for they were generally near mountains or grand natural scenery like the *Mons Argœus* in our Pl. xiii., *Rivers of Life*.

"Ahura's worship might be aided but was not dependent,"

said Zoroaster, "on any objects; not evcn fire, though this is existent throughout nature." He thought this element exhibited in a very special manner God's enigmatical, exoterik, and esoterik presence; more especially when it burst into life by rubbing together two consecrated pieces of wood in an assembly met together for prayer and praise. Fire is defined as "one of the three great 'Manifestations' of Ormazd, embodying the ideas of light, truth, soul or spirit. . . . It is an expression of Ormazd, materially, spiritually, and mentally," and a distinct step in the early growth of trinities. Though still upholding one Supreme God, the faith is unable to get oyer the difficulty of the supremacy of Matter as an unconquel'able evil spirit.

Egypt had probably before this recognized alike in literature and symbolisms a dual and triune, as in the talisman which the LXX translators describe as *Thmei* (Themis) *Deloses* and *Aletheia*. But Thmei or *Tham* was also a dual, viz., "Light and Truth," and was pictured as a sexual Power (*Rivers of Life*, fig. 113), worshiping the lingam in a temple or ark with Rā, the Sun. Thmei has also many sexual and serpentinc connections, see *ibid*. i., 29, 108, 133, &c., where it is suggested that Hebrews here got their *Thum-im* idea, with *Ur*, the Fire or Light God—necessary to creative acts.

LITERATURE OF MAZDĀHISM

The Āvastā and Zand, like the Vedas of the sister faith, no doubt existed orally for centuries, even before being rudely skratched in Medo-Baktrian, and long before being transcribed for Irānians in Akkadian kuniform. That a voluminous bible could thus be handed down from father to son or priest to neophyte, we have had practical demonstration of in India; having several times started Brāhmans in some part of their scriptures and heard them recite on until stopped, and this though they often could not explain the subject.

As before seen, competent scholars place Zoroaster and the Avasta Zand at from 1200 to 2000 B.C., but there are others who cannot accord it, *as a whole*, a greater age than 700 B.C., the

period asssigned for the codifying of the Egyptian *Ritual*; so some scholars place all the O. Test. writers at from 350 to 100 B.C. (*R. As.,. J.*, July 85). Professor De Harlez, though granting that the "Avasta Zand as a whole belongs to about 700 B.C. . . . (adds), several passages in it mention facts which imply, at least for these sections, an epoch not far removed from the christian era—say 400 to 100 B.C."; and as regards Zoroaster, he finds no real historical mention of him till towards the close of the 5th cent. B.C. He inclines to think there were several Zoroasters, as some see five Pauls in the New Testament *Acts* and *Epistles*; three Isaiahs, and two Ezekiels, and very many writers of Psalms; and there were, said Gotama, "three Budhas before me." Professor Hadez sees great simi-larity in the legends and doctrines of Budhism and Mazdāhism; and thinks that the "*Gaotema* spoken of in Yasht XIII. must be Gôtama Buddha, otherwise the passagw is unintelligible; . . . . that the persecutions mentioned in Gāthās 45 and 48 "were possibly the proscription of the Magi under Darius of about 530 B.C., though other Gāthās go further back." He adds, "many fragments" of the Āvastā are even older than Zoro-astrianism, as are parts of the Pentateuch, than Moses.

Aristotle said, about 350 B.C., that "the Magi were older than the Egyptians; and in the times of Thothmes III.—say 1600 B.C.—Mazdāhism, Magianism and Fire-worship were often held to be identical. All the known world had then fire rites, which might naturally first arise and be most intense amidst the fire founts of Zarathustra's cradle-land. What more natural than that ignorant peoples should sec a strange and powerful god or spirit, in the hot angry fumes which ever and again started up from the wet dank and often frozen earth of the wildernesses of Balk?

Zoroaster, as a wise and good man, would seek to direct and develope this fear and reverence, and reform its gross and materialiatik worship; just as Gotama did that of the Hermaik Brahmanism and Jaina Bödhism of his day. Both prophets greatly elevated their peoples; and Fire-faith rose to Solarism and the worship of "the hosts of heaven," till the very lives of the leaders became incrusted with solar myths, and mixed up

with the legends and symbolisms of the nature and demon cults, which prevail to-day among Tibetans and their Lamas, though they call themselves good Buddhists.

Buddha wisely put aside the worship and fear of genii, ghosts, demons and deities which Zoroaster weakly clung to, and though he thus probably gained adherents in *his* day, his faith has receded as culture advanced, whilst that of Buddha is more than ever acceptable to civilized communities. Both equally and strongly inculcated "good thoughts, good words and good deeds," which was a stattling advance in those days, and gave life and endurance to the two faiths; though ethikal beliefs do not show that rapid growth which clear-cut dogmatical assertions exhibit. "Be good and do good," cannot compete with "There is one God and one Prophet; believe or die."

It is very probable that "the preachers of abstinence," who are in *Vindidād* IV. denounced as heretiks, were, as Prof. de Harlez suggests, Buddhists, for the *Buddha* or *Jaina Bodhist*, *Kasyapa*, had perhaps, half a millenium before Gotama, been preaching all over Baktria, and, said Chinese pilgrims, had converted the land. (Sir Henry Rawlinson in *R. As. J.*, Sept. 85, and our Appendix A.) Gotama often speaks of Kasyapa and his other two predecessors, and their doctrines would be largely commended by Zoroastrians, and might well develop into the ethikal and mystik faith of the west.

Aryans, in descending from Kāspiāna (from which perchance the name of the third Buddha), would be in close contact with the civilized Turano-Akkads and their Shemitik disciples —even then old and settled peoples with a ripe faith and rich mythology, thronged with gods and demons, prophets, heroes and revelations therefrom, in the past and present. They had detailed kosmogonies, good laws, and wise teachings, mixed up with sorcery and an earnest spirit worship, embracing, of course, fire, planets and all the powers of nature.

Against the theory that Zoroaster possibly lived in the seventh century B.C., we must place the fact of the early close alliance of Zand and Sanskrit; and that it would take ages to differentiate them from their parent stock and each other. It would take centuries before the good and great Ahura, "The

Supreme," could develop into Āsura and become a demon, as devas become devils. In the older parts of the Āvastā, Ahura and Mazda are two distinct titles of God, but later they are conjoined; thus Darius calls his god "Aūr Mazdā" (the *Hôr-mazd* of Pārsīs and the *Oro-mazd* of Plato), but nowhere speaks of Zarathustra. His name as *Zûradacht*, is seen on a stone at *Pût Kuli*, which some think; however; belongs to Sāsānian times—250 to 350 A.C. The greatest divine heroes have scant notice. Contemporary evidence there is none; nor is thore any of Jesus and the apostles; and as to a Moses, no one mentioned his name till about a millenium after he was supposed to have lived. Faith and traditions are the true biblical foot-holds.

THE ZEND AVESTA (*Anglice*).

This Bible of the faith should rather be called "The *Āvăstā and Zănd*, where *Āvastā*; says Prof. Darmesteter, comes from *Ābastā*, "the Law," and *Zand*, its "commentaries" (*S. Bks. of E.* iv., Intro. iii. iv.); but Prof. West reads *Zand* as merely the Pahlvi translation of Āvastā, and Oppert finds *Zand* also signifies "prayer." Practically, the words have for ages corresponded to the Vedas and Brāhmanas or Tura (Torah) or Law and Mishna or Turgums.

The Pahlvi writings, says Mr West, always present a Sāsānian or post-Sāsānian view of Āvastān matters; thus, though in the Avasta mention is mado of great persons—afterwards incorporated into the *Peshdādian* or *Kayānian* dynasties of the Persii—it shows no knowledge of Akhaimenian Kings, so must have preceded these; and they belong to about the ninth century B.C. Even after the "Holy *Nasks*" had been revized by Sāsānian kings, these are not once noticed, though Persian writers freely allude to Avastan matters, but only as obtained from the far east. Persian history, as already shown, is patchwork even at its best, and this in the *Shāh-nāmeh* of Firdusi, which was written in our Middle Ages.

The three great divisions of the Āvastā Zand are—

The VINDÎDĀD or Genesis being mostly moral and purgatorial laws, some mythology and history.

The VISPIRAD—Litanies used in worship, at sacrifices, &c.

,, YASHNA—Do. do. Here are five of the most ancient Gāthās, of which the principal are the *Ahun-Avaiti* and *Usht-Avaita.*

These Gathas are held to be "the prophet's own words, as revealed to him when in an extatik state by angels whispering them in his ear." They arc headed: "The revealed thought, word and deed of the righteous Zoroaster," and are said to have been found in original MSS. They are written in an altogether different dialect to that of the rest of the sacred writings, which Darius I. says appeared in his day in Ārian—a proto-Median language. He Had the whole *Biblia* translated into his Irānian tongue, and required all the subjects of his vast empire to read and obey it. See his Bēhistun inscriptions.

The entire Bible or Āvastā Zand is termed in its Pahlvi commentary: "*The Whole Law and its Traditional Revealed Explanations*;" and the three books are said to have been found in the original MSS. written in the Zand language, but in two ways: viz., each book by itself, and with a Pahlvi translation; and secondly, in an edition where all three books are mingled suitably for reading at sacrificial and general worship. This last is called "*The Vendidād Sadah*" or "PURE VENDIDĀD," of which, apparently, there was no translation, showing that priests and peoples were then supposed to understand the Zand language. In addition, there is the *Khord* or SMALL ĀVASTA—the Missal of the faith—a collection of all the required daily prayers and recitations. These five books constitute the sacred scriptures of Mazdāhans which have come down from very ancient times, and form "THE ĀVASTĀN AND ZAND." They probably first appeared in Akkadian kuniform skript, and in the composite Iranian language of the Akhaimenian monarchs, and never passed into the modern Shemitik Persian. Between these two Persian tongues there intervenes a philological desert of five or six centuries; the border lands being the Iranian Āvastā Zand, Akhaimenian inscriptions and Firdusi's *Shāh-Vāmeh* of our tenth century.

There is a well marked kinship, mythological and religious, between Vedas and Avasta, which only differentiated when the

sister-peoples separated north of the Kākases. The Indian section evidently feared to plunge headlong into a *Daitya* or "Infidel" land, and those who crossed the Araxes or "Dāitya river" have ever since been *Daityas* to the Indo-Aryan. They were held to be seduced by Magian sorcerers, then Zoroastrians and ignikolists, all of whom have, however, been to Irānians even more distinct sects than are Pharisīs and Saduḳīs, or Protestants and Catholiks.

The earliest Zoroastrians had apparently neither Fire, Solar nor Mithras worship, but possibly the Bodhism and then Buddhism of Baktria as developed by Kasyapa and other pre-Gotmna Buddhists. Those who dwelt among the fire founts of Atropatene could not avoid the worship of Ātar, Ādar, or Agni—one of the most ancient of faiths: yet Lenormant said that Zoroaster seems to have somewhat repudiated it, and that it only came in with the Medo-Magians after which came *Mithraism*, which must therefore be placed much later than the perfervid hymns of the Veda to Agni. He was thus addressed in the Rig: "We invoke Thee, O Agni, before all gods, pronouncing the venerable name before all other Immortals. Whoever be the god honored by our sacrifices, always to thee do we offer the holokaust." The whole Rig abounds with his praises, which, of course, is true Magianism, and next to this sacred fire came the worship of the heavenly hosts—first mentioned in the *Vendidād Sādi*, Fargard xxi., but until then probably considered a heresy received from the Babylonians. *Chald. Magic,* 267.

The solar development is seen in the seven colored planetary walls of Ekbatana, the seven stories of the Borsipa pyramid, &c., and in the Zand scriptures where *Vayu* the wind is Sol, "the good shepherd," the Rāma-hvāstra, or Mithra—"Lord of wide pastures." Here too the Zoroastrian would glean a rich harvest of spiritual lore and language from the fertile old Turanian mythologies.

Every Irānian acknowledged his *Māga-mān*, *Magos*, Āthra-vān or "Fireman," the Greek *Pur-aithos*. He was priest, the "man of god," nay a demi-god, who alone knew the will and ways of the heavenly powers, and could manage the

much feared gods, but doubly feared and revered demons; and this high status pertained to the *Puraithoi* till the sword and teaching of Mahamad dissolved the charm. It ruthlessly swept aside all the spiritualistic settings, never again to appear except in a clever small remnant, who escaped by the Makrān coast of the Indian ocean, carrying with them their magical fire, threads, barsam and other interesting symbolisms.

It could scarcely have been otherwise, even if Iranians had given birth to a succession of great Khosrus. The faith had lived its long life of twenty-three centuries, and was then pressed on all sides by younger faiths. It fell before the vigorous assaults of the youngest, aided by internal disease and a wavering confidence in itself. The masses were groaning under the ever tightening priestly bonds of rites, rules and customs which encompassed them in every hour of private as well as public life, while they saw around them freer and yet religious peoples, though lacking the acknowledged higher and purer ethikal religion of their Āvastā. Islām therefore. meant to them emancipation; and thus the great old faith died as all "Religions" (but not *religion*) must. Springing from our common nature they have no immunity from the universal law. Here the dualistik fell before the simpler monotheistik, the former like Christianity being too complicated for the masses. What could they grasp in such priestly teaching as that: "A paternal good monarch or spirit ruled as he best could in the presence of an evil one who mostly controlled all matter; that the good monad posited or generated an only son who sits beside him "shining forth with intellectual beams and governing all things"—a virtual Trinitarian creed as the Rev. J. Maurice shows in *Ind. Ants*., iv. 250, &c. Such complicated faiths are not adapted to popular intelligence, and therefore Islam everywhere swept the field, especially as she spared not the sword.

Mazdean priests taught that under great Ormazd are six *Amesha Spentas*—the *Amshaspands* of Parsīs—heavenly benefactors and gnardian archangels; and under them are innumerable hosts of Yazatas, Yasads or Izads, who follow the behests of Sraosh, the Holy Spirit. As the executive of' The Supreme, he

guards the universe "against the machinations of Aharam with his six opposing arch-demons and their hosts, who can only be controlled by the Word of the Lord." Hence arose sacred texts which became spells and magical talismans, but this idea was older than Zoroaster, for the most ancient pietists of Babylon used to affix these, as does Europe to-day, on the walls of their rooms, over their beds, &c.

The Mazdean believed that every person and element had a Yazata or spirit—a Frāvăshi or guardian angel, being that of a deceased, living or future person. Therefore were the dead worshiped with sacrifices and prayers as in the *Srādhas* of Hindus and the *Manes* of the west. Even Zarathustra, had a Frāvash, as had Elohim a *Ruḥ*, Jehovah or Adonis, a Logos or Spirit of Wisdom, and the New Testament *Theos*, a Holy Ghost.

Zoroaster and Buddha were worshiped, as Arabs, Jews and Syrians worshiped Adam, Seth, Abraham and Moses; and so the older Nature cult made itself a home in the new, however ethikal and abstruse. Mazdāhism had also its arborial, elemental and bestial stage, just as had the faiths of Hebrews and others. The Mazdahan priest cherished and venerated bulls, cows, cocks, dogs, &c., as "belonging to the good Creation," and hated serpents, frogs, mice, &c., as a lower stage of the older paganism "belonging to the bad Ahriman." These creatures were really symbols of attributes and principles which were liked or disliked. The bull and cow represented the *Yang* and *Yin* of China and the lingam and sakti of India, or the principles of creative force. The cock—"the solar announcer" stood latterly for Srāosh, "the Angel of Light," and the dog was the valuable early scavenger—the vulture of Egypt, which with Parsīs became the attendant of the dead, and with Greeks and Hindus the guardian of the lower regions—the Kerberos and Saramā, the dog of Indra and mother of the Sārameyas, Yama's four-eyed watch dogs.

The mystikal ceremonies and symboIisms of Mazdahans became as numerous and tiresome as those of Christians and Buddhists; yet Zoroaster as little intended this as did Christ and Gotama. Besides the altar prayers and fire rites, there

were ceremonies concerning mystikal charms, cups, barsom, crosses, svastikas, holy water or *Zaothra*, holy wine or Hâoma, būns or altar bread, sacred twigs and pomegranates; and Christian-like palm leaf rites, analogous to the sacred "Branch" of Ezek. viii. 17, the Hebrew "Sprig of Almond," &c. There were Mithraik eucharistik fetes nearly as old as those of Egypt, where consecrated bread and wino wore solemnly offered on tables and altars, and partaken of as by Christians to-day, in honor of the sun and of the dead; and there were confessions and consecrations after more or less purificatory rites, and often with *Nirang* (urine of bulls and cows) and occasionally with human urine, sce Bourke's *Scatalogical Rites*.

The Zoroastrian followed the Egyptian, but not the Kaldean, in declaring that our life here determined our life hereafter; that we must work out our own salvation, and that heaven keeps an hourly record of our deeds, good and bad—a debit and credit account which no amount of prayers, rites or sacrifices can efface, and this account is presented for immediate execution on the bridge of Srāosh. A Savior is to appear in the latter days for the guidance of the good and establishment of a kingdom of righteousness, but no vicarious sacrifice is possible in this faith. Good works and virtues can alone discount evil doings or the neglect to do good.

It remains that we go into some textual details to see how the faith stands in the science of Comparative Religions, that is, in regard to other faiths; without this, we cannot fairly judge it, and it is now a universally accepted axiom that he who studies only one religion can neither know it or other faiths aright.

The *Mithraik-Savior-Idea*, M. Lenormant traces from the Turano-Akkadian Apollo, *Silik-Mulu-khi*, through Marduk, who became with Zorastrians *Saoshyant* the Saviour, "The Holy and Strong"—"the Son of the Lawgiver still unborn." "At His appearance Angra Mainyu and Hell will be destroyed; men will arise from the dead and everlasting happiness reign over the world" (Darmesteter). Here was a sufficient base for the Hebrew and Christian :Messiah and the legends of "graves yielding up the dead."

The Rev. Dr Mills, in the *Nineteenth Cent. Rev*. of Jan. 94,

wrote, quoting *S. B. of E.*, that according to "Zoroastrian SOTERIOLOGY, a Virgin conceives without the loss of virginity from the seed of Zoroaster miraculously preserved," and so the Savior will be produced in the latter ages. "The seed was caught up by two angels and guarded by myriads in the lake *Kāsava*, till, at the end of the earthly cycle, a maid *Eretāt-fadhri* bathing in the lake will conceive by it and bring forth the last *Saoshyant* or Savior. There were two predecessors similarly engendered," just as there were Buddha before Gotama.

In the words of the sacred *Yashts*—

xiii. 142. "We worship the guardian spirit of the holy virgin Eretāt-fedhri, who is called 'The All Conquering,' for she will bring forth him who will destroy the malice of demons and men.

xix. 92. *Astvatereta* (the Savior of the Restoration) will arise from the waters of Kasava (like Sargon and Moses), a friend of Ahura Mazda, a son of Vispataurvi, the All Conquering," &c., &c.; see some coarse details in Bund., *S.B.E.*, v. 144.

The Rev. Dr Mills puts the date of this writing as early as "600 B.C., and not later than 300," and says that Eastern Magi would be familiar with the idea of the Virgin-born babe of Bethlehem and ready to believe that he would be "King of Jews." He shows mildly but clearly how the Judeo-Christian idea of the *Temptation* arose. Thus in *Vindīdād* xix. 43, "Zoroaster is besought by the Evil One to abjure his religion and to obtain a reward such as an evil ruler got." After "much shouting" and angry declamation at a council in hell, Angra Mainyu said: "Let us (demons) assemble on the top of (the high mount) *Arezura*, for born indeed is *He*, the righteous Zarathushtra of the house of *Pourushpa*, (the Hindu *Purusha* or divine primeval man). He is a *Druj* of the *Druj* (a Destroyer of the Destroyer), the demon's foe . . . slay the holy Zarathushtra now no longer just born, but in the vigor of his age." This assault is repelled by prayer, sacrifices and the fervent recital of the creed; when Satan confesses "there is no death for *Him*; glorious is the righteous Zarathushtra." "He knowing the heart of the demons said: O evil-minded Angra Mainyu; I will smite the creation of

demons, even Nasu and the fairies who scduced early sages until the Victorious One—the Savior—is born from the waters of Kāseva," probably the Kaspian or a sacred affluent.

Angra Mainyu then shouted: "Slay not my creatures, but }'cnounce the worship of Mazda and obtain the reward. . . . I know thou art Pourushaspa's son." To which Zarathushtra "Never shall I abjure the faith," &c., &c. The Evil One angrily replied: "By whose word wilt thou conquer or abjure? By what weapon canst thou conquer my creatures?" Zarathushtra answered: "With the *Haoma*" and like holy symbols and rites, "and the Word which God pronounced. . . . With that word shall I be victor and expel thee. . . . It is the weapou . . . forged by the Bouuteous Spirit in boundless time . . . and given to the Immortals to enable men to rule aright." . . . "The demons shouted . . . and fled away to the bottom of the Place of Darkness. . . the frightful Hell."

Though here skiping too briefly through the *Yashts*, the analogies with the Gospel story are as Dr. Mills says "very striking." Compare the words "high mountain: cried with a loud voice: my name is Legion. . . . Art thou come to destroy us? . . . The Holy One. . . . Led up into Wilderness to be tempted. . . . I know Thee who thou art. . . . All these. things I will give Thee. . . . Thou shalt worship the Lord God. . . . It is written . . . get Thee hence. . . . The sword of the spirit. . . . Him only shalt thou serve. . . . The devil leaveth him and goes into the abyss," &c. Much more might be added to the same effect.

The translations and notes thereon by Dr Mills show how almost everywhere and closely the Judean writers have followed the Zoroastrian; cf. the garden legend of the first Mazdean parents and *quasi Fall*. There it is distinctly told that the Tempter was "*the old serpent*, the evil Spirit," which Hebrews and Christians believe, though this is not stated in Gcnesis. "The Evil One opposes every good object of creation," with the result that the pair are expelled from Eden, and sin and misery abound to the present time.

Now these legends were from the earliest days of Mazdeanism familiar to every dweller in and around Babylonia: as Dr. Mills says, from "1000 to 1500 or earlier . . . they must have

struck the attention of every learned scribe and been constantly repeated, and would therefore mould Jewish and Christian expressions," as we find they do through all the ages.

"The Asmodeus of Tobit iii. 8, 17 is positively the *Aeshma-daêva* of the Avastā, Y. 47. 7, &c. If the priests of Cyrus conferred to the smallest degree with those of Ezra, then not only the Gnostiks felt its influence, but the pre-Christian and Christian theology. . . . Thus *Tobit* refers to 'the Seven Spirits,' and Zechariah (iv. 10) speaks of the seven which are the eyes of the Lord which run to and fro throughout the Earth; . . . further expanded in Rev. v. 6, where the Lamb has seven horns and seven eyes which are the seven spirits of God sent forth into all the earth."

The "attributes of Ahura the Mazdāh," continues Dr. Mills, were defined "about B.C. 1000-1500 or even earlier, and were those adopted by Hebrews for their Yahvê. Ahura. was "Our Creator, and in a theological sense, Sovereign. A discerning Arbiter, the Omniscient. . . our Judge and Lawgiver—the Friend, Protector and Strengthener—the Unchangeable . . . the Establisher of Evil for the evil, and blessing for the good. He was Mazdāh, 'the Great Wise One.' "

The "*Maga*" of Cyrus was "with little doubt Avestic; for *Maga*, as 'The Holy Cause,' occurs repeatedly in the Gāthās . . . but was pre-Gathic by centuries, and may have been carried down to Akkadia by Turanians, cp. Y. 46. 12. . . . Had Cyrus the Mazdah-worshiper not sent the Hebrews back, later prophets might not have spoken in Jerusalem, nor Jesus been born and taught at Bethlehem. . . . For a considerable period after the Return, Jerusalem was in many respeots a Persian city . . . hence the rise of Pharisees or *Farsees* and the later *Parsīs;*" and hence the many *Pursian* or Fire rites of the Jewish temple.

The people were then Persian subjects still gazing afar on their familiar and greater synagogue in Babylonia. As Dr. Mills says, "no Persian subject in the streets of Jerusalem—even for long after the Return (400-390 B.C.)—could fail to know" all the above as well as the doctrines of Angels, Resurrection and Immortality; till then unformulated by Hebrews

and denied even long after Christ's time by their leading body the Sadducees or Tsaduḳim

"The Zoroastrian Scriptures," adds Dr Mills, "are one mass of spiritualism referring all results to the Heavenly or Infernal worlds . . . and an unending futurity therein . . . lmmortality is a spirit. *Ameretatāt*—one of the six personified attributes of the Deity, as never dying life." Heaven and hell appear in the earliest Āvastān age as chiefly mental states. For the wicked is ordered the worst life (hell), for the holy, the best mind ("Heaven," Y. xxx. 4, 20). The wicked are said to have "curst their souls and selves by their own deeds, and their bodies are therefore to rest for ever in the Home of Lies."

The soul departs to its own land before the resurrection, and meets the body on Chinvat, the bridge of judgment, where it appears as the *Conscience*, and in the case of the good man as a beautiful and pure. maiden who welcomes him thus: "I am Conscience, thy good thoughts, words, and deeds, thy very own." Who he says sent thee? Answer: "Thou hast loved me and desired me . . . even thy good thoughts, words, and deeds," and she then rehearses his good and pious life, adding, "this it is which has made me loving and beautiful;" but the man is incredulous and replies, as Dr .Mills remarks, like the pious ones in Matt. xxv. 37: "When saw we thee a-hungered and fed thee?" and is answered that he was ever the friend of righteousness, &c. Then he is led over the Chinvat Bridge to the golden throne where is seated *Vohu Manah*, "The Good Mind," who rises and welcomes the now united soul, and asks various questions as to where he left "the perishable world . . ." found salvation, &c. "The first step places him in the entrance of the threefold heaven—*The good Thought*; the second step in that of *The good Word*, and the third, in *The good Deed* heaven," and so "to the throne of Ahura Mazda and the golden thrones of the bountiful immortals and to the abode of sublimity or song; even to Ahura Mazdā's and the other homes of immortals."

All this is reversed in the case of the wicked. The soul or conscience that awaits him is a hideous hag, and "Angra

Mainyu is there to laugh and mock him until he himself rushes into the hell of all evil thoughts, words and deeds." Vind. xix.

The Mazdāhan is enjoined to strictly cherish the "Three Great Precepts" which must guide his conduct through life, and as aid to his memory, to wear a triple girdle. He must remember that *Asha*—"Rightness" or "Righteousness," will not alone suffice; neither will belief, nor any dogmas, necessary though these be to the perfecting of the saint. "He is gifted with *Free Will* and must earn his salvation," says Professor Sir M. Williams, "by his benevolence, benedicence and beneficence, for he is not here the helpless slave of fate, and will therefore be judged according to his deeds"—a doctrinc which Christians and others have too scrupulously accepted; for free will is not a Zoroastrian dogma, and a very thorny question we must refrain from entering on.

From Zoroastrianism, Shemites and others would get their dogma: "the soul that sinneth, shall die," for as seen, no sacrifice or substitute—religious merit or self-mortification—was accepted even in extenuation for unrighteous ways or neglect of duty. Zoroastrians so dogmatized 1000 years B.C., and this teaching is reiterated by Hebrews in Ezekiel some 400 years later (chap. xviii.), and in apokalyptik writers like Enoch and others.

Zoroaster does not seem to have sharply distinguished good and evil, but rather to have held, like some in our days, that these are abstract ideas and opposite conditions of our nature, changing with the age, culture and circumstanees. Even the evil and good spirits seem to have been crystalized by the illiterate into harder conceptions than the prophet's philosophy admitted of. He simply considered them to be two opposite but not opposing principles or forces (he calls them "twins") inherent in God's nature, and even set in motion by Him. The one was constructive, the other destructive, and both are said to be necessary in moulding and recreating—doctrines taught by Vedantists in their cult of Brahma, Vishnu and Siva. Hindus constantly reiterate: "There can be no life without death; light without darkness; reality without unreality, or truth without falsehood." "Only by these opposites,"

says Professor Williams, "was eternal and immutable law evolved," nor till much later by Hebrews and Christians. We are, nevertheless, as far as ever from clearing up this mystery. It is only complicated by religions, for they posit the creation or permission of evil, sin and miseries by a perfectly good, wise omnipresent *all-mighty* and omniscient God. From "The Supreme" flowed both good and evil, said Greeks as well as the Hebrew Isaiah (xlv. 6): indeed, the oftentimes querulous Yahvé Ālê-im inspired evil as well as good, false as well as true prophets, battle, murder, and sudden death, and brought misery unspeakable upon his own and all other peoples.

As races became more logical and inquisitive, a devil spirit became a necessity, and was perhaps first produced in *Angro-Mainyus*—the *Anho* or *Anhas*—"Evil"-Mainyus or Spirit, abbreviated in *Ahriman*; and this led to Ahura being called the *Spento-Mainyus* or "Beneficent Spirit." But he, like Yahvé, was unable without the co-operation of Angra Mainyus to evolve kosmikal being, and without "the Fall" there could have been no kosmos; no knowledge of good and evil, no plucking of "the Tree of Knowledge," no propagation of mankind, no Savior or scheme of salvation.

Zoroastrians were satisfied with their Dualism up to the Greek age of the Sāsānians, when it became distasteful to the better educated. Then, as now, mon laboured to define and see their god-idea more clearly, but a "god explained is a god dethroned," so priests pushed their god further back, and said hazily, that the opposing principles were the product of a Supreme Being, *Zarvān Akharāna* or "Boundless Time"; for did not a text of the Vindidād state, that "The Supreme created all things in Boundless Time"?—an argument in a circlc, but then thought sufficient; and thus the Zarvānian idea grew into a personification of "Time without end."

The Dual God of good and evil belonged to Median Mazdāhism, and was a doctrine but faintly known to Baktrian Zoroastrians, Ahura was their one and only power to be worshipcd and feared; and Angro Mainyus, "the accursed serpent of evil"—often personified in Āzhi Dahāk.

He was the supreme spirit of darkness and sterility, and

swore eternal war against all the creations of Ahura—God of Light and Fertility; and when Ahura. crowned his goodly works of creation by that of man, and placed two pure and spotless beings in a *Var*, "enclosure" or garden, to dwell with Himself in Edenik beatitude, Angro Mainyus, disguized as a serpent, entered this *Airyana Vœdya*, or holy land, and tempted the pure ones, who sinned, forgot their god, and following the ways of the *daevas* perished. After a. time, Ahura relented; they were restored to life, and this "Adnm lived for a millenium"; so in the Hebrew legend their Adam lives for 930 years. There are many traditions of this kind, but we will here give the authoritative one from the Avasta and Bundahish.

During the first great kosmik period of 3000 years, the God of Light and goodness lived above with a knowledge of the existence in "the abyss of Aharman, the Spirit of Darkness," who, however, knew not of the heavens and Ahura Mazdāh. The deity went to the Daëva and asked him to assist his creation which that evil spirit had then commended; but he execrated them, and "shouting, said he would destroy all and make them hate their creator, and love and serve the Daëvas."

Ahura confessed he was helpless, but he proffered peace, and told the *Daeva* that his creatures were immortal, but if this was not to be, the conllict was to be limited to 9000 years, during the first 3000 of which Ahura's will would rule; in the second 3000 there was to be an intermingling of rule; and, in the last 3000, Aharman's powers were to decline, "which confounded the demon."

The war of good and evil then began. Ahura created *Vohu Mano*, "good thoughts," which Aharman opposed by creating *Akō-mano*, "evil thoughts," and so on. Ahura then created six powers—the sky, water, earth, plants, animals, and lastly mankind, and "found joy therein," as did the Hebrew god when he rested, and declared all very good. But Ahraman created in opposition to each a destroying spirit, and was specially wrathful against the reproducing powers of Ahura's creatures, because they had carnal pleasures denied to the demons of sterility. This subject as a war of light and dark-

ness is well worked up, though shortly, in *Bible Folk Lore*, a valuable anonymous work published by Kegan Paul, 1884.

With the rise of the righteous *Gāyō-mard* (= "living man") arose *Geh*, a boisterous, violent female spirit of lust and all impurity, whom "Aharman kissed and endowed with menstruation" (*S. Bks. E.* v. 16). and with whom was conjoined an evil youth of fifteen made out of a lizard or toad. Then the demon host went forth and created all noxious things and creatures, to destroy by darkness and every kind of misery, Ahura's goodly creation, and especially Gāyō-mard; whereupon "vegetation withered away and avarice, want, pain, disease, and hunger, lust and lethargy were diffused throughout the world."

This Gāyōmard first appeared as a solitary man-like but etherial being, who lived during the first 3000 years, when Ahura re-formed, or reproduced him from light and fire. He was materialized "as an Ās-ruko (fire priest), and called Ahura mazd," and in the second 3000 years became a man—"a material existence which did not progress, neither eating nor speaking, but thinking righteousness, true religion and the glory of the creator." (*Ibid*. xviii. 198.)

Upon him Aharman brought misery and mortality, which the appellation Gayomard implies; but Ahum then caused him to sweat, which induced him to recite prayers, and he became "a radiant, tall youth of fifteen years old," who, though tllc Daevus enveloped him in darkness, temptations, and all the ills of man's life, survived till he was thirty, (v. 19.) Then he passed away, but "his seed fell upon *Spendermad* or *Armaiti* (the earth spirit), his own mother," and she produced a real man, *Mashya*, and woman, *Mashyöi*, and from them came the twenty-five races of mankind. (v. 54, 59, and xviii. 402, cf. here the escape of Siva's seed into Ganga.)

For forty years the pair grew conjoined like a plant, but "they had a soul or reason" (*nismô*), from and like to that of their creator; and this soul or *nismô* is said to be "older than the body, which was only created to givc it activity." Between forty and fifty the pair grew separate, and became a true man and woman, and "spirituality went into them . . . which is the soul or *ruban* in Huzvaris; nismô being in

Kaldi not only soul, but reason and glory"—a confusion like that of the Hebrew *ru ḥ* and *napash*, of Gen. i. 21, when *napash ha chie* is translated "every living creature;" no doubt to avoid the idea that all living creatures have, like man, a "soul, the life," or spirit as well as "breath, the life." (S.B.E. v. 16, 53-4, 149.) Finally Aūhār Mazdāh told Māshya and Māshyāi that by them the world would be peopled; that they "were the first and best of the Armaiti or spirits of earth, and must perform devotedly all the duties of the law—think good thoughts, do good deeds, and worship no devas or idols."

This they believed and acted on for a time, but at last forgot, and finding antagonism everywhere as in earth, water, plants, animals, &c., they attributed Ahura's creations to Aharman, and went out of their paradise into the wilderness with the Daevas and learned all corruptions and falsehood. On this account "their souls are in hell until a future existence," (Bund. xv. 9,) which here evidently means that mankind have, therefore, the pains and sorrows of hell until their death, and may then have a new birth unto righteousness. Here below they starved in the wilderness, clothed themselves with herbage; drank goat's milk, were taught to hunt hy the devils, to make fire and roast meat and fruits, and give offerings of all before eating, to the sky, fire and symbolik animals. They clothed themselves with skins, then wove garments, dug and forged iron, made knives and built houses, quarreled, smote and oppressed each other, until "the Daeva. called out from the darkness: 'Worship the demon so that your demon of malice may repose.' Up to fifty years of age they had no desire for intercourse, and though they had had intercourse they would have had no children . . . but at 50 the source of desire arose, first in Māshya and then in Māshyöï; and he said, 'When I see thy shame my desires arise,' &c.; to which she freely responded, and 'from them was born in nine months a pair, male and female . . . but owing to their intense affection, they each devoured one'" (Dr. Mills, p. 20-22). We may compare this with the late arrival of offspring among Jewish patriarchs, and the late desire of Adam for Eve, and the killing of Abel.

Ahura Mazdāh in compassion diminished this love, so that their offspring might live, and they had only seven pairs from

whom came all nations, but the duration of life was reduced to about 100 years. Ahura then conferred lust on all his creation so that they might reproduce, but Aharman sterilizes many, and causes misery and death especially through his demons Asto Vidād and Vizarās.

As illustrative of Hebrew analogies we should study the creation legend of "*Yima the son of Vivanghat*," corresponding to the Vedik *Yama, son of Vivasvat* the first man, first priest and king of the dead. Yima's creation-legend, though older it is believed than Gāyōmard's (*S.B.E.* iv.), is chiefly Noahitik, and like Noah, Yima has serious backslidings, with which we fear to tire the reader. All kosmikal legends—Babylonian, Mazdahan and Hebrew—show sad defects in the *quasi* creator's knowledge of mankind, in his omniscience and omnipotence. He is good and seeks a certain measure of good for his creatures, but often shows vanity, self-seeking, and a desire of personal glory, praise, worship and service. To fawn and kneel before him is the creature's proper attitude, and betokens true religion. None must on any account try to climb into his heaven whether by a Babylonian tower or otherwise. Yahve the Elohim is jealous "lest men become like unto us"; therefore whoso toucheth "the Tree of Knowledge" must be cast down into utter darkness. Only by the god's grace or favor can any good thing be attained. Comparc with this such Texts as:—

He made man but repented Him,
And destroyed the works of His hands.
He made all things for His own pleasure,
Even the wicked for a day of wrath and damnation.
To some few will be given eternal bliss,
But others have been elected to eternal misery;
Those were chosen by the Father from the beginning;
These for eternal damnation and torture.
Whom He willeth He quickeneth: the rest He hardeneth.

The pious and learned Dean Plumptre wrote that "God was the creator and conceiver of hell and the devil. . . . He the Almighty thought these neccssary so as to excite man's moral nature"; and so thought the ancient men who worked up these kosmik legends. All suppose the necessity of a devilish

as well as a good spirit, and the bliss of an eternal idle paradise where sloth must rule in the absence of all incentive to work and duty. Therefore did Buddhists reject the popular heaven, and Gotama said that we must at all costs pluck "the trees of knowledge of good and evil"; that there is no rose without a thorn, nor any good without an alloy; nor happiness nor virtue without good and honest work; nay, no advancement for the race without battles, physical, mental or spiritual. Now indeed many ask: "where would Europe have been intellectually today without its bloody wars and crusades, foolish and cruel though these were, and costing the lives of over 5,000,000 pious ignorant ones as well as thousands of heroes"? Rarely has man depicted his god as delighting in love and mercy; usually he is "a Lord of hosts and God of battles," wielding every destructive energy, sword, famine and disease, to make us it is said gird up our loins and fight lest we perish.

We have now briefly and as fairly as possible depicted the ancient mother faith of Western Asia. It largely gave birth, and nourishment to the religious ideas of the west. Greeks and Hebrews, Romans, Christians and Maslim, each took from its vast stores what suited their tastes and idiosyncracies; yet each ignobly denied its parent, claimed to be of divinely inspired lineage, and too commonly set aside the older, noble and fundamental doctrines, that good thoughts and words, followed by good deeds, alone constitute pure religion; and that virtue carries its own reward, as does vice its due sorrows and turmoil. So taught the Āvastā-Zand. By no offering, said Zoroaster, "but by personal effort and continual warfare, must salvation be won . . . If ye strive, good will overcome evil, but sacrifices, whether to gods or demons, avail not without a pure mind, a body free from defilement, and a spirit fed by the words of truth. Strive by every means, however simple, not to forget thy religious duties; as by changing thy *Kusti* (white loin girdle) five times a day, say then suitable prayers as each of its three folds are undone and re-knotted. Think of Ormazd when thou seest fire, air, sun, and sea; and look to one or more of these when thou prayest, unless when thou addressest Ahura Mazdāh; then turn not thy face to any emblem."

Nevertheless, Mazdāhism had, to some small extent, that almost universal commercial taint on which Christianity is so largely based—that "give-and-it-will-be-given-you" idea. Its votaries, perhaps in spite of their prophet's teaching, sought a *quid pro quo* for their faith, rites and pious labours, mental and material, for which Christians have naturally not blamed it. Prof. Sir M. WilIiams says of it: "Like all faiths, it is a simple reflection of the natural workings, counter-workings, and inter-workings of the human mind in its earnest strivings after truth, in its eager gropings after more light; in its strange hallucinations, childish vagaries, foolish conceits, and unaccountable inconsistencies"—a verdict applicable, unfortunately, to all faiths and every age; though such condemnation cannot apply to great philosophik teachers like Buddha and Confucius. Faiths, however, are growths and accretions of ages of ignorance usually followed by culture, which makes the whole illogical; for gods—the creation of men—have to evolve or develope with the race; and the superstitious and supernatural die before that great moral evolution, the rise of true religion exhibited, as Zoroaster insisted, by "good thoughts, good words and deeds."

In the *Yasnas* we have probably the first though an informal Creed, beginning with a denial of all false gods like *Devas*, and an acknowledgment of Mazdāh and his prophet and of "the creation of all things by Ahura, the Living God." None may deal in "sorcery or other evil knowledge," but follow the teaching of Ahura's prophet. who had many personal conferences with him, as had Moses with his Yahvé. It is now held that matter was created by, or emanated from Ahura, but it is not, as say pantheists, to be identified with his spiritual essence. Men are to be rewarded in a future life according to their deeds done on earth, and the body will he resurrected to join "the immortal soul," and so the memory of the past maintained. Hence probably, does Sir Monier Williams say "the moral code of this Faith is worthy of Christianity, . . . being comprised in six words, "Good Thoughts, Good Words, Good Deeds' . . . which again is comprized in one word, ĀSHA, or Righteousness"—the *Rita* of Hindus—a term, nevertheless, like the names of all gods, with a carnal base.

Elsewhere, as in the earliest Gāthas and "Little Āvasta," it

is laid down that "all good thoughts, words and works spring from knowledge (so Buddha and others taught), and not from gods; that goodness leads to paradise, as do evil thoughts, words, and deeds to hell."

The following may be accepted as a Mazdean hymn of prayer and praise; it is substantially such as our Pārsī officials used to use: "Teach me, O Mazdāh, The Ahura, by thy own Living Spirit: Thou art the only giver and forgiver, ever rich in love; who was, and is, and ever wil be. Thou Ormazd art the heavcnly amongst the heavenly; from whom alone procecdeth all rule, dominion and power. Thou created, and it is Thee who upholds and defends all that is just, good and pure, and without whom nought is. By good works do I seek forgiveness for my sins and shortcomings, my ignorance and unprofitableness. Praise be to Thee who rewardeth the good, and helpeth the poor and weakly —nay, the sinner has received Thy mercy even in hell."

There is a *Patet* or "General Confession" in use, which embraces all manner of sins of omission and commission, "and is as perfect as any thing in Christianity. . . . It was in use during all the ages of the Irano-Persian Empire . . . how much longer, we know not." *Spiegel's Avasta*, Bleek's trans., p. 153.

One of the homely prayers of the Mazdāhan runs thus: "'It is by Thee, O Ahura, I am able to keep purc the six great powers, Thought, Speech, Work, Memory, Mind and Understanding, and enter on the path to paradise, and so fail not on the dread chasm of judgment (the Chinvat bridge). I praise thee, immortal sun—thy image the brilliant one with swift flying coursers. Thou, O Ormazd, art the only increaser of our race and flocks and herds, and to Thee we give offerings of prayer and praise. Let these ascend to Thee from all our hearts and homes, and do Thou, O God, confer upon us the blessings of faith and knowledge.

We will now close with portions of two articles (slightly amended), which we wrote in the *Impl. R. As. Qtly*. of Oct. 1898 and 1894, as supplemental to the foregoing in the historical, literary and doctrinal portions of the Faith. This, with our poetical but accurate summary of it in *Study*, xi., "SHORT TEXTS," will show how this ancient Religion stands in the history of Comparative Religions.

APPENDIX A

PAHLVI TEXTS

AND

CHRONOLOGY OF THE ĀVASTĀ-ZAND

REPRINTED WITH SLIGHT EMENDATIONS

FROM

"THE IMPERIAL AND ASIATIC QUARTERLY REVIEW"
OF OCT. 1893.

THE following invaluable translations now enable us to securely grasp the great body of pious and doctrinal teachings attributed to the revered Prophet of Ahura Mazdahism by his immediate and later followers. We can see now the foundations on which the old religion arose and still stands, and more especially if we have studied other ancient Persian history, the writings of Professors Haug, and the two Müllers.

In "the Sacred Books of the East" series we have—

2 Vols. (4 and 23) by Prof. Darmesteter on the Zend Avasta.
1 ,, (31) ,, Rev. Dr. Mills on do.
3 ,, (5, 18, and 24) ,, West on Pahlvi Texts.
1 ,, (37) ,, Do. *Nasks*, &c.

and lastly, Dr Mill's Great Work on *The Gâthâs*.

In his vol. xxxvii. Mr West gives us a translation from the Pahlvi of the viiith and ixth Books of the Dinkard, which, though only "*a popular summary*" extends over nearly 400 pages! showing what a voluminous literature must have existed. This vol. only contains "*a writing for the information of the many*—a commentary and explanation of a Revelation—in itself a Revelation." Unlike most summaries it enables us to see the doctrines taught and desired to be inculcated, and so to draw our own conclusions and regulate our conduct accordingly. The masses it was thought need not go beyond this summary unless in special cases and on the more difficult subjects; they are even permitted to quote it as *Dēni* or "Revelation." It is divided into the usual *Nasks* or Chapters, *Fargards*, *Hās* or Sections;

each chapter devoutly ending with the favourite motto of the faith, "Righteousuess is the Perfect Excellence," or "Perfect Exeellence is Righteousness."

After this at p. 400 come favourite selections from the writings of *Zād-Sparam* a high priest of Southern Irānia in 880 A.C. when the revision of our present addition of the Dinkard was fixed. He surveys retrospectively in a kiud of tripart division, matter, which he cosiders the most important of the Revelations accorded to Zaratusht and his immediate followers. He too summarizes parts of the Dīnkard (Books iii. and iv.), and as was the way of all old priests, finds a prophetic number in "the 6666 words in the Gāthās, and 6666 ordinances in the Nasks—an idea which Hebrew and Syrian Christians seem to have somewhat followed in their Apocalyptic "Beast" of 666 (Rev. xiii.). In both cases there is an Apollyon or Abādon who prevails for an allotted time, and the Mazdean high priest states that the 6666 words "indicated the period when the *Adversary* (*Aharman*) came to all creatures,"—but there are millenniums here to the Apocalyptic centuries, (p. 105). If Satan is to be chained for a millennium, "Aharman is to reign for three millenniums nearly the equal of Aūhar Mazd, and during the next three millenniums to gradually diminish."

Prof. West translates some sketchy *Rivāyats* or early Persian commentaries; and the *Din-Vigirgard*, a Pahlvi *Rivāyat*, which opens with the too-assured and pompous dedication, that it is "written in the name and for the propitiation of the Creator Aūhar Mazd," and that these "several *Zand* (Commentaries) are published from Revelation."

Here we are told that "of all the 21 nasks, only the 20th, the *Dadad* or *Vendīdād*—'the law against demons' alone remained entire when others were *scattered*, not effaced, by the accursed Alexander. He, the *Aruman* took several transcripts in the Arūman language and character," p. 446; so that only to this writer was there any real loss of the Scriptures. He probably lost his own copy.

Mr. West's vol. closes with sundry *Extant Fragments of Nasks* found only in Pahlvi, of which the leading idea is the benefits derived from chanting aloud and taking inwardly to heart, the revered AHUNAVAIR—the *Ahuna-vairya* of the Avastā, the sacred formula of all Mazdeans on which hinge innumerable literary matters and formations. Brietly, it is a stanza of three lines containing the Avastan words *Yatha ahu vairya*, and may be called an acknowledgment of the ever abiding presence of God, and the necessity of good thoughts, good words and good deeds. (Dink. ix., ii.) It is a chant, potent spell, and appeal for success or aid from God, a repeti-

tion of his high and holy attributes, power and grace; like our *Ave Maria*, "Gloria to Father, Son and Holy Ghost"; the Hindu *Ram Rām*, or *Om;* the Buddhist "*Om Mani*," etc., Maslim *Bismillah*, and the "vain repetitions" of all peoples.

It is necessary to pause here and see precisely how we stand on the all important points of history and chronology: for the Avastān Zand though full of the highest teaching, must like the Hebrew and Christian Bibles, stand or fall according as it satisfies the demands of the historian, in so far as it touches on historical matters. On this, all criticism must eventually hinge, and the very authenticity of the Avastā like that of the writings of our Bible, has been called in question—ignorantly, says the Mazdean, inasmuch as, that though loss and injury occurred to the Zand Scriptures by fire and stealth, it was only to one *Standard* copy and fragments of others. Even the Alexandrian invaders boasted that they had a picked body of *Savants* for the express pnrpose of gathering together, and not destroying such treasures of all nations: and that they successfully secured one complete copy, from which say several anciont Pahlvi and other writers, they "took several transcripts in the Arūman or Greek language and character." Let us "take stock" then of our position on this vital subject, and show, though too briefly owing to want of time and space, the historical facts on which Mazdeans rely. They of course scout the idea that they ever wholly lost their Bible—the history, *Logia* or "Teachings" of thoir great Prophet—at the sacking of the Persian capital by Alexander in 330 B.C., just as Hebrews deny that they finally lost their Scriptures when Babylonians and others destroyed their city and temple. They claim its divine restoration through "*Ezra the Second* Moses."

All bibles like the religions founded thereon have at some periods of their existence, and for several centuries, led a chequered and often very obscure life; and Avastān scholars have said nothing here to the contrary, nor in this respect do these later vols. on Mazdāhism propound anything very new to the student of ancient faiths. They do, however, add to the universal testimony of history, that it is dangerous to contend for the continued existence of bibles; their inspiration, and *ipsissima verba*, as they pass through the ages. They die not, but grow as do other fundamental symbols of faiths. Neither kings nor armies, fire nor water, could destroy a tooth of Buddha, the sacred stone of Maka, the wood of a cross or even the sacred coat of Trèves! Let us then give here a sketch of the chronology of the Avasta beginning with historic men and tolerably well-known times.

EZRA'S TIME—400 TO 370 B.C.

It is now certain that Ezra only left Babylon in 398 or seventh year of Arta-xerxcs II., Nothus, not Arta-xerxes I. *Longimanus*, and that Nehemiah went up as Governor 385. The 4th and 5th cents. were a great bible-compiling era, and probably before and during this time, Ezra and his scribes were collecting, writing, editing or compiling Hebrew Scriptures. The original and several other copies of the Āvastā-Zand or "Law and Commentaries" reposed in the Royal Libraries of the Pasargadæ, and these consisted of 21 great Nasks "written on ten thousand hides" in a Magian and non-Persian language, and no doubt kuniform character. It was then an ancient Faith—a growth like most from Turanian sources—originally of the old Akkadian spiritual type, modified by non-Aryan Magian Medo-Baktrians, and systematized and commended to kings and princes by the reformer Zaratusht. This, said Prof. Haug and others, probably "at the same time as was the Vedik religion . . . both the result of a schism among the followers of the old Aryan religion." *Outlines*, p. 164, by Dr. Tiele, Prof. of Theol. Leiden.

As Aryan names, however, do not appear on Assyrian tablets till about 800 B.C. we cannot admit that Aryans existed in any appreciable numbers, or with a distinct and written faith, within the cognisance of the Eastern Assyrian Empire, prior, say to 900 B.C. Yet long before this Irāns had their "Divine Law and Commentaries," and had far earlier still, their *Manthras* or *Gāthās* which they chanted (probably when only oral like those of their Vedik brethren), around their *Âtash gâhs* or Fire altars to the accompaniment of *Yasnas*, *Stōd Yashts*, and other rituals of their simple sacrificial rites.

All traditions agree that the Original completed Āvastā Zand was delivered to the Iranian King Vishtāsp of the 17th century B.C. by Zoroaster, and that he was the first monarch converted to the faith, on which account he suffered much trouble like his Prophet. Vishtāsp however like Asoka cherished his faith and its *Biblia*, and caused many copies to be made from the original, which appears to have gone to the vaults of "the Shāpigān Treasury" with orders that copies be made and distributed. One celebrated copy was securely locked up "in the Fortress of Documents," evidently the Imperial Museum and Library, and only this copy we are told was burnt. The *quasi* original or the early complete copy of the Shāpigān Treasury fell into the hands of the Arūmans (Greeks) and was translated into tho Greek language by the old Pahlvi writers. They deny any complete destruction of recorda, or any attempt thereat; saying all was accident and fragmentary, see Professor Darmesteter

and West, as in *Intro.*, p. 31, *Fragts.* and Dinkard viii. i. There we are told that out of a set of 905 chapters, only 180 *are said to* have been lost from *the Philosophical Nasks* during the Greek rule," and much greater care would be taken of the religious Nasks. The former were probably fragments of the six *Dāsinōs* (Dink. ix. i. 11) corresponding to the six Hindu *Darsanas* of say the 7th century B.C.—a noteworthy connection of the sister faiths.

We notice here also a fact—important as bearing on the age of the Avastā, that "all its historical legends end with the sons of Vishtāsp," and come down from the times of Zaratusht and his contemporaries; and that it is uniformly stated to have been the revered Bible of all the Achromenian dynasty which arose about 900 to 890 B.C. and founded the Pārsïo-Pāsăgārdian Empire.

ALEXANDER THE GREAT—B.C. 330.

Confessedly many of the 21 voluminous *Nasks* were lost by the destruction of the Persian capital and the devastating war waged by the Greek armies of this great Captain; but the priests eagerly and rapidly set about collecting and compiling their treasures, and could easily make good their losses from the memories of those who like ancient Brāhmans knew their sacred books by heart. Especially were the most valuable religious parts, as the *Gāthās*, Rituals, Litanies, the Sacred Myths, Ceremonial Laws and Commentaries, well and widely known; and a canonical Āvastā Zand was soon announced of 15 Nasks, of which one of the most important—the Vindidād, was, as seen in the most ancient Pahlvi documents (translated by Profs. Darmesteter and West), always complete and uninjured. We must remember also that *the Greeks claimed* to have carried off a *complete Original of* 21 *Nasks* and to have had all translated into Greek; which was no doubt done, seeing that Alexander had with him a picked body of *Savans* bent on collectiug such literary treasures. Cf. *S. B. of E.* iv., i.: xxxvii., and the earlier vols. iv., xxiii., xxiv,

RISE OF THE SELEUKIAN EMPIRE—312 B.C.

This was an important matter in the life of the Āvastā, for this Greek Empire doubtless possessed the stolen original; and we are assured that active and systematic royal efforts wore now made by the Seleukides to further the recovery of all lost records, and to translate all from the kuniform into western languages; and favored by monarchs and chiefs, the uprising priestly classes, Magi, Medes and all good Mazdeans, the task was zealously and effectively entered on, and we may well believe was largely accomplished.

RISE OF THE PARTHIAN EMPIRE—260 B.C.

The Parthians were perfervid Zoroastrians, and they too continued the good and genial work of collecting their Scriptures throughout and beyond all their wide empire. They busied themselves in also translating from the kuniform, but into their own *Parthvi* or Parthian —an evoluting *Pahlavi* or Pahlvi langnage, in which they were ably supported by the Seleukians who continued to rule Syria and all west of the Parthian Empire.

From 250 to 220 B.C. was everywhere a busy Bible-compiling and arranging era. In India the pious Emperor "Asôka the Great—the Constantino of Buddhism," was zealously compiling his *Biblia* and founding the first Buddhist Empire; and the Bibliophile, Ptolemy, King of Egypt, was collecting and translating all the literature of Asia, amongst which we hear of the Scriptures of Hebrews which fortunately for Jews and Christianity, he discovered, seized and translated into Greek and so formed the oldest Christian Bible—*the Septuagint*.* *But for Ptolemy*, it has been said, the Standard Hebrew Texts would have been for ever lost; they were fast disappearing being "written mostly on shreds and tatters of half tanned hides." The best Hebrew Bible now existent was probably largely drawn from the Greek in our Middle Ages, when Europe began in earnest to translate its Greek and Latin New Testament into the languages of the peoples. There was then a Renaissance of learning in which Hebrews shared and produced the present Hebrew Scriptures, chiefly from the *quasi* Alexandrian Septuagint and a few other scanty and questionable sources: see details in our *Study* IX., *Septuagint*.

KING VALKHASH OR VOLOGESES I.—SAY 60 A.C.

We again hear a good dca1 about the Āvastā during the reign of this Arsakide, Arsākian or Āshkānian monarch, for he was an ardent Zoroastrian who busied bimself in Mazdean research and in the rearrangement of the Texts and rituals, at this time well known though varied in form, to the busy schools of Alexandria and to the learned in the Latin kingdoms. The last Parthian Arsâkes of 220 prided himself in having collected and compiled probably all the Āvestā and Zand.

* The *Original* was lost for ever in the burning of Ptolmey's library at Bruchium in 47 B.C. All the *quasi Septuagints* have been tampered with alike by Jew and Christian, as all the Fathers confessed: nor is there any "Word of God"—Hebrew or Greek—like to the "Temple standard" of the 3rd to 1st cent. B.C., from which our Septuagint was translated, but these are facts known only to the learned, and avoided even by them, not to say priests.

THE SĀSĀNIAN EMPIRE WHICH AROSE 240 TO 250 A.C.

About 230 *Ārta-Xerxes* or *Ardashīr Bābazān* or *Pāpakān* rose to great power, and finally founded this dynasty—his chief recommendation being zeal for a great revival of the faith. He called to his aid a very pious prince of the Empire—Tānsar or Tōsar, who had thrown aside great wealth and all mundane concerns, and become a High-priest. He set to himself the task of "Establishing the Faith," or rather the Canon, that which Bishop Eusebius endeavoured to do for Christianity a hundred years later. In both cases the Monarchs and their High-priests were perplexed with a great mass of Gospels and Epistles, *Nasks* and *Yashts*, which sadly bamboozled the faithful, so that a shorter and official canon was a felt necessity.

Ārdashīr and Tôsar (called "The Restorer") caused all that was to be accepted as genuine,—i.e., original,—to be translated into the language of their people, the national Pahlvi, and to be freely distributed. And the 15 Nasks of the Parthi then received a *Tripart* grouping, like the original 21 Nasks of the Pasargadæ, and similar to the Tri-pîtaka or "Three Baskets of Light" of Buddhists.

The Āvastān division was,—1st, *Nugāthas* or Theological Hymns; 2nd, *The Law;* and 3rdly, the *Hadha-Mathrik* or "Mixed Group," called in the Sacred *Dînkard*: "the Religious, the Worldly, and Intermediate"—a division which some see in Jeremiah's Priestly Law, the *Counsel of the Wise*, and the *Word of the Prophet*. *Sacred Books of the East* xviii. 18, xxxvii. 39.

In this last vol. the learned Zand scholar wrote in 1892 :

"It is evident that all the Nasks have accumulated around the Gâthā centre of the Stôdyast . . . and that the age of Gâthic composition had so long passed away in the time of the earliest Sāsānian Monarchs (250 A.C.), that the sages whom they appointed to collect and rearrange the sacred literature were unable to understand many of the stanzas they had to translate into Pahlvi, *much less could they have added to their number*. How far they may have been able to write ordinary Āvastā text is more uncertain, but any such writing *was probably confined to a few phrases* for uniting the fragments of old Āvasta which they discovered. . . . *All such compositions would have been hazardous*, as forming no part of their duties, which seem to have been confined to the arrangement of the fragmentary Āvasta texts, and their translation into Pahlvi with explanatory comments in that language."

The case of these Scriptures is therefore parallel to that of the recovery of the Hebrew Bible as collected, edited or compiled and copied in the Ezraitik and other periods of their obscuration; and we are here also assured by the Rabbim that it would have been impossible

and very "hazardous" for Hebrew compilers or copyists to have added to, or tampered with, the texts of their prophetic and Mosaic writers.

This argument bas been used in a rather wild "hypothesis" thrown in as an Appendix to Prof. Darmesteter's otherwise valuable volumes just published on the Āvastā. This we had intended here dealing with, but find in the current number of the R. Asiatic Jour. (July '93) that the author of these Pahlvi Texts (Prof. West) has done so sufficiently and very much to the point. He writes:

"Admitting as Prof. Darmesteter does in vol. iii., p. ii., that on more than one important point he has had to content himself with mere hypothesis, it would have been far safer to wind up the brilliant summary of his opinions in pp. xcvi.-c., by reminding his readers of these hypotheses, than to leave them to infer that he had thoroughly convinced himself that his conclusions were all founded upon indisputable facts. . . . The Dinkard describes the successive restorations of religious writings, as collections and arrangements of all fragments of the old texts that were still extant, either in writing or in the memory of the priesthood, whereas the theory (this 'mere hypothesis') describes some of the restorations as almost completely new inventions."*

It is parallel to the theory of some Biblical critics, who advance many and some strong reasons for the Hebrew Bible being not older than the 4th or even 3rd cent. B.C., and most of the New Testament writings as belonging to the beginning of the 3d century A.C. Mr West adds:

"Tho wilful forgery of the central documents of a religion which must have been committed under the observation of a watchful and conservative priesthood, is a totally different affair, not only as to morality, but also as to possibility." . . . "The continuance of a religion like that of Hebrews and Mazdeans implies the continuance of an active and powerful priesthood during the four centuries of adversity, as well as the continuance of the religious rites which would secure the preservation of the liturgy in the memory of the priests, even if it had not been committed to memory."

See the case of the Vedas and Vedik faith which all Sanskritists assure us was carried on in the memories of its adherents—brothers of these Iranians—for nearly a thousand years. And what a literature! Pliny says Hermippos in 3rd cent. b.c. translated 20,000 lines of Zoroaster's verses and commented on 2,000,000; and Greeks had a multitude of works on mystikal lore said to have been written by the Prophet and his disciples. Nat. Hist.

* Prof. Max Müller in the *Jewish Qtly*. of Jan. '95 says:—"I do not undervalue his (Prof. Darmesteter's) arguments as to the late age of the Zend Avesta, but I am not convinced by them," p. 191.

THE SĀSĀNIAN SHĀHPŪR I.—240-274 A.C.

This worthy scion of the founder of the dynasty continued his father's good work, until the Faithful found themselves in a position to boldly propagate their faith. The too zealous monarch thought he had only to present his religion to Westerns, Christians and all reasonable men, to gain its acceptance and their good will; but he soon found that neither reason, goodness nor love of righteousness, moved the masses in religious matters, but rather feelings, customs and circumstances. The Monarch's zeal only engendered strife and political complications which hastened his end.

SHĀHPŪR II. "THE GREAT"—309-380 A.C.

The propagandism still continued and nearly ended in making us all Zoroastrians, or at least most of the populations of the southern and central parts of Europe. This clever and distinguished monarch and zealous pietist, now officially issued the whole Canon of the faith as did our King James. All other collections and editions were now declared by Royal Decree to be "illegal and false," and for the first time in the Western history of Mazdeism persecutious began, and an Edict declared that "no more false Religions can be now permitted."

His high priest was the holy Ādarahād Mah-Raspand, corresponding to "the 2nd Moses" or Ezra of Hebrews. Prophecies had foretold the temporary discomfiture of the faith, and these and all miracles centred around Mahraspand, and were said to be fulfilled when he finished the new Canon under Sbapur II. in 333 A.C. It was then given out that true translations of all the Original Mazdean Scriptures had been made, and this was reasserted by a proclamation of the great monarch, Nōsharvan, of 531-579 A.C.

The literature of the faith had been rapidly increasing for some centuries, and was now abundant, historical and interesting. The pious and leamed were pondering over and explaining the sacred *Dinkard*, *Būndahish* and *Maïnyoakard* as "Scriptures second only in importance to the Āvastā Zand," though our editions of these works are considered to be some centuries later.

Now seeing the above historical facts, and *inter alia* that from the 6th to 4th centuries B.C., Plato and most of the early western schools of light and learning, believed that Zoroaster (as they called him) lived some thousand or more years before their time, we may reasonably accept the well informed and studied conclusions of Āvastān scholars beginning with Prof. Haug, that the Prophet lived between the 20th and 17th centuries B.C., and that his principal

teachings—the *Avastā* or "Laws of Aūhar-Mazda"—were embodied with *Zand* or "Commentaries" about the 17th century B.C. when the Reformed Faith took effect under King Vishtasp. Prof. Sir Monier Williams had all along declared them to be "certainly not later than 1200 B.C."

It would be marvellous were it otherwise, seeing the voluminous kuniform literature—Turanian and Shemitic—which throughout these centuries, and indeed from 3000 B.C., filled the palace libraries of Babylonia and Assyria, and which was current and abundant in Syria, as seen in the Tell el Amarna tablets of the 14th to 16th centuries B.C. On many other grounds also it is incredible that the most valued treasure of all Western Asia—its only Bible—should not have existed in numerous copies throughout the widesprcad Iranian Empire and its far older Magian satrapies, and that all could have been lost in one conflagration of a palace in the 4th century B.C.

Prof. West and others here give us many and strong reasons why we can rely on still having the original and most Ancient Āvastā, and among others the one already mentioned, viz., that it contains no historical matter later than the era of "Kaī Vistāsp King of Irān in the time of Zaratust . . . the last King of the old history derived from the Avesta." In Dînkard, viii.-xi., xii., the *quasi* "inspired writer" devotes one chapter of one verse to the words, "The Āvastā, and commentary of the Vastāg have not reached us through any high-priest." And we must remember that all Mazdeans have ever held, that the Pahlvi version of this holy and much revered book, is considered "almost of equal authority with the Āvastān Text." We certainly can see no flaws in the Mazdean Bible similar to those which make Moses describe his own death or speak of later matters, tribes and places, known only many centuries after that Prophet's death.

The necessity of dwelling on this vital point of the antiquity and authenticity of the Āvastā is very apparent from the *Academy* of 15th July 1893, which has come to hand since writing the above. In it one of our best Biblical critics, Professor the Rev. Dr Cheyne of Oxford, says: "There are Zoroastrian influences which it is impossible to ignore in the Hebrew Psalms and Proverbs," in the development and "conception of the Jewish religion under the form of Wisdom, and in the semi-intellectual element and phraseology of the earlier prophets." He pointedly adds: "We can only ignore this by denying the antiquity of parallel parts of the Avesta," and this he notices Professor Max Müller "happily does not attempt" when touching on the Āvastā in his late *Gifford Lectures*. He indeed fully supports our contention for the great age of the Āvestā and Zand, in Contp. Rev., Dec. '93, and this from a strong philological standpoint.

The "Gâthas or main parts of the Avesta," says Dr. Cheyne, "are substantially ancient, and represent ideas widely current when the Psalms and Proverbs were written. . . . The Heavenly Wisdom of the Yasna. . . . cannot be borrowed from the Wisdom which Yahveh made from everlasting" as in Prov. viii. 22-31. The "strong intellectualistic current of the older Faith" is more or less the parent. But enough; to continue this argument would be to enter on the thorny paths of Comparative Theologies, for which this is neither the time nor place.

From these *Pahlvi Texts*, strange and difficult "Summaries" though they be, we can gather with great distinctness the views of the good and wise old teachers. If the volume contains a mass (to us in these days of a plethora of books) of weary platitudes and wordy ethical and doctrinal teaching, similar to that which the ecclesiastics of our early centuries and Middle Ages laboriously pondered and quarreled over, the Texts also contain much good matter of the greatest importance in the conduct and government of all peoples, throughout all ages alike in family, public, social and political life.

If some long chapters discuss such mysteries as "sins committed consciously or unconsciously;" of the many and varied symptoms thereof; whether stinginess benefits pride or pride stinginess, or pride pride: the quantity of holy water due to different sacrifices, and how it should be carried; the danger from spirits if a sacred shirt or girdle be neglected or wrongly made; the proper positions of the shaver and the shaved; the care of hair and nail clippings; the nurture and value of the *Parōdarsh* or domestic cock—"the foreseer of the dawn," etc.; (pp. 123-163, Dink. viii.) there is also here in abundance, the highest ethical and wise teaching by writers of marked piety, goodness and genius; men who are keenly and grievously moved by the sins and sorrows, worries and miseries of their fellows, and who are profoundly anxious to alleviate these and to 1ead all men into paths of holiness and peace, by the doing of justice, the love of mercy, righteousness and truth; and as they add, "looking always to and walking humbly before their God"—Aūharmazda, no mean God-idea.

The Texts continually and piously counsel us regarding "the peace which follows the renunciation of sin;" and though finding even here much that is new, we still feel ourselves, as Professor Cheyne has said, in presence of "a literature substantially ancient," and one foreign if not impossible to the busy Western world of either the times of the Seleukian, the Sāsānian, or our own era.

There is scarccly a conceivable situation of life public or strictly private, from that of the King on his throne, the Judge on the bench, the maiden or wife in her chamber, the herdsman and his dog on the

hillside, which is not here dwelt upon by these laborious and experienced old writers; and the burden of their teaching is the Ashem Vohū or "praise of Righteousness," as that which alone exalteth the individual and the nation. Righteousness alone maketh they say "a perfect character, . . . *it alone is the perfection of religion*," and is summed up in the three words which ought to be ever on our lips and in our hearts—*Hūmat*, *Hūkht*, and *Hūvarst*, GOOD THOUGHTS, GOOD WORDS, AND GOOD DEEDS. Dink. viii. 23.

In these *Pahlvi Texts* we are also either directly told or can gather the following conclusions: That our virtues proceed from the good, and our vices from evil spirits; that Judges :may base their decisions on the Āvastā Zand, or common consent, or precedents recorded by the priesthood; that men may be justifiably sold or bartered away (for of course slavery existed), but that to refuse food to any starving one is worthy of death; that "to keep a promise is not only advantageous, but pleasurable" and pious, and is "required by *Mithrō* the Spirit of the Sun and friend of man." . . . He is a God of Covenants and Testimonies, records every breach of vows and requires simple offerings and thankful hearts, reminding us of the Hebrew *Jah*, "the Sun of Righteousness" (Mal. iv. 2). Other passages recall the Mosaic ark and its '*Oduth* or '*Eduth*, עדות, wrongly translated "Testimony," before which the tribal priests were directed to place bread or manna. Cf. Exod. xvi. 34, and Dink. viii. 44.

"We cannot forget," said Prof. Max Müller in *Jewish Qtly*. Jan. '95, p. 190, "that the whole system of Angels and Arch-angels has always been supposed to have been borrowed by Jews from Zoroastrians. While in the Avestic writings we find not a single foreign name from a Jewish source, we actually find one Zend name at least in the book of *Tobit*. . . . The stream of thought flowed from Persia tto Judea, not from Judea to Persia."

There was no *Mithra* in the days of *Gāthas*, nor any Savior required or probably then dreamt of by Zoroaster; these were very early ideas, but evidently later than his *bona fide* teaching; see *Chald. Mag*. 196, where we bear of the Babylonian Savior.

"Dr Cheyne" finds in the later Old Testament books abundant traces of a Hebrew myth of a *supernatural dragon* (*Ahriman*), *the enemy of* light and the God of light," who was subdued by the Āvestān *Yahvè*, Ahura Mazda. Acad., Mar. 27/3/95, and Amos ix, 3.

The *Pahlvi Texts* show also that only by diligence can we attain salvation, and to this end should commit great parts of the Scriptures to memory, especially the *Gāthās*, the *Hadokht*, and *Vistaj* Nasks. Rushnū the great angel of death, will it is said, weigh our evil deeds against our good ones, for all are recorded; and on "the Bridge of Sighs"

—the dangerous *Kinvāt*, we must confess all, and either fall or pass on into the courts of Aūharmazda to dwell for ever in bliss with Him.

The good Mazdean is kind to all creation; smite though he must occasionally and even unto death, man or beast, fowl or fish. He does so not in haste or anger, but with the least possible injury and pain. War is to him a sad and evil necessity, but he calls together his troops, explains to them the reasons, and fulfilling the religious rites required by the Āvastā, he quiets their fears and scruples.

Great honor and reward are meted out to "the true and qualified physician, and condenmation to him who attempts this profession unworthily or who imposes on the sick;" also upon all doctors "who seek undue fees or carelessly spread disease by walking in times of pestilence amongst those who are sick and then amongst the healthy; for they spread disease and offend Airmān the Spirit of Healing." No profession is so honourable as that devoted to the study of the precious protective powers of plants, etc., for "Aūharmazda has granted a specific for every ailment." The Oculist or *Didpān* is cautioned lest he injures when he essays to cure defective sight. We are not to speak at meals or only in whispers lest we offend the Spirits of Health and Life and so vitiate the spell or good of our prayers (evidently the "Grace before meals"), or as doctors now tell us, our digestion, by swallowing half-masticated food. Dk. xviii. 19.

Deities and demons, spirits good and evil abounded everywhere in this old Zoroastrian world as with us, but by prayer and a virtuous life, the gods could be propitiated and demons warded off. If we would avoid sin let us begin inwardly by subduing evil thoughts, and outwardly by avoiding evil company and all first promptings to sin. A-Mazda sees the heart and our hidden springs of action, and at Dk. ix. 31, 15; 32, 1-5, we have examples as to those spirits who tried to deceive Him. We are cautioned to beware "of seductively assumiug religion, coloring thought (i.e. canting ?), talking and reciting hypocritically of righteousness whilst adopting evil practices;" (Dk. ix. xiii.) and almost in the words of Matt. xxv. 40 we are told that those "who give to the disciples (of the Lord) give unto him"—Zaratusht, a commercial reason not usual in this faith.

It is wrong to deal in Witchcraft or to attempt to bewitch any. The whole Vindād (the name given in the Rivāyats to the sacred Vindīdād which passed unscathed through all the Greek wars) is more or less against witches and demons. Its Āvastān name, the *Dâta Vîdaêra* signifies "Law against demons," see Dk. viii. 44, note. It discusses much good medical lore and practice as kuown in Irānia some 2600 years ago. Amid strange sexual matters, the grave old medical theosophists ever and again wander into the spiritual, and

vainly speculate as to when a baby attains to mental and spiritual perceptions; for they have no doubt about its soul and whither it is going, though not clear as to when it was developed, and where it came from. Vind. iii. 34-44, Dk. viii. 45.

Earth, Water and Fire must be eyer kept pure from all defilement especially by dead matter, and for this we must answer to the powerful living spirits of the elements on the dreaded Kinvat Bridge. He is a pagan or *Devi-Yast* (idolater) who would here presume to offend. "Great Yim" or Jamshêd though here offending, "received the grace of A-Mazda because" he drove away from earth the four heinous vices of drunkenness, keeping bad company, apostasy and selfishness.

Fire is the sacred symbol of Divine life—the incarnated spirit of God, of the Sun and of A-Mazda, and very similar to Suriya Agni, Horos, Marduk, Apollo, etc. It is the child of Ood, and thus addresses the deity: "I am thy son, O A-Mazda, and not of this world from which I must extricate myself and soar to heaven: Carry thou me away to Airān Veg the home of Zaratusht and of the race of Airyanem Vaégô," from which all good Pārsīs or Pūrsians affect to have their sacred fire. High and continual respest is due to fire, even when used for lighting or cooking purposes. No impure thing or person may approach it, nor even blow upon it. The precautions are detailed and endless.

So too are the descriptions, joys and pains of Heavens and Hells. The less we know of this world, the more we seem to do of the unseen. A tribe which has never crossed the neighbouring mountain range and knows only its own rude jargon, can always describe the whole univorse and tell us of the discourses and manners "in heaven above and the earth beneath;" so in this inspired volume we learn what goes on away deep down "below the base of high Alburz—the gate of hell" over which spans the Kinvāt bridge with "its breadth of nine spears for the righteous and a razor edge for the wicked."

In this hell, like the proverbial forest which cannot be seen for the trees, the souls stand so thickly about, that they cannot see each other (elsewhere it is said to be "the blackness of darkness"), and they all think they stand alone. Though there is weeping and wailing, no voice is heard, but there are noxious smells, though it freezes, here, so different to our Gehenna. Cf. Dādestān xxvii., Dk. ix. 20.

Mazdeans like Hindus divide time iuto 4 *yugas* or *Aps*: the *Golden* when A-Mazda inspired his prophet Zaratusht: the *Silver* when King Vishasp was converted by Zaratusht: the *Third* or *Steel*, when Āturpad, "Organizer of Righteousness," completed the Dinkard; and the 4th or *Iron*, when apostasy became rampant. This would be over two and a half millenniums—say from 1800 B.C. to 800 A.C.

It is strange though common, that the gods of one age and people are the demons or nonentities of another. Here we find the loved Devas of Inda-Aryans—the Gods of Light—are demons of darkness, and great *Indra*, the Indian Jove is with thesc Iranians, an Arch demon, the Son of Satan or Aharman and opponent of Asha-vahist the Archangel of Gooodness. (ix. 9, and xxx.) Like Osiris and Typhon the Mazdean God and his "Adversary" were brothers who long worked together; but we are exceeding our limits, and must leave for some other place and opportunity a great deal of the interesting contents of these old *Pahlvi Texts*.

APPENDIX B

"SACRED BOOKS OF THE EAST" SERIES.

THE ZEND-AVESTA; VOLS. IV., XXIII., AND XXXI. TRANSLATED BY PROF. JAMES DARMESTETER.

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ANY attempt to review the Irânian Sacred Scriptures is as impossible as it is to review our own Bible: both mnst be read over repeatedly from beginning to end, then studied in detail, and digested at leisure. Even then, unless the reader be a specialist in languages and critical exegesis, he must trust the versions of translators, and the texts handed down through the lapse of ages. Difficult, if not impossible, will it be for him to decide the numerous critical questions which have been raised, and to judge between conflicting theories. In the case of the Zend-Avesta, he can at least console himself with the idea that he has here as in other BIBLES only the substance of what was produced by the original writers, who were neither better nor worse, more accurate or more competent than later emendators of the texts. On the contrary, it may he reasonably surmised that the last must be the best or wisest; and the oldest composers the most credulous and ignorant; though, *per contra*, the former were no doubt biased priests fighting for their order, and that power and position which a great sacrificial

and ministering system gave them, backed as it was by the *quasi* words of a God and his acknowledged Prophets.

We shall not, therefore, here attempt to review the great Bible of this faith, but confine our attention principally to the section of it translated in Vol. IV. of this series—"*The Vendidâd*." The other two divisions of the Āvestā are usually in the East called, for brevity, the *Visparad* and *Yasnas*; to which is subjoined the Zend, "Commentaries or Explanations" of the original text in Pāhlvi. In this Oxford series, of "the Zend-Avesta," appear the following Scriptures: By Professor Darmesteter Vol. IV., *The Vendîdâd*, and Vol. XXIII., The *Sî-rôzahs*, *Yasts* and *Nyâyis*: and by Dr. the Rev. L. H. Mills Vol. XXXI. *The Yasna*, *Visparad*, *Afrînagân Gâhs* and *Fragments*.

These terms need a brief explanation. The *Sîrôzahs* ("30 days") are invocations or Collects suitable for each day of the month, and are addressed to its special *Ized* or tutelary Spirit. *Gâhs* are short *Gāthās* (hymnal prayers) suitable for the five divisions of each day of 24 hours. *Nyāyis* are prayers of entreaty, as opposed to *Sitāyis* or prayers of praise. *Âfrînagâns* are "Graces" or Blessings recited before rites and meals for the dead, and addressed to them and their guardian spirits. *Visparads* are invocatory prayers and rituals addressed to "All Lords" or to each deity. *Yasts* and *Yasnas* are too often identified; but *Yast* or rather *Yêsti* signifies simply an "Act of Worship," as by reading or using the Yasnas of which there are 20 and a fragment, full of most valuable historical and mythological matter, poetical and epical, prayers, praises, liturgies and, precious above all, the ever revered ancient *Gâthas* universally attributed to the Prophet himself. Two of them are headed: "Words revealed to Zoroaster, when in an ecstatic state, by angels whispering in his ear."

This complete Bible is usually headed in Pahlvi: "The whole Law and its Traditional Revealed Explanations": meaning, as it was found in Original MSS. in the Zend language. Each book is separate as in the Hebrew Bibte, and is translated into Pahlvi.

For general use, Zoroastrians prefer two books—the *Vendîdâd Sâdah* or "Pure Vendîdâd" and the *Khord* (Small) "*Avasta*," the last being their short summurised collection of all necessary daily prayers and recitations, most of which the pious learn by heart. The *Vendîdâd Sâdah* is similarly known to all priests, and combines, suitably for daily services, the parts of this Bible read in litanies and liturgies, arranged for the sacrificial and other rites and special holy days.

The term *Vendîdâd* is a contraction of *Vi-daêvo-datem* or "Law concerning daêvas," that is against all manner of sins and evils held to be created by *Ahriman*, a word contracted from *Angra Mainya* or

"Spirit of Evil," the ruler of *Druj* or hell and its hosts, often called *Drujes*.

It was no difficult task to commit the *Vendîdâd* to heart. Our translator shows that it has only about 40,000 words, nearly half of which are repetitions in questions and answers, and in long-set phrases, such as: "O Ahura Mazda, Beneficent Spirit, Maker of the Material World! Thou holy one," &c., with a similar preface: "O Holy Spitama Zarathustra," &c. Then follows a full repetition of the questions, two or three of which sometimes cover a whole page.

In the *Asiatic Quarterly* of Oct., 1893, I showed in my review of Prof. West's *Pahlvi Texts* (vol. xxxvii. of this series), that the *Vendîdâd* is the only part. of the Avestan Bible which Zoroastrians hold never to have been either lost or manipulated. I there lightly sketched the chronology of this great faith, especially from its domination of Western Asia., which began with the rise of the Pārsio-Păsăr-gādian Achæmenian Empire of the 9th cent. B.C.

These Irânians had then descended from their cradle lands—the Georgian Alps—"the high and holy Airyano-Vaēgō by the good river Dāitya" or Araxes with its "ten months of winter, and two of summer," regarding which Ahura Mazda might well say, as here: "I have made every land dear to its dwellers, even though it has no charms whatever, . . . otherwise all would have invaded Airyana Vaēgō." See Farg. V. where, too, are specified the other fifteen northern homes of the Faith, extending E. to *Sughdha* or Samarkand, and S.E. to Heptu-Hindu or India, but which centred principally in Atropatine or Âdarbaijān and south Kaspiana.

We can identify nine of the sixteen lands described in the first chapter of the work, and can well believe in all the evils, diseases and famines which the wicked Angra Mainyu is said to have there created. He visited Ahura Mazda;s goodly creation with venomous flies, plagues and epidemics as well as moral and doctrinal death, till fair "Bakh-dhi, beautiful Haroyu and holy Ragha of the three Races" (Balk, Hari-rud or Herat, and Rai—the birthplace of the good Prophet), fell an easy prey to wild Tatar hordes, which have through all ages, ever and again swooped down W. and S. from their desert steppes. "Into these lands which I made bright and glorious, says Ahura Mazda to "his holy Zarathustra," "the evil one counter-created unbelief, witchcraft, wizards howling forth their spells, abnormal lusts, the burying and burning of the dead (for which there is no atonement), and the dire winters of the accursed Daêvas."

Our translator does not spare the faith and its prophet, either in his long and excellent introduction or his copious annotntions. He shows us, as in duty bound, all its historical and other weak points.

Historical difficulties, however, occur in the case of other prophets and heroes, called variously "sons and friends of God," and believed to have been in daily converse with him as Zoroaster is here said to be with his "Most High Ahura." Many lives of great ones have been, as here, accepted from writings and legends of unknown times and sources, though mixed up with the wildest and most palpable fictions, on which are built wondrous structures of faith.

"Mazdaism," says Professor Darmesteter, I. xxvi. *et seq*., "has often been called Zoroaster's religion in the same sense as Islâm is called Muhammed's religion, that is, as being the work of a man named Zoroaster, a view which was favoured not only by the Parsi and Greek accounts, but by the strong unity and symmetry of the whole system. . . . When he lived no one knows, and everyone agrees that what the Parsis and the Greeks tell of him is mere legend, through which no solid historical facts can be arrived at. (But the same holds good in the case of all early Biblcal heroes as Adam, Abraham, Moses, &c.) The question is whether Zoroaster was a man converted into a god, or a god converted into a man. No one who reads . . . the Avesta itself, will have any doubt that Zoroaster is no less an essential part of Mazdean mythology than the son (Saosh-Yant) expected to be born of him, at the end of time, to destroy Ahriman. . . . Zoroaster is not described as one who brings new truth and drives away error, but as one who overthrows the demons."

Is not the latter only old world phraseology for the former?

Many figures of speech occur, which to us seem wild; as that Zoroaster chiefly repels the devils (Ahriman and his hosts) not as others do "with material weapons, but with a spiritual one—the Word or Prayer." Occasionally he is said, metaphorically to hurl stones and thunderbolts as do Indra, Agni and the Maruts (*Rig Veda* II. 30, 4), and as does the Norse Thor, where "the stone signifies the flame wherewith, as with a stone, the storm-god aims at the fiend. Zarathustra's birth . . . is hailed with joy . . . by the whole living creation, because it is the end of the dark and arid reign of the Demon; in Zaratushts' growth the floods and trees rejoice;" hence the strange metaphor of Pliny and others that he alone of mortals "laughed while being born," analogous to the Vedik metaphor, that the Maruts or storm-genii were born of the laughter of the lightning. Compare, says Professor Darmestetar, "the Persian *Khandah-i-barq*, 'the laughter of the Lightning.' . . . Zoroaster's great weapon is, however, neither the thunderstones which he hurls, nor the glory with which he is surrounded; it is the Word," lxxviii.

The Greeks recognised the idea in their Ὄσσα Διὸς ἄγγελος —the Word, Messenger of Zeus; the Goddess *Fama* of the Romans, and the *Vach Āmbhrinī* or "cloud voice" of India. "The Word from above is either a weapon that kills, or a revelation that teaches." Thus the pious one "smites down Angra Mainyu . . . burns him

up with the *Āshem Vōhu* (a prayer or 'praise of righteousness'), as with melted brass." This is the *Mathra Spenta* or HOLY WORK, which is "the soul of Ahura Mazda." (Farg. xix. 14.)

In this, and much else, we detect the after growth of a solar myth which encrusted Zoroaster's religion as it did others. The Prophet is the summer Sun which smites the arid wintry fiends, and the faith has, therefore, not without reason, been called a war of "Light and Darkness"—an ideograph like to the *Yin* and *Yang* of China, and the western idea of Mithras and the Titans. The Greeks failed to understand the Magi or "Great ones," and thought they were pious Spiritists and clever "Magicians," with a religion of Magic and second-sight!; as some Theosophists have said in regard to the religion of Buddha! Than Buddha, there could however, be no more earnest or better Agnostik, nor one further removed from all things occult, as Professor Max Müller showed in a late *Contemporary Review*. Buddha never knew or spoke of spirits, or of anything of which he was not cognisant, and which he could not subslantiate; and he advised all to do the same, as shown in my summary of his views in the *Asiatic Quarterly Review*, April 1893.

I need not here discuss the Introduction to Professor Darmesteter's work as to the age and authenticity of the Avastan Scriptures, having done so in my review of Professor West's *Pahlvi Texts* (*A.Q.R.* Oct. 1893). This was fully supported, from a philological standpoint, by Professor Max Müller in the December *Contemporary Review*; and again historically and generally, by the Rev. Dr. Mills (author of vol. xxxi. of Sacred Books of the East series) in the *Nineteenth Century* of January 1894. These points may, therefore, be considered settled, at least so far as history and scholarly research by specialists at present permit, and with the result, that these Scriptures are quite as well authenticated as those of other faiths,—as the Vedas, Tripitakas, the Sutras of the Jains, the Jewish, and Christian Scriptures.

A close study of all these Scriptures raises very much the same doubts and difficulties, regarding the dates and authorship of the different books, the discrepancies and contradictions in details, and additions, interpolations and omissions. In regard to this much revered old Āvestān Bible, it may be likened to the site of some ancient city where the excavator finds tier upon tier belonging to different ages, marking the rise and decay of divers peoples. The original citadel has been built and rebuilt upon, as fire and war levelled it, or earthquakes shook its old foundations. Nevertheless we can still see these plainly as well as much of the superstructure and its form and symmetry, though often buried deep under the many subsequent structures of later times and peoples.

In the Avesta, as we dig down to the oldest foundations however, and clear away the evident priestly additions, we find at the base, the handwriting of a master mind, of a good and strong Theistical philosopher; one who out of an upright and pious spirit founded the citadel of a spiritual state, within which for some 2000 years, busy, weary multitudes had a sufficient resting-place, begrimed though it ever and again became, through royal or priestly manipulations and the overlapping of many and divers later builders,—would-be reformers, but more often destroyers.

It is evident that the wise old Prophet never taught as here said of Ahura Mazda, that: "gods, like men, need drink and food to be strong, and praise and encouragement to be of good cheer!" Nor would pious Hebrews write of their God as in Judges ix. that he required "wine to cheer him."

The kosmological parts especially of the *Vendîdâd* are probably not by Zoroaster himself. According to it, the world springs from an Edenic Paradise—a *Var*, Ark, or *Gān-Eden* constructed under God's command by "the fair Yima"—a kind of Noah and the first King and founder of civilization. He is called "the son of Vivanghat," and corresponds to the lndo-Aryan Adam or "*Yama* son of Vivasvat, first of the dead and therefore King of the dead." Yima is here told by Ahura Mazda to

"bring the seeds of sheep, oxen, men and women, dogs and birds and red blazing fires; and of every kind of tree and fruits . . . two of every kind . . . of the greatest and best, into the (ark or) vara, and to seal it up with a golden ring, and make to it a door and a window."

The difficulty from want of room in the Hehrew ark is thus got over, though others equally serious arise, as to the collection and incubation of the various seeds! Yima's *varyard* is however said to be a mile square with rivers, meadows and gardens which he had cultivated to the utmost, and with full warning that fatal winters of frost and snow, storm and flood were to befall the world—then so little known. The *vara* was evidently a charmed enclosure in the Highlands of "Ariyana Vaêgō, where, by the good river Dāitya" or Araxes, the young colony were able to escape a long succcssion of severe months or perhaps winters, and where Spenta Armaita, "the holy Earth-Mother," kindly yielded most unusual favours. Farg. II.

A word here as to this oft-repeated name *Daitya*. As this is still a common term of reproach in India, signifying a pagan, infidel and stranger, I am inclined to think that it arose at the crossing of the river Dāitya. Such a move would be no doubt hotly canvassed, as it has for ever separated the Aryan brethren. One large body (the Iranians) then determined to push straight south over the Kākasés

and across the Dâitya, and so occupy Georgia and Armenia, whilst others feared to attempt this invasion of strong settled Pagan (*Dāsya-* = *Desa* or country-people) and *Daitya* Kingdoms. The others who became Indo-Aryans then separated and struck East, over or around the Kāspian Sea, and finally settled among the great Turano-Drāvidian races then ruling the Upper Panjāb, where many still exist. This last has for the first time been learnedly established by Mr. Hewitt in R. As. Journals of 1888-90; by Mr. Chas, Johnston's excellent papers in the *Asiatic Quarterly Review*, and Professor Opport's "*Original Inhabitants of lndia*."

But to resume. After Yima's civilization we find in the third and fourth *Fargard* of the *Vendîdâd*, its *raison d'être*, and the first code of social and moral laws which the Iranian Prophet introduces with: "Thus saith the Lord." Very quaintly, the sage is made to ask the Lord, "which is the first place where the earth feels most happy?" that is, "What is good for man?" and the reply is to the effect, "Where there is set apart a holy place, holy wood, and holy meat," so that all may "fulfil the law with love and pray to Mithra, Lord of wide pastures and good flocks." (III. 1). "Secondly; Whereon is erected a house with a priest within, with cattle and a wife; . . . and thirdly where the ground is cultivated." Great care is to be taken by all not to defile the earth or themselves with *Nāsās*, or "dead bodies," for "this gives strength to the Druj" and all the subordinate fiends—that is, it induces the deadly epidemics that scourged these lands, then as now.

The rest of this chapter, and indeed of Farg. v. to xii., is devoted to precautions thought necessary by a priestly sanitary body to arrest infection and so drive away or modify the terrible fevers, black death, diarrhœas and all manner of zymotic diseases. These are said to be "sent by Angra Mainyu to destroy Ahura's goodly creation." And Ahura here tells us through his Prophet how to avoid these and other ills.

The arid places of the earth should be irrigated and cultivated, and "he who does not work, neither shall he eat." The husbandman must give "piously and kindly to the faithful, or evil will befall him and his, and eventually land him in the house of hell" (35).

There is "no atonement for those who know the *Asha Vahista* or holy Law and Order, of the universe—the path of Righteousness and of Mazda—and follow it not, unless by confession of error, and resolutions not to sin again." "This law of the Lord" enacts (as say some among ourselves) that the true believer cannot sin. Ahura Mazda "takes away from him who confesses it, the bond of sin . . . . even for deeds for which there is no atonement . . . . cleansing the

faithful from every evil thought, word and deed." (Farg. viii. 28, 30, 40, 42). Thus this faith has no need of a Savior. Man's hope of salvation rests with himself. All future reward, said Zoroaster, depends on our good thoughts, words and deeds.

In Farg. iv. we have an excellent code of justice which, though devoted chietly to the laws and practice of contracts, oaths and agreements, "by hand, word, and writing," and treating also of penalties for menace, assault and all violence, yet has a far wider range. It touches upon incentives to evil, the thoughts and intentions and righteousness before God and men.

The strange mode and phraseology in which all this is here put is rather repellent to us; but it was no doubt clear, graphic and pleasant reading to the ancient Easterns. Ahura Mazda is made to ask his prophet in a free and familiar manner "What are the various kinds of contracts men make?" evidently with the object of clearly defining them, of giving divine guidance and authority in each case, and of cultivating tho moral characters of his people. The deity then lays down how we ought, to act in all the affairs of daily life; not selfishly, but on the principle of doing unto others as we would they should do unto us, of being diligent in business and thus serving God and man; a realization of the old adage "*Ora et Labora*," in the sense that all true work is worship.

Nothing is so base, as to lie and to deny or break our word when once given, especially in the absence of witnesses, and when ratified by striking hand in hand. An unwritten bond it is said, should hold from father to son, and some bonds though unwritten, should hold to the ninth degree of kinship. The penalties are public scourgings, and are often absurdly violent, like some of our own old laws; but confession and penitence greatly modify the punishments, especially if there has been no premeditation. The contract between pupil and teacher is classed with those for goods, for a wife, etc.

The good lawgiver says: "There are those who abstain from food, but better are those who abstain from sin in thought word and deed. . . . In other religions men fast from bread, but the religion of Mazda requires us to fast from sin." It is better "he ne'er was born who takes a false oath," for the punishment for such is awful, alike in this world and the next (Saddar, 83; Vend. iv. 48, note).

It is repeatedly said that religion, exoterically considered, consists mainly in keeping pure the elements, as earth, fire, air, water, etc. By doing so

"They can hurt no one; it is only the *Druj* which flies there, that defiles the air and swims in the waters. . . . Nothing that I created does harm," says Ahura Mazda; "it i8 the bad *vāi* or *vaya* (Drujes) that kills man. . . Fate may drown

by floods, and birds feed upon the nasā, or 'dead matter'; that is one's destiny and the way men depart" (v. i.-iii.). "Purity is for man, next to life, the greatest good; and this purity," says Ahura Mazda, "is procured by the law of Mazda to him who cleanses his own self by good thoughts, words and deeds" (v. 21).

Yet purificatory rites are here innumerable; showing that we have other builders on Zoroaster's older and better foundations.

Almost every rite is connected with the droppings and water of cattle, and even of humanity, in a manner here unmentionable. Yet from the land of the Arctic Eskimo to the Torrid Zone, this water is used as a disinfectant and purifier (viii. 12, 13). By the soapless Eskimo it is preserved and used for its ammoniacal qualities, especially for all *thorough* washings of bodies and very filthy garments. Amongst these Iranians it is held to purify the soul as well. The student will find much on this strange subject in the valuable work of Captain Bourke "*Scatalogic Rites*"; and in the Smithsonian *Bureau of Ethnology*, 1887-88: Washington, U.S.

Prof. Darmesteter remarks (Introd. xcviii.) upon the (to us) absurd ancient purification rites, fear of burials, etc.:

"No one should wonder at the unqualified cleaner being put to death who reads Demosthenes' *Neaera;* the Persians who defiled the ground by burying a corpse were not more severely punished than those Greeks were for defiling with corpses the holy ground of Delos, or than the conquerors at Arginousae; nor would the Athenians who put to death Atarbes, have much stared at the awful revenge taken for the murder of the sacred dog. There is hardly any prescription in the Vendîdâd, however odd, and absurd it may seem, but has its counterpart, or its explanation in other Aryan (and Hebrew) legislations: if we had a Latin or a Greek Vendîdâd, I doubt whether it would look more rationa1."

The Professor adds:—"The very absurdity of the Mazdean law is a proof of its authenticity," but "it may be doubted whether it could ever have been actually applied in the form stated in the texts." See especially the many and severe scourgings inflicted for what we regard as foolish puerilities, though we must remember that 2700 years later, similar penalties were inflicted among ourselves for like follies or shortcomings.

Dogs in early days were specially sacred as the guardians of homes and flocks, for they were public scavengers who kept off disease and death, and thus aided in the purifications these Easterns so intently sought after; and therefore do dogs usually take precedence of mankind in these early laws. Cf. Fargs. xiii. and xiv., devoted to dog legislation. "Without dogs," says the Preacher, "no house could exist on earth . . . they are the good spirits which kill the evil ones which surround us especially from midnight to sunrise" (xiii. 49). The lives of dogs and in some cases of hedgehogs were protected by

penalties five times as severe as those exacted for homicide; while the death of a tortoise or serpent—ancient religious symbols—expiated all the sins of the killer, "for these creatures had become emissaries of Satan." "E'en gods must yield, religions take their turn."

Disease was thought due to the serpent as a poisoner, whom "Thrita the first healer invented medicinc to overcome" (Farg. xx.). From him Greeks have evidently borrowed their mythological Aisklepios and his serpents, which became with Indo-Aryans the celestial symbols of storm and destruction, this under the names of Thraëtaona, Thrita, and Āptya—"Son of the waters who destroys the evil powers and storms" (Rig Veda, viii, 47,13 seq.).

The above foolish penalties for injury to these creatures and for other ceremonial faults, are classed by the Zoroastrian as of equal or even greater importance than moral turpitude, and probably these very ancient rulings are to blame for the absurd and severe treatment of like frailties and faults in Hebrew and other legislations.

The earthly tenement of the soul is of no value in the eyes of Zoroastrians; no expense is permissible on a corpse; no pious person may approach it, nor bestow thereon any good garment. "Not an *asperena* (pennyworth) of thread or any clothing is allowed . . . let the dead body be clothed ouly with the light of Heaven, or old, worn out but well washed garments" (v. 60). "Let the dead bury their dead" reads like a Mazdean text.

Gods and fiends are said to struggle three days and three nights for our souls at death. The arch fiends of Ahriman strive to drag the soul to hell, but solar Mithra., the "friend of God" and man, aided by three other archangels and the prayers and sacrifices of the pious, and of deceased relatives, withstand the hosts of hell. This continued warfare at the *Dakhmas* or places where the dead are laid, make, it was and is believed, these localities very dangerous to the living; not exactly on the same grounds however, as timid people fear burial grounds, especially after dark; but for the excellent sanitary reasons, that "here various infectious diseases, hot fevers, etc., prevail, and death has most power when the sun is down." Farg. vii. 58.

Doctors and their art are not forgotten among all this divine legislation, as is seen in our remarks on Farg. xx. on the invention of an Aisklepios or Thrita. The doctors are directed in Farg. vii. to show first a successful practice upon unbelievers, and are excused if they kill a few of these; but if death follows their treatment of a Mazdean "with the knife," they must die; nor may they practise among the faithful until they can point to at least three successful pagan cases! Their fees—gifts from the flocks, are graduated according to the rank of the patient: but Ahura adds: "he who heals with the Holy Word

will best drive away sickness;" which brings us to Fargs. x. and xi. on the important subject of curative spells, repetition of texts, and prayers for the sick, etc.: on which account Mazdeism has been unjustly thought to be a religion of magic.

"Vain repetitions" of sacred names and texts, and the hanging of these in dwellings, dates back to the spiritualistic Akkadians of Babylonia, of about 3000 B.C. and is still in practice. Words and verses from the beautiful *Gāthās*—by far the oldest and holiest part of the Avesta, were evidently so used by pious Mazdeans from very ancient times. These are "the words of the Lord" so constantly referred to, with which to drive away all visible and invisible spirits and all evils and miseries,—"The word" with which the prophet resisted the temptations of the Devil, on "Mount Darega in Iran Vêg," as related in Farg. xix., and more fully elsewhere (Cf. also Intro. III, 15). In the Rev. Dr. Mills' valuable paper in the *Nineteenth Century*, January 1894, he shows the most striking parallelism betweeu the narrative of Christ's Temptation and this old Mazdean text (sec p. 191 *ante*).

In Farg. xix. the legend is briefly this: Satan "rushes forth from hell on holy Zarathustra" and directs his arch "Druj of hell-born unseen death, to smite him down." Zarathustra confronts him calmly chanting aloud the *Ahuna Vairya*: "The will of the Lord is the law of holiness," and the talismanic *Ashem Vohu*:

> "The riches of *Vohu-Manō* ('the Good Mind, or Holy Spirit') shall be given to him who works in this world for Mazda, and wields according to Ahura's will the power he gave him to relieve the poor . . . offer up prayers . . . profess the laws of Mazda," etc.

On hearing these holy texts the "Druj fled back to hell" and confessed that the prophet was invulnerable. Zaruthustra then in turn "assailed Satan with mighty (spiritual) weapons obtained from the Lord," until Satan prayed Zarathustra to no more attack him, and "cried aloud: I know thee, who thou art—the son of Pourusaspa. . . . Renounce Mazda, and thou shalt rule the world for 1000 years." "No, never," says the Holy One, "shall I renounce the law—though I lost body, life and soul." Satan then asks: "How, and by what weapons hopest thou to resist?" And Zarathustra replies:

> "By the word, and all holy rites taught by Spenta Mainya (God's Holy Spirit): by the word which was given of old by Boundless Time, the all ruling and beneficent one, I will smite and repel thee."

After which the prophet chanted texts from his Bible as: "Teach me thy truth, O Lord," etc.; and then besought "the holy Ahura to aid him, not only in this difficulty, but in freeing the whole world from Satan's continual machinations."

Ahura replied that "only by the holy word, good law, and all that is most intelligent, best and holiest, can evil be overcome." The prophet pleads that "owing to Satan's Daēvas, God's holy spirit (the *Vohu-Manō*) gets indirectly defiled."

"Then recite," saus the Lord, "such text as '*Ashem Vohu* is the best of all good; happy the man who is perfect in all holiness; . . . God's will is the law of holiness; the riches of the holy spirit shall be given to him who executes his will, and *Vohu Manō* and man shall then be kept pure. . . .' Cry, 'Glory be to God; glory to the immortal Spirits; glory to all holy beings,' " etc.

Here, too, we arc told how "the noose of sins falls off the neck of the righteous at death, else would fiends drag him by it to hell:" and how

Vohu Manō welcomes him to a golden seat in heaven, saying, 'Come, thou holy one, to us, from that decaying world to this undecaying one, . . . gJadly do the righteous pass to the golden seat of God in 'the house of Songs,' and sit for ever with the bright spirits of knowledge and holiness.' "

Among the parallelisms between these Zand Scriptures and the Old Testament, we see that God delights not "in the blood of bullocks . . . in vain oblations, incense, new moons or Sabbaths." It is more and more taught that "men must cease to do evil, and learn to do well; love justice and mercy and walk humbly before God." But man loves the mysterious, so the spiritual attributes of Ahura Mazda grew with the faith, getting more and more defined, and the materialistic fell farther into the background as Mazdāhism slowly struggled towards unity. Ormazd remained "The Inscrutable" and "Supreme," and other powers had faded away or become his creatures, before the 4th century B.C., when Ezraitik scribes were editing the Old Testament Books.

CHRONOLOGICAL HISTORY TREATING MAINLY OF MAZDEAN TIMES

B.C.

24 Cent. Turanian race strongly settled in Babylonia and Kaspiana, and migrating towards India, China and Syria.

23 ,, Aryans beginning to appear north of Kāspiana. Bêrosos thought
22 ,, ZOROASTER had reached Babylon 2200. Plato said he lived 9300 B.C. and Hermippos 6500. Bailly puts down the time of the great Irānian YAM SHĪD as 3200. Kuniform writing common.

21 ,, Zoroaster, according to Haug. Sanskrit Aryans separating from Irānians and moving East of Kaspian. Drāvidian Turanians moving
20 ,, towards India already peopled by Turanians; perhaps pressed E. by
19 ,, Irānian movements in Kasipiāna. Indo-Jaina Bodhists known.

18 ,, Zoroastrianism spreading into Media and Persis, and Magianism arising, and *Gāthas* and Vedik *mantras* chanted.

17 ,, Zoroaster preaching. Delivered to Vishtasp the first Irānian king the *Āvastā* and Zand or "Commentary" said to be written in Medik as "inspired by Ahura-Mazdāh." Copies were apparently made and deposited in the Royal and Shāhpigān Treasuries.

16 ,, Rev. Dr. L. H. Mills formerly thought this to be the Gāthā age, but in 1895 he "cannot resist the conviction that the Gāthas are earlier;" indeed there are now legendary notices of Yasnas, Vespered, &c. Egypt rules Syria. Some Rig Veda manthras supposed to be chanted.

15 ,, Yamshīd built his north Persian capital. Vindidād is spoken of. Solar worships overcoming serpent and phālik faiths.

14 ,, Asyrians seize Babylon, Sumīr and Akkad.

13 ,, Babylon recovering independence. Phencians probably colonizing Carthage—city of their Malak-Karth or Herakles, to whom they now build a great temple (Herod.).

1280 SHALMAN-ASR I. king of Asyria is succeeded by son Tiglath-Adar I., who wages war with Babylon. Medes and Irānians
1100 rising in power, and Hitites and Phenecians forming Syrian states.
1080 *Indo Aryans* in the Panjāb. *Āvastā* and *Zand* widely known.
1050 Hesiodik-Orphean faith and mythology well-defined?

1000 Pandus and Kurus on Sarasvati and Jamuna. Pelasgi and
950 Greeks passing north and on Anatolian coasts. Jews built first

B.C.

950 temple by aid of Phenicians. Irānians now mentioned on Asyrian mountains, and a Jamshid Princess marries a king of Baktria. Ophiolatry being suppressed by Irānians.

900-890 The Royal Akhaimenean Irānian dynasty now arises, and *Hakamiah*, apparemt;y a perfervid Zoroastrian king, *rules at Pasargāde*.

885-880 Tiglat-Adar II. and son Asur-natsir-pal ruling Asyria. They drive Egyptians out of Syria.

858 Shalmanasar II. attackes Medes and Armenians—possibly Irānians.

855 Irānians claim independence and extend south and east.

853-840 Battle of KARKAR 853-4, Shalmanasar fighting Perso-Irānians.

830 Laws of Lykurgos. Shalmanasar meets with reverses.

823-812 Shams Vul or Rimon II. succeeds 823. Vul Nirari III. succeeds 812.

785-776 Jeroboam dies 785. Judea ruled by Uz-iah? GREEK ERA 776.

770 Judeans separate from Israelites. East Mediah Aryans claim independence. Shalmanasar III., 781; Asur-dān III., 771; Asur-nirari, 753.

760-740 Jerusalem beseiged 745. ROMAN ERA 753. Pul or Tiglat Pileser III. succeeds 745. Hebrew said to be written in Phenecian characters.

730 Asyrian Empire extends over Egypt, Persia, and Armenia.

720 Samaria recolonized by Easterns. Irānian rule extending towards

700 India under Akhaimenidai. Sargon II. (722-705). Median monarchy strong. Homer and Heb. Hosea probably writing. Senakarib 705.

698-650 Persians rule all east of Babylonia. Manasseh King of Judah 698-643. Esar-hadon succeeds his f. 681. Asur-bani-pal 668.

640-630 Skuthi and Aryans descending from mid-Europe and mid-Asia

620 on southern Europe, Syria and Babylonia. Indo-Aryans in Pan-

612 jab moving down Ganges and reforming their faith. Jainism flourishes, from Baktria to all over India. Esar-hadon II. ruling.

607 NINEVEH destroyed. Median Irānians rule Kaspiana. Astyges.

599/8 JERUSALEM destroyed by Nabukadruzr. Leaders deported, but Zadekiah allowed to succeed. THALES 640-546.

594 Persia a satrapy of Media under Mazdean King KAMBYSES.

595 Parsargādé or Pur-sa-gārd becomes the Mazdean capital.

588 Nabukadrazr utterly destroys JERUSALEM.

585 Persians wasr with Medes. ANAXIMANDES 610-585.

570 MĀHA-VIRA 24th Jaina saint resuscitating Jainism.

560 Cyrus son of Kambyses conquers Media. Great rise of Akhaimenidai, who claim royal dynasties from 900 B.C.

550 Cyrus, called "King of Anzan and Elam," conquers Media, and makes PASARGADE his capital. LĀOTZSE 604-515.

545 PYTHAGORAS the Western Putha-guru traveling and teach-

B.C.

545 ing, b. 585. Onomākritos mentions "Irene" or Ireland. He and Kerkôps, say Aristotle, wrote many "Orphean poems."

538/6 Cyrus enters Babylon and its empire ends.

529 CYRUS killed warring with Masagætæ, His son Smerdis suc-
525 ceeds and is murdered, when Kambyses succeeds. He conquers Egypt,
522 is murdered in 522, when a pseudo Smerdis reigns for a year.

521 DARIUS I. Hystapses proclaimed "IX. king of Persia."

520 Babylon revolts, and is recovered.

516 BUDDHA (557-477) preaching in India, and CONFUCIUS (551-478) in China. Date of Bahistān inscription. Firidun or Phraortes
512 Governor of Media. Magian Puraithoi or Ātriavāns (first priests) are in great power. Xenophanes, 535-445.

510 DARIUS invades Panjāb. Beginning of *Indo-Iranian States*.

490 Persians defeated by Greeks at MARATHON. HERAKLEITOS.

485 XERXES I. succeeds his father Darius I., 485. Conquers Egypt. Rules from Nile to Panjab and from Indian ocean to sea of Aral. Destroys Greek temples, rears Mazdean ones. Pindar 552-442.

477 Osthanesu the Magian writes. Anaxagoras 500-420. GOTAMA BUDDHA dies; his faith begins to dominze India.

465 ARTA-XERXES I. LONGIMANUS succeeds his father Xerxes I., who is murdered. Aiskulos 525-456. Parménides 520-450.

460 Herodotus writing his history. A great massacre of Jews in Babylonia. Zeno of Elea and Empedokles, 490-430. Protagoras, 482-411.

450 Mazdeans stop burying, burning, and drowning as defiling earth and elements. Euripides, 480-406. Perikles fl. 460, d. 429.

425 Xerxes II. and Sogdianus reign a few months, and then a son of Arta-Xerxes I. Sophokles 496-405.

426 DARIUS II. NOTHUS succeeds, 425/6. *Āvastā Zand* widely known from the Indus to Europe. Gorgias 480-375.

420 Sokrates 469-399; Aristophanes 444-380. Alcibiades, Plato, 428-347. Ctesias and Demokritos of Abdera 465-375.

405 ARTA-XERXES II. MNEMON succeeds; he worships *Nana* as the divine type of womanhood.

398 EZRA goes to Jerusalem to build second temple. Jonathan is
385 High Priest, 386-5. Nehemiah goes to Judea apparently as a
373 Consul or Governor in 385, and returns to Persia, 373.

359 ARTA-XERXES III. OKUS succeeds, 359. Carries off sacred
350 books of Egypt, and returns some in 350. Builds palace at *Persepolis*. Worships Nana as the heavenly Venus.

338 ARES succeeds 338, and in 336 DARIUS III., KODOMANUS.

B.C.

338 ARISTOTLE (384-322) mentions "Irene," or Ireland, and "that Magi are more ancient than Egyptians." Diogenes of Apollonia, 412-323.

334 ALEXANDER "The Great, invades Persia, 334; Battle of Issus;
332 he annexes Syria and Egypt 332 and founds Alexandria. Conquers
331 at Arbela 331 and seizes Caiptal Pasargādê, which is accidentally burned with some loss of original Mazdean scriptures.

328-7 Alexander subdues Sogdiana, and establishes Greek rules. Over-
326 runs Panjāb, 327. Chandra Gupta joins him from Pātala, Lower
325 Indus, and in 325 becomes king of Pātali-putra; founds Māgadha
323 Empire and Maurya dynasty. *Alexander dies* in Babylonia, 323. Nearchos and others sail to Sumatra? Demosthenes returns to Athens.

320 Greek kingdoms in Kaspiana, Baktria, and Āfghānistān end 320. Ptolmey, king of Egypt, carries 100,000 Jews into Egypt.

312 Aristotle receives *Astronomical Tables* from Kalisthenes in Babylon going back to 2234. Seleukos captures Babylon, 312. Pyrrho the skeptik fl. EPIKUROS, 342-260. MEGĀSTHENES in India 305.

300 SELEUKOS I. NIKATOR rules from Mediteranean to Indus. Invades Panjāb and founds many Greek colonies in Asia. *Āvestā and Zand* translated into Greek. Mazdeans trying to recover all their Scriptures carried off by Greeks and others.

295 Euclid in Alexandria, where are four schools of science. Zeno the Stoik fl., Kleanthus, his disciple, fl.

293 Seleukos gives all kingdoms E. of Syria to his son ANTIOCHUS SOTER, who thus rules some Western Indian states.

290 PTOLMEY I. SOTER begins collection in *Bruchium* (*Alexandria*) *of a*
285 *library* under guidance of Demetrius of Phaleria and Zenótotos of Ephess. Soter orders Jerusalem Rabbim to *send copies of their*
283 *Scriptures*. He dies 283; son, PTOLMEY II. PHILADELPHUS, succeeds; *orders originals* of all writings to be sent to Bruchium National Library. Perseus the Stoik. Alexandrian year is now 365 d. 5 h. 49 m.

280 ANTIOCHUS I. SOTER succeeds his father. Bērosus writing history in Babylon. Rabbi Eleazar recites Targums.

270 King of Pergamus collects library, and founds Institutes of Arts
266 and Literature. Ptolmey recoveres Phenicia and Syria 266. Manetho's history of Egypt added to Bruchium library.

263 Emperor Asoka propagating Jaina Bodhism; inscribes its leading texts on rocks. Had corresponded with ZENO the Stoik who d. 263.

260 ANTIOCHUS II. THEOS tries to quell Parthian revolt.

261 ARSAKES, as head of all Zoroastrians, founds Parthian Empire.

250 Asôka now inscribes on *Lāts* or pillars the ethikal teachings of

B.C.

250 Buddhism, and decrees it to be the State Religion of the Māgadha Empire. He enters on a correspondence with many Greek stoiks.

248 Tiridates I. succeeds Arsakes. ANTIOCHUS THEOS is succeeded by
247 Seleukos II. China burns religious literature. Ptolmey Euergetes suc-
245 ceeds 247. Eratosthanes (276-196) librarian notices Ireland as Irene.

241 Buddhism fully embraced in India and Ceylon, is strong in Baktria, and fast spreading East and West. Kuniform is modifying.

230 Appolonius becomes the third librarian in Alexandria. Tātars
226 explled from China, press westwards, bringing Buddhism with them,

223 Seleukus III. or "ANTIOCHUS THE GREAT," becomes Ruler of Syria.

215 *Kuniform* of Persia now passing into *Parthvi.*

210 Artabanus I. succeeds. Wars with Seleukos. Ptol. Philopator 222.

196 Priapatus or Arsakes IV. succeeds, is thought to be the JAMSHĪD OF FIRDUSI. Macedonian War. Rome has gold coinage.

190 Phrā-artes I. subdues the Mardi. Ptolemy Epiphanes 196-181.

188 Antiochus the Great plunders temple of Jupiter Bel at Elymais;
187 is defeated and killed in Media. Seleukos IV. succeeds.

175-172 Seleukos IV. dies 175. Antiochus Epiphanes succeeds. Invades
170 Egypt in 172. Takes Jerusalem and plunders temple, 170, and in
167 168 sets up an altar to Jupiter and images of other gods. Rome gets books from Makedonia and founds first library, 167. China uses paper.

165-163 Judas the first Mākabī or Ḥashmonāī purifies Jerusalem temple, 165. Makabīs rule Judea, 163 as an "Asmonean" dynasty. Cato 235-150.

156 Mithra-dates I., son of Araskes IV., greatly extends Parthian rule and the Mazdean faith. Rabbi Joshua recites Targums.

150 MILINDA, the Greek Menander, is king in Panjāb; embraces Buddhism on Ihe preaching of NĀGA-SENA, 150-140.

148 Jonathan Makabēus defeats Apollonius and takes Askalon. Is
144 murdered by Tryphon, 144. "Simon the Just" High Priest; captures
139 citadel of Jerusalem, and a foreign Syrian Government ceases in Judea. Gko-Baktrian kingdoms overthrown by Arsakes, 139.

138 Demetrius Nikator, King of Syrian, imprisoned 138.

136-5 John Hyrcansu succeeds Simon as High Priest, and rules Judea, till 106. Hipparchos, Astronomoer, 200-125.

130 PHRA-OTES II., 130, slays ANTIOCHUS VII.—SIDETES, king of Syria.

128 Artábanus II., brother of Arsakes IV. Menander, Greek king of Baktrian, conquering Panjāb. Roman census 324,000.

127 Mithradates II. "The Great" extends Parthian Empire.

124 Seleukos V. succeeds. Is murdered by his mother. Seleukos VI. succeeds. Many learned foreigners settled in Alexandria.

B.C.

120 Gko-Baktrian kingdoms now with native rulers.

116 Cleopatra I. Queen of Egypt, 116. John Hyrkanus takes
119 Samaria, 109-106. C. Sulla Felix becomes Quaestor.

105 ALEXANDER JANNŒUS High Priest and king of Judea, 105-75.

96 Parthia sends embassy to China, 96. Seleukos VI., last of dyn.,
95 banished and burnt in Kilikia, 95. Arsakes (VIII. ?) makes alliance
92 with Rome because Sulla defeats Greeks and restores the Kapadokian
91 Mazdean prince; this is the first transaction with Parthia.

90 Herod Agrippa II. King of Chalkis died 90. Seleukians driven
88 out of Baktria by Skuthi. Sulla becomes Consul; captures Athens,
86-1 86; plunders Delphi, 82. Pompey from Africa, has a "triumph."

80 HYRCANUS II. High Priest Jerusalem. Alexander Jannœus king
78 Judea, dies 78 or 75? Sulla dies Dictator in Rome 78. SANATROKES
77 the Parthian ARASAKES IX. rules 80-76.

75 Phra-ates III. or Pharnaces II.? quarrels with Pompey and is
68 killed by his sons in 68. Aristobulus II. king Judea (68-49).

67 HYRCANUS II. High Priest and ruler of Jersualem. Catiline,
Roman Governor in Africa. Pompey invades Armenia.

64 End of Seleukidæ. Pompey (106-48) takes Jerusalem (63), and
63 Syria becomes a Roman province. Mithradates III. killed.

60 Cæsar overruns Spain. Triumvirate of Pomey, Cæser and Crassus.

56 HINDU ERA or Sam-vat or Vikram-Aditya. Ptolmey Auletes king
55 of Egypt, 80-55. ORATES I. defeats Romans. *Mazdāhan propaganda* very vigorous. Crassus plunders Syrian temples.

50 *Zoroastrian armies all over Syria.* Cæser takes Alexandria. BRUCHIUM LIBRARY *accidentally burnt* in 47, with the loss of 440,000 Books and SEPTUAGINT. Herod the Great made Governor of Galilee, and his father Antipater Procurator of Idumea and Palestine. Virgil, 70-19; Horas, 65-8; Livi, 59 to A.C. 18. Cæsar is Dictator.

46 HEROD GREAT leaves Jerusalem, on becoming Governor Cœlo-Syria. Cicero 106-43. Sallust is Governor of Numidia.

45 HEROD and HYRCANUS reconciled, visit M. ANTONY 41-2.

44 C. Julius Cæsar is murdered; was born 100. Augustus becomes
42 first Emperor. Anthony kills the Mazdean King of Kapadokia.

40 PACORIS, son *of Parthian Emperor* ORODES I., *overrns Syria*, lets
39 Antigonus drive out Herod and seize Jerusalem. Parthia overruns Baktria, N.W. Panjāb, and rules large parts of Gujerāt.

38 Romans recover Syria. PHRĀATES IV. kills father and brothers: repulses Antony the last representative of Asmonean dynasty.

37 Herod murders Hyrcanus and becomes king of Judea by aid of

B.C.

36 Antony's General SOSIUS. Antigonus High Priest, and all Sanhedrim save two are put to death. Anthony defeated by Parthians.

34 ANTONY seizes Armenia. Takes Mazdean ruler prisoner.

33 Herod Antipater dies 33. Rome's pop. = 4,100,000. Rise of

32 Roman Emperors. Strabo and Diod. Siculus writing their histories.

31 Pergamus Library removed to Alexandria, which is taken by Octavius. Battle of Actium 31. Antony and Cleopatra kill themselves.

30 Herod made Governor from Egypt to Samnria, including coast. Hyrcanus II. killed. Temple of Janus shut. Ovid, 43 B.C. to 17 A.C.

29 Egypt a Roman Province. HILLEL High Priest of Jerusalem.

19 Herod restores Jerusalem temple, 19-17. Places Jove's eagle on

17 gate, which causes rebellion. China makes Tāoism a state faith.

15 Agrippa goes to Syria and Judea. Augustus burns Pontifical

10 books but preserves Sibylline; assumes office of Pontifex Maximus. Herod build Cæserea and other towns; plunders temple.

6-5 CHRIST probably born, for in Matt. ii. 15 he is taken to Egypt

5-4 to escape HEROD, who *dies* 4 B.C., and is succeeded by Archelaus. In 5 B.C. Varus is Governor of Syria, and CYRENIUS *Governor of Judea* from 6 B.C., when, according to Luke, Mary and Joseph went to

3-2 Jerusalem to be taxed. Cyrenius took the census in 5 or 4 B.C.

1-0 Rome, A.U.C. 755. Philo-Judeus, 20 B.C.—50 A.C.

A.C. 0-1 Cæsar makes peace with Parthia. Tiberius returns to Rome.

2 Phrā-ates V.; his Empire extends over most of W. Asia.

3 Do. IV. or Orodes II.? On his death, Vanones succeeds.

4-5 Caius Cæsar dies. CHRIST born, said many Fathers.

6 Archelus deposed and Judea attached to Syria, and a Procurator placed in Jerusalem. Population of Rome 4,037,000.

CYRENIUS or Quirinius becomes Governor Syria. Capital Cæsarea?

14-16 Emperor Augustus dies and Tiberius succeeds, 14. Artabanus II. becomes King of Parthia. Kapadokia becomes a Roman province.

18-20 HEROD ANTIPAS builds Tiberius and rules Galilee. Jews banished from Rome 19. Armenia now a Roman province.

25/6 PONTIUS PILATE becomes Procurator Judea and removes headquarters from Cæserea to Jerusalem.

28 Jews rebel owing to Roman Eagle and other standards as gilt shields, &c., being placed in Pilate's palace with names of gods. Tiberius orders their removal. Great conflagration in Rome.

29 This 15th "year of Tiberius" CHRIST baptized (Luke). Must have been 34 years old = (29+5). John Baptist beheaded?

32-33 The usually accepted time of Christ's crucifixion, in which case he would be (33+5) 38 years old, but some say he lived to be 50.

A.C.

37 TIBERIUS and PILATE *both die*, 37. Herod Antipater who
39 judged Christ (Luke xxiii.), dies in exile 39.

40-42 Caligula killed, 41. Claudius succeeds. Artabanus d. 42. Apion, the Alexandrian, settled in Rome, writes against Jews. SENECA, Stoik (10 B.C.-65 A.C.) is banished to Corsica by Caligula, 41.

44 Herod Agrippa I. d. The Mazdean King Vonones II. succeeded by Vologeses I., or Artabanes II., who accepts peace with Rome.

49 Seneca becomes tutor to Nero. Athenes under Archons.

54 Nero succeeds Claudius. Felix is Procurator Judea 52-60. Herod Agrippa II. becomes king of all the tetrarchies.

64 Gesius Florus Procurator Judea, 64-66, Annanus High Priest Jerusalem. Vologeses I. visits Nero and is crowned King of Armenia: is ardent Mazdean and feeds the sacrifices. Lives to be the friend of Vespasian. Apollonius of Tyana, the Puthn-guru, born 4 B.C.

Great conflagration in Rome. Persecution of Jews and Christians.

65 Seneca, by order of Nero, kills himself. Persius, Roman Stoik flourished. Josephus visits Rome. Great pestilence.

66-8 Jews rise in rebellion, 66. Vespasian re-conquers Syria and Judea, 68. Imprisons the priestly General Josephus (b. 37, d. 93).

69 Nero dies, 68. Galba and Otho klled, 69. Vespasian Emperor.

70/71 TITUS *takes Jerusalem*, *Sept.* 70. *Sends* "*Temple Standard*" *of Hebrew Scriptures to Rome*. Herod Agrippa returns to Rome.

Volgoses I. of PAKORUS to XXth Arsakæ, ruling *Mazdāhan* Empire from 70. Hindu Saka Era of Ujain begins 78.

78-79 Josephus writes "*Wars*." VESPASIAN *dies*, 79. Pompeii overwhelmed. Roman Capitol and Pantheon burned.

81-5 TITUS *dies*, 81. Chinese drive Huns west. Tacitus (54-110), and Epictetus flourish. Agricola proclaims South Britain a Roman province.

93-96 Josephus writes "*Ants*." Domitian persecution. Emp. Nerva, d.

98 Trajan becomes Emperor. Dacian war in progress

100 CHOSROES or Khusru Emperor. Trajan marches to Persian Gulf and seizes west Parthian states. Suetonius, 70 to about 123. Pliny fl.

115-7 Jewish massarce in Cyrene. Emperor Trajan dies and Hadrian succeeds, 117 to 138. Chosroes recovers west Parthian States. Date of Rabbi 'Okiba's translations. South Dacia a Roman province.

122 VOLOGESES II. *regains all Parthia but* cedes Mesopotamia to Rome. Sundry Faith prosecutions. Hadrian visits Britain, Greece and Asiatik states of the empire. Barkokaba, 120-130.

128 The pervert Aquila (=Onkelos) translating O. Test. into Greek.

130/2 HADRIAN rebuilds Jerusalem and a temple to Jove. *Jews rebel and*

A.C.

130/2 *are banished* from Judea. Ptolemy, Astronomer, writing on stars and earth. Hadrian enlarges the libraries of Alexandria.

133 Aristides gives Hadrian his *Apology* for Christianity; copy
136 extant. Egyptian Canicular year; the second, began 20 July 136. Hadrian dedicates a temple in Athens to Jupiter Olumpos.

137 Papia writing. Justin Martyr (132-150). Sanhedrin remove from Jamnia to Ousha, near Acre. Clement Bp. Ro., 90-150?

138 Emperor Hadrian dies. Justin Martyr said to write his *Apology*.

140 Gnosticism led by Basilides is strong. Serapis worship in Rome.

150 Vologeses III., 149; accepts cession of Mesopotamia. Jews still decreed death on Hadrian's law if entering Jerusalem.

152 Antoninus stops religious persecutions. Extends Roman Empire even to Baktria. Marcion teaching his "heresies."

160 Emperor Marcus Aurelius (121-180). Docetism arises.

163 Rome seizes states up to Indian borders from Parthians. Christians punished for disobeying Roman laws. Theodotion, a pervert, translates Bible. Hegesippus a Hebrew pervert writing Church history?

166-8 Rome sends embassy to China. Great plague.

169 Vologeses III. invades Syria. Irenræus, fl. 165-180.

170-2 Vologeses IV. Montanus' heresy, 171-5.

175 Christians teach that Holy Ghost speaks still in his saints.

180 Vologeses IV. loses Ctesiphon to Romans.

190 Rome defeated by Saracens, 189-190. Great fire in Rome.

194 Byzantium beseiged by Severus, who overruns Parthia, 195.

200 Clement of Alex., 155-220? and Tertullian, 155-240? Mishna
205 finished at Tiberias. Symachus, a pervert, translates Scriptures, 180-210.

208-211 Emperor Severus subduing Britain, dies at York.

212 Jewish colonies at Palmyrene and all over Roman world. Ac-
215 cording to a legend the Septuagint is now found in a cask, just as Jews said their "Law" was miraculously preserved in a well during the Babylonian captivity. But see its utter destruction, 47 B.C. and
216 70 A.C. Artabanus III. invades Syria but has to retire.

218 ARTABANUS IV. last king Parthia of line of Arsakes, which dynasty had ruled for 476 years. ORIGEN, 186-254. Hippolytus fl. Elagabelus, high priest Emesa, becomes Emperor.

222 Rome pays tribute to Goths. Julius Afrikanus' Chronology. First great Council of Nice. Mathematics now publicy taught.

226 End of Arsakean dynasty. ARDESHIR, a Magian neophite, con-
228 quers Parthia, and afterwards becomes EMPEROR AS SĀSĀNIAN I. or ARTA-XERXES I., or Bābagān, son of Bābek.

A.C.

230 The son of Sāsān claims divine authority to revive Mazdāhism and persecutes all "Pagans and Heathen" including Christians. ORIGEN writes that all existing Heb. and Christian Scriptures are corrupt.

240 SHĀH-PUR I. succeeds Bābagān. Ammonius teaches in Alexandria.

245 St. Cyprian of Carthage flourished. Peace between Romans and Persians. Translators and transcribers of Scriptures numerous.

250 Empr. Decius (249-251) persecutes Christians. Novatian heresy.

257 Valerian Emperor 253/60. Rome pays tribute to Goths. Bp. Gregory, Thaumaturgus and Cyprian fl. Mazdeans invade Syria 256.

260 Valerian persecution; he is killed by Persians. MANI tries to

264 amalgamate Christians and Mazdāhans. Persians seize Antioch, 262,

265 but lose Palmyra to king Odonatus. Diana temple burned.

270 Aurelian succeeds Emperor Claudius II. Skuthi ravage Roman Empire. Zenobia seizes Egypt.

273 Persians conquer Zenobia. All Bruchium quarter burned down.

274 HORMAZD I. succeeds f. Shāpur I. Christian persecutions. Manikian Temple to sun built at Rome by Auelia, also one in Palmyra after conquest of Zenobia. Dacians recover their provinces.

275 VARANES I. or Bāhrām. Mani flayed alive. Emperor Aurelia murdered. Images of sun, moon, and saints destroyed throughout

276 Persia. Emperor Tacitus dies; is succeeded by Probus, 276/81.

VARANES II. succeeds and loses Seleukia and other states. Franks

277 settle in Gaul. Rome and Mazdeans agree to peace.

280 Ceylon constructs Buddhist shrines on old sites of serpent and phālik faiths, without effacing these. Emperor Carus 282/4.

284 Era of Diocletian begins 20th August. Roman embassy to China.

290 Porphyry (233-305) teaching Platonik philosophy.

294/5 VARANES III. reigns 8 months when Narses succeeds; drives Romans from Mesopotamia, part of which and Armenia they recover. Gregorian Codex published. Arnobius writes *Ad Gentes*.

296 Emperor Diocletian (245-307) seizes Alexandria..

302 Diocletian persecutes Christians for opposing the laws.

303 HORMAZD II. succeeds, has a peaceful reign, and religion and arts flourish. He effaces solar and other temple images.

305 Galerius Max. II. Emperor. Hierokles writes against Christ.

306 Constantine (magnus), ruling in Britain, becomes Emperor.

307 Ceylon receives Buddha's Tooth. *Dahta Vansa* now written in Pāli.

309 SHAPUR II. THE GREAT. Magi crown his mother when pregnant.

310 CONSTANTINE GREAT divides Britain into four governments.

313 Constantine stops Christian persecution. BUNDAHISH and MAINO-

A.C.

313 KHARD quoted. Mazdians, Buddhists, and Christians reside in Kaspinna and Baktria. Active Mazdean propaganda in China. (Dr. **315** Edkins.) Constantine favors Christians; forbids crucifixions. Porphyry describes Eastern Buddhism. Donntus Bp. of Carthage developes Donatism. Chincee say Zoroaster taught fire worship 1700 B.C.

321/3 Constantine orders Sun's day to be hold sacred, 321. Gives Christians liberty, 323. Alexandrian Ch. Council condemn Arius.

325 Church Council of 318 Bishops at Nice, June to August. Bp. **327** Eusebius completes his Hist. Mazdeans persecute Christians.

328 Roman seat of Empire goes to Constantinople. Mazdians rule throughout Kaspiana. Much Buddhist literature in Baktria and **330** Eastward. Constantinople dedicated. St Sophia building. Emperor **331** Constantine, prompted by Eusebius, destroys ancient temples, and Mazdeans continue to persecute Christians.

335 CONSTANTINE professes Christianity. Samaritans writing their Pentateuch? ATHANSIUS deposed by Arian Councils.

337 CONSTANTINE GREAT dies. ST. HILARY flourishes. Buddhists write **340** *Dipa Vanso*. Constantine jun. killed. Constans succeeds.

341 Christianity preached Aithiopia. Books of ESDRAS declared Canonical by the Council of Carthage. Pagan sacrifices forbidden.

345 TIRADATES the old king of Armenia becomes Christian.

350 SHĀPUR GREAT recovering old limits of Empire. Is a fervent **355** Mazdāhan, and aided by High Priest Tosar, completes National Bible **360** in Pāhlvi. Persecutes Christians who now call other faiths "Pagan."

361 CONSTANTIUS dies. JULIAN succeeds; rejects Christianity as a solar faith; tolerates all faiths. Christian Monasticism fl.

363 JULIAN killed in battle with Shāpur. GREGORY NAZIANEEN fl.; urges persecution of all faiths. *Jerusalem temple* building under Julian's edict of toleration. He reinstates exiled Bishops, but subjects **364** all ecclesiastics, magicians, &c., to the Civil laws.

365 Eastern and Westem Christian churches separate. JEROME **366** baptised and settles Bethlehem, 386; issues VULGATE, 404, died 420.

367 Theodosius "The Great" issues decree against all faiths but his own.

370 Shāpur's Canonical Āvastā Zand now widely known.

375 Roman See greatly enlarged. Jerome becomes a desert hermit.

380 St. Augustine (354-330) becomes a Manichæan. Emperors Gratian and Valere II. Gregory Nazianzen preaches Nicene faith.

381 ARTA-XERXES II. or Ardeshir succeeds Shapur II. 2*nd*. *Ch. Council*, *Constan*. Huns invade Europe. Goths to Thrace.

385 SHĀPUR III. Theodosius massacres Thessalonikans.

A.C.

387 Shāpur loses Armenia and Kakasia. ST. AUGUSTINE baptized.

388 VARANES IV. Palladius a monk. Kirmanshāh rebuilt.

391 Sarapeum destroyed by Bishop Theophilus.

394 THEODOSIUS THE GREAT is declared Emperor of E. and West.

395 Do. dies. Son, Theosodius II., succeeds. Pelagius, 370-440.

404 YESDIGIRD I. or ULATHIM, called "The Sinner," because broad and tolerant; concludes a peace, and is friend of Theosodius II.

405 Christians persecute Mazdāhans. *Pelagian* heresy arises.

407 SULPICIUS SEVERUS writing ecclesiastical history. HYPATIA teaching. St. Chrysostum (Bp. 347) dies in exile. Epiphanius 315-404.

408 Christianity spreads into Persia. *Donatist* heresy.

410 Rome sacked by ALARIK. Ch. Council of Carthage. Jerome's Bible effaced with emendations. Bp. Cyril tortures and murders

415 Hypatia, 415. Council of Carthage condemns Pelagius.

420 Varanes V., "The Gour" or "Wild Ass" hunter.

421 Rome issues *Salic Law*. Varanes wars with Theodosius. Huns, Turks and other Tātārs, moving West. Augustine and Sokrates write.

422 Christians destroy temple of Susa. Huns ravage Thrakia.

426 Theodosius establishes schools at Constantinople. Romans finally

428 leave Britain. Pelagianism said to arise in Ireland. Bp. Nestorius.

431 A "turbulent" 3rd Ch. Coun.," at Ephesus declared Nestorius, Pelagius and Cælestius heretics. Bp. Palladius sent to Britain.

440 YEZDIGIRD II. Vandals and Christians persecute each other.

445 Moses Khoreme writing. Atila invades Europe, 435-453.

448 Persecutions among all faiths.

450 Marcian succeeds Theodosius II., whose Code is promulgated. Saxons invade Britain. Atila's Huns ravage Europe.

451 4th Ch. Council, Chalcedon. HORMAZD Persian Emperor?

458 Firose Persian Emperor. Genserik and Vandals ruling Itlay.

476 Italy ruled by King Odoacer. Western Empire ends.

482 PALASH Emperor Persians. Vandals persecute Christians.

486 Kobad do. Arthur, King of Britons, defeats Saxons.

493/4 Roman Pontiff asserts supremacy. Theodorik, king of Italy, establishes Ostrogoth rule. Eastern Emperor Anastasius I., 491-517.

495 Clovis, king of Franks, becomes a Christian. Sklāvs seize Poland.

498 Jamaspes or Zames dethrones Kobad or Khosru Parvar.

502 Kobad enthroned by aid of Huns. Loses Mesopotamia to Rome.

510 Pope resists civil magistrate. Saracens ravage Syria.

513 English Prince Alfred, a Chriatian, wars with Saxons around Bath. Paris, now capital of Franks, ruled by Chlodomir, 511/24.

A.C.

514 Constantinople besieged by Vitalianus. Getæ ravage Thrakia.

516 Dionysius, a monk, tries to fix the birth of Christ and introduce
425 the CHRISTIAN ERA. The British Arthur defeated by the Saxon
527 Cerdik. Justinius I. rules Eastern Empire, 527/64.

529 *Code of Justinian* published. Order of Benedictine Monks esbtab-
530 lished. Christian Era occasionally used. Saracens invade Syria.

531 Persian Khosru I. Nūshirvān; "the generous minded," 531-578.

535 Khosru destroys the Mazdak Persian sect. Declares that the
540 only canonical Āvastā Zand is that issued by Shāpur II., 309-380,
550 which is also that of the last Arsakides of 215-220. *Samarkand*,
560 called "the Athens of the East." Persians hold Krete and Kupros.

561 Emperor Justinian purchases peace. Pays 440,000 gold pieces
565 and agrees to receive "Pagan sages," who are not to be subject to European laws or customs. Columba preaching to Scots and Picts.

567 Khosru drives all Europeans out of Arabia and Mesopotamia.
568 Seizes part of Africa and even Italy; rules from Mediteranean to
569 Indus; holds suzerain rights in Central Asia and Eastern Europe,
570 and threatens to make Europe a Zoroastrian land. Has the best
572 Greek, Syrian, Latin and Indian writings translated into Persian or Pāhlvi. Declares war against Justin II. and invades Syria, 270-2.

575 The *present* edition of the *Āvastā Zand* is perhaps of this period.

577 St Sophia building. GREGORY OF TOURS. Great advances in
578 arts. Emperor Justin II. dies; is succeeded by Tiberius II., who d. 581. First monasteries in Bavaria. Civil wars in France.

579 Hormazd II. or IV. strives vainly to uphold his father's Empire.

580 MAHAMAD is 10 years old. Said to be born at Maka, 20th August 570 or 20th April 571. Khosru defeated and dies. Latin
582 ceases to be spoken. Emperor Maurice rules East, 582-601.

590 Veranes VI., called also Shubin or Bāhrām, usurps throne.

591 Khosru II., or Purvis, 590-627, reconquers Mesopotamia, Syria
595 and Palestine; seizes Jerusalem and Holy Cross, 595.

597 Bishop Augustine goes to England as Archbishop of Canterbury.

600 He baptizes Ethelbert, King of Kent and Essex, parts of which become Christian. Lombards ruling most of Italy.

604 Bishop Augustine dies. Khosru II. seizes Egypt, Persia, most of
610 Asia Minor, and nearly Constantinople. Vows solemnly at Chalcedon
611 that "he will put down the worship of a Crucified God," of sun and all idolatry. Mahamad similarly denounces Christianity, and declares himself the "Prophet of Āllah," and calls upon Khosru to acknowledge
612 Allah. Heraklius Emp. in East, 610-41. Persians seize Cæsarea.

A.C.

614 King Harsha Vardh rules North, Central and Western India from 606 to 648. Kapadokia conquered by Mazdeans.

620 Baktria has now a colony of 4000 Arab families.

622 MAHAMADAN ERA; HAJĪRA, 16th July or 20th June.

625 Emperor Haraklius wins back provinces from the aged Khosru.

627/8 Internecine wars arise and Khosru is killed. KORAH II. Emperor.

629 Holy Cross and all Christian captives restored. Hwen Tsang goes as a pilgrim to India. Describes Buddhism in Baktria.

630 *Nestorians* moving to Central Asia. Mahamad invites foreign
631 kings to accept his faith. Makes a royal entry into Maka, and destroys all images. Circuits Ka'ba seven times, saluting the black lingaik stone, and performs most of the ancient pagan pilgrim rites.

632 Mahmad dies, Monday, 7th June. All Arabia accepts him.

633 Yesdigird III. last Mazdāhan Emperor of Sāsānian dynasty.

634-5 Mahamadans take Damascus, Syrian, Palestine and Egypt.

637 Khalifa Omar founds a Mosk on site of Jewish Temple.

638 Mahamadan army conquering Persia; death decreed to all who
640 refuse Allah and his prophet. Yesdigird losing his Empire, Syria
643 and Egypt (640) embrace *Islām*. *Fatal battle of Nihāvand*. Othman
644 I., Khalifa 644/60. China implores Mahamadan aid. Tibet receives Buddhism and abandons human sacrifices, substituting images.

650 End of Perso-Mazdean Empire and Sāsānian dynasty. Constans II. rules Eastern Empire 642/67; and Martin I. is Bishop of Rome 649/55.

ARTICLE IV

THE VEDAS OR BIBLE OF HINDUS

AND

VEDĀNTISM

MANY volumes have been, and will yet be, written on the Vedas and early sub-Vedik literature of India; here it is only intended to give a light popular sketch of the leading Hindu sacred Scriptures sufficient to enable the busy and oft times oppressed general reader, to see their place and standpoints in the History of Comparative Religions.

The FOUR VEDAS, the *Rig*, *Yājur*, *Sama* and *Athārva*, but especially the more ancient Rig-Veda, belong to an antique Indo-Aryan Hinduism which gradually developed when the Aryan colonists obtained a footing in the far north-west about Taxila, but principally when they assumed some slight importance as Tritsus, or mayhap mercenary supporters of Tritsu princes. When Tritsus got as far south as the Sarasvati, they are heard of as Aryans or Aryanized Tritsus, usually at emnity with the ruling Dravidian kings or rather independent princes—confederated, Turanian fashion, as the Kurus and Purus, the royal Nāgas of Nāgapur or Delhi, and the Māla races now ruling on the Satlej, Indus, and their tributaries.

All Upper, Western, and North Contral India was then—say 1500 to 800 B.C. and, indeed, from unknown times—ruled by Turanians, conveniently called Drāvids, and given to tree, serpent, and phalik worship. The most prominent Drāvids were the Nāgas, Mālas, Yādus, Bhāratas, Bhrigus, Bhojas, Tāk-kas, Abhīrs, Kāthīs, Suvārs, Chalukyas, and Madras, powerful peoples with well-defined religions and mythologies, which apparently swamped, effaced or absorbed, the simple fire worship of the rude Aryan pastoral singers of the northern Panjāb.

The dominant faith of Bhārata-Varsha or Kolaria, as

"India" was then called, was the ophiolatry of its leading peoples, the Nāgas, Nishādhas or Nahushas, Haihayas, Ahi-Kshatras, &c.,—all named after their serpent symbol; but there also then existed throughout Upper India an *ancient* and highly organised religion, philosophikal, ethikal nnd severely ascetikal, viz., *Jainism*, out of which clearly developed the early ascetikal features of Brahmanism and Buddhism.

Long before Aryans reached the Ganges, or even the Sarasvati, Jainas had been taught by some twenty-two prominent Bodhas, saints or tirthankaras, prior to the historical 23rd Bodha *Parsva* of the 8th or 9th century B.C.; and he knew of all his predecessors—pious Rishis living at long intervals of time; and of revered Scriptures even then known as *Purvas* or *Purānas*, that is, "ancient," which had been handed down for ages in the memories of recognised anchoritcs, *Vāna-prasthas* or "forest recluses." This was more especially a Jaina Order, severely enforced by all their "Bodhas," and particularly in the 6th century B.C. by the 24th and last, Mahā Vira of 598-526 B.C. This ascetik Order continued in Brâhmanism and Buddhism throughout distant Baktria and Dacia., as seen in our *Study* I. and *S. Books E.*, vols. xxii. and xlv.

The Aryan colonists entered India, like most Dravids, by the north-west passes, and evidently some milleuiums after the Turanian tribes, and in small parties which did not for a long time attract the attention, and for a still longer time the fears of the ruling races. The Aryans apparently joined the banners of the monarchs in whose lands they dwelt, and at first were identified with the Tritsus where these occupied *Tak ka desha*, serving largely under the Tritsu Prince *Dīvo-dāsa*, his son *Sudas* and successors, until they reached the Punjab Sarasvati, the Aryan claims to have first owned Indian lands.

Here their language and faith developed. They called the Turanian *Vāch* or "speech," "the Sarasvati," and idealized *Vāch* as "*Vāch-vir-āj*, queen of gods, wife of Indra the heavens, mother of Vedas and a melodious cow from whom they drew force und sustenance." This is stated in the Kathta Upanishad and some Brāhmanas, written, it is justly thought, in later times by *Dravid Pandits* in Deva Nāgri, the sacred

character of *their* Naga ancestors. Vāch, said the old mythologists, became pregnant by Prajāpati, or, said others, "the Ancient of Days," evidently the heaven god, the pervader of the whole universe. She was known as the voice of Brāhmā, his spouse and daughter, and he—a Hermes—was wisdom and eloquence; hence mankind became speaking and worshiping creatures. Thus from the simple fire and elemental cultus of the first Aryan communities, developed a vast *Indo-Aryan* mythology abounding with that spirit-worship which Aryans and Turanians have alike reveled in.

The Aryan writers of the Rig Veda mention the Turanians of Upper India as at this time consisting of "five royal races," of which the Nāgas and Nahushas are the primordial and greatest. On the Sarasvati they were led by "*Nahusha, son of the great Nāga*," whose son *Yāytiti* married the daughter of Sukra or Indra, the Turanian rain and sky god.

Their progeny were Turanian "Yadus and *Tur-vasus*—two united races whose bards, the sons of Kanva, composed the whole of the hymns of the *VIII. Mandala*, Rig iv., 1, 7"—an Aryan confession which points to these *quasi* holy Aryan Scriptures and mythologies being originally *Dravidian growths,* for, of course, the Yādus and Tur-vāsus are well-known non-Aryan tribes living south of the Panjab and towards the Indus, as seen in our map of *Anct. India.* Through Devi-Yanī, the first wife of Yāyāti and mother of Yadu, they are related to the Asuras, who called Indra or Sakra, Ushana and Bhargava; and the first Aryan success in war was over a weakened body of these Yadus, sec Rig V. iv. 30. 18, where it is stated that an Aryan or Aryanized people discomfited the Arna of *Citta-ratha* on the Sarāyu or Satlej. Hewitt, *R. As., J.* Ap. 93.

As followers and soldiers in the armies of various Drāvid princes, the Aryans gradually worked down to the Ganges, which the early Vedik singers had evidently never seen, for it is not mentioned in those early Vedik writings supposed to be genuinely Aryan. The commentaries and subsequent philosophik works arc only doubtfully so, for they are in a very different language to that of the early hymns. These last, says Max Müller (1891) "*are full of faded, decayed, and quite*

unintelligible words and forms, and in some points nearer Greek than ordinary Sanskrit;" so that the Aryan tongue, which first appeared in India, was not "*intelligibly*" put into "*words or forms*." This was the work of several centuries later, when civilized Dravidian Pandits probably wrote it out for Aryans in their sacred Deva Nāgri character. Necessarily they taught the illiterate colonists how to write their language and reform their faith and mythology. The same process was then going on in the west, when Greeks were beginning to write their Aryan tongue in Shemito-Phenician characters, and aided by Egyptians and Shemito-Syrians, they too were organizing an Aryan mythology and faith.

In those time, *say* 800 to 600 B.C., there was no hard and fast Brāhman caste, and *Brāhmanas* were only in *utero*—in the fertile brains of some village priests, one of whom, perhaps as early as 600 B.C., suggested that his ancestors had sprung from the arms and thighs of Brāhmā, and that Brāhmans must henceforth be the high and only priests of *Ăryăs*, who were no longer to be styled *Ăryăs*—the "lowly 3rd class" (*Benfey's Dict*., p. 52), but *Āryas*, "the noble ones." Even the Upanishads speak of Brâhmans as mere "religious students or those who swerve not from the truth" (*Khan. Up. Müller's Ved*., p, 79-80). So that down to and in early Vedanta times, the Brâhman was not so much a caste as the priest of the family who tended the sacred rites as of fire and Soma, if these then existed, as the chief symbols. He was the Wiz-ard or Wise-one called in to relieve the busy or careless parent; and so arose the *Purahit*—the simple family priest like our village curate, who did not trouble himself or others about the great neuter Brāhm as the only "centre of intelligence."

The few Āryas, and still fewer "noble ones" among them, could not have long stood apart amidst the vast masses of Turanian peoples, so greatly their superiors in an even then "old world civilization." Before they had struggled down to Māgadha or the Gangetik kingdom of Māgs or Mugs, most would be absorbed in this Turanian population; anyhow we only hear of a small Aryan settlement there, as Prof. Rhys Dayids says, "at the end of the 6th century B.C." (*Bud*. p. 22).

Neither they nor any Turano-Drāvid or Kolarian, Māgs or Mālas seem to have established temples or any structural shrines with priests and rites till the 5th century; for neither Vedas nor commentaries denote more than a simple domestic and rural or rude hypæthral worship of the elements with offerings mostly agricultural. The Sanhitas of the Rig Veda make no allusion to caste, transmigration, images or idols. The gods are Devas or "bright ones"—sun, moon, fire, etc.—the attributes of which often stir the poetic worshipers into divine raptures which persuaded their ignorant admirers that they were inspired by the gods.

Oriental scholars who are practically acquainted with India, have too long silently accepted the popular European opinion that all that is best in Indian literature, languages, religion and mythologies, is Aryan or due to Aryans; and that Indian languages from the base of the Himālayas to Central India and Bombay, and from the highlands of the Indus to the mouths of the Hugly, are either pure Aryan or based thereon; whereas the contrary is true, or more nearly so—an opinion now more frequently voiced by many scholarly Indian administrators. Those not infatuated with Sanskrit or mislcd by the glorious literature it has given us, now see that neither the Hindī of the Bāngas (Bangālis) of the Ganges, nor of the Panjābis, nor the language of the Western Mā-rhāttas, or even of Rājputs, are Aryan, though much Aryanized by some of the upper classes.

The traveler throughout *even upper India* will not meet 100 Aryans to 100,000 non-Aryans, and as regards Gangetik peoples, Mr C. Johnston (Bengal Civil Service) told the Oriental Congress of 1891 that "70 out of the 71 millions of Bengāl who talk *Hindi*, are of Indo-Chinese or Dravidian extraction"—that is, are Kolarians and Bangās. See also Mr Hewitt's valuable papers in *R. As. Jours*. of 1888/9, and his later vols.

Amid such dense Dravidian masses the small Aryan influxes would make slow progress, and we must not be misled by their adopting as their own, the chiefs, heroes, gods and histories of the Turanians, for all peoples have so acted, whether they arrived as conquerors or colonists amongst settled communities: see especially the histories of Babylonia or Akkadia, Asyria, &c.

It took long centuries before even a few Aryans got south of

the basin of the Ganges, and still longer over the Vindhyas, the deserts of Rājputāna and kingdom of the Mālas (Mālwa) and of Gujars of Gujarāt. Only towards our middle ages did Aryan influence aid in pressing southwards the great Dravidian races of Āndhras, Chalukyans, Cholas, Keras, Rāthas or Mā-Rāttas, &c.

Even in these days we scarcely find any Aryans in either Central or Southern India, (of true Aryans there are none anywhere outside the Parsi communities) where has always existed a great Turanian population—mostly Drāvids, and hitherto estimated at 40,000,000, but by the latest census at 60,000,000, as per margin, not including Mahamadans and Christians.

Central India	. 8	mills.
,, Provs.	. 10	,,
Haidarābād	. 2	,,
Madras Presy., including Mysore	40	,,

From prehistoric times these Dravids have been the most intellectual, civilized and cultured people of India; famed for arts and architecture, piety and religions with elaborate rites and symbolisms. These last they have left to us in magnificent monolithik cave temples, carved out of rocky mountains and in the most intractable st.one, beautiful in design, elaborate in rich decoration, with grandeur and yet delicacy. The artists are quite unsurpassed by any raee in the world. The people are deep thinkers, powerful rulers and administrators who never permitted any Aryan interference in central or southern India, its government, religions or occupations, though their upper classes have for some centuries affected a good deal of Sanskrit, no doubt because this ea.rlyappeared in Deva-Nāgri, the ancient character of their northern Nāga faith and ancestry.

The rise of Buddhism in the 5th century B.C., and the Greek invasion of 150 years later, greatly renovated the old Turano-Māgadha empire, and opened up a bright political future alike for Aryans and Turanians, Brahmans and Buddhists. The too stolid and more conservative Dravids proper, like the Chalukyans, preferring their ancient Jainism, nature and spirit worship, then hastened their southern trend from the Gangetik provinces, moving largely on the Āndhra states in Tel-lingāna and the highlands of Kalinjar (Kala-linga)—long one of their outposts overawing the central Gangetik states. Then, no doubt, arose in Central India the second *Mahā Kosala* (the

first kingdom of this name being the northern Oudh of Māla Dravids) which is still the great non-Aryan state of Gondwāna, stretching from Telingāna to Mahā-Rāshtra and Mālabār—names also proclaiming Turanian rulers and settlers.

In the Rig Veda mantras we hear only of "*Āryas and Dāsyas*" or country people (fr. *dêsa*)—"the white and the dark, the beautiful nosed and the noseless or goat-nosed"—but not till later times, if at all, and only in well Aryanized states, did the Aryan venture to speak contemptuously of the Turanian rulers of India. "Barbarians, outcasts, Mlechas," &c., were names only applied to wild, rude *Dāsias*, or the country people of the hills and forests, whom Dravidian and Aryan alike enslaved. The Dravidian was a born *Kshatrya*, hero, fighter and politician—"the Arms of Brāhma," who protected the pious teachers, the gods or Brahmans," and singers of mantras. All others were merely classed as *Vish* or "people."

FIG 6.—THE 5TH OR VĀMANA AVATĀR OF VISHNU WHO HERE SUPPLICATES BĀLI FOR FAVOURS

The Aryan rise and long-standing power of the ruling Turanian is clearly depicted in the graphic legend of the 5*th Hindu Avatāra*, where the Aryan (Vishnu) represents himself as a poor deformed, deceitful *Vāmana* or dwarf—a son, he said, of Kasyapa and Aditi, the ancestors of the Turanian solar and lunar races. He begs for a little land from "Bali. the great Daitya Emperor then ruling the three worlds . . . and who

had shorn the very gods of power and dignity." The request was at once but too heedlessly granted, for the clever dwarf deceitfully circumvented the generous and all-confiding monarch, and the Aryans secured great possessions. See details in *Rivers of Life* ii. 478, and annexed fig. 6.

They were then no longer the poor semi-barbarous hordes who had emerged from west central Asia or the forests of S.E. Europe on the fertile plains of the N.W. Panjāb, and who had encamped 1ike other central Asian nomads and shepherds in leafy huts or "black tents before the great walled cities" of powerful Turanian princes.* There they had chanted their mantras, performed their simple fire rites, drank their sacred Soma oblations, and gazed in amazement at the use of metals, stone, brick and wood, mechanical appliances, and a general civilization which they heretofore could have had no conception of, never having been on the Euphrates or the Nile.

But the Aryan has always been quick to learn, apt and practical; and we read in the Vedas (probably a modern part) that he, too, soon built cities, used armor-plated chariots which resisted spears and arrows; wore ornaments of gold and silver; rode horses and hunted; used medicines; was guilty of all sexual vices; concealed his illegitimate children; allowed daughters to inherit parental possessions; women to walk about unveiled; built rest houses for travelers; and finally calculated time astronomically. This civilization he could readily acquire from the *alma mater* of Gotama Buddha, the Turano-Dravid schools or *Nālanda* of Kapila-Vasta which flourished in the 7th and 8th centuries B.C.

From this early center sprang most of the metaphysical and learned writings of Vedik times—Upanishads and Darsanas; six schools, each with its text-book and sutra—sundry Brāhmanas and philosophies, theistical and atheistical, all of which preceded Buddha, and were founded by Kapila, a *quasi* divine incarnation of Vishnu, but in reality a stolid old Dravidian Pandit. The philosophik schools scorned the ideas of sacrifices; and were therefore heretiks to Vedaists. "He who lived on sacrifice," said some Kapilaists, "must at death be born again. . . . True

* See *Histories of Early India*—Hunter, Wheeler, &c.

religion is knowledge or *Jnana*, but the pious may adopt modes and forms for its sustainance, as *Bhajna*, 'prayers and liturgies,' repetitions of divine names; *Yatras*, or pilgrimages to holy sites and shrines; *Dana*, gifts or offerings; and *Snaña*, baptisms or bathings in sacred waters."

Philosophers like Kapila would certainly not teach thus; and we learn that the schools became divided, perhaps Aryanized, about the time of Sakyamuni—say 500 B.C., when three schools are named. One holding the doctrine of *Karma*, which Jaina saints or Bodhas had taught in the days of Parsva of the 8th and 9th centuries B.C., or even a millenium earlier. The second school taught a Vedik-like sacrificial religion and *Bhakti* or faith; and the third, a philosophik gnosticism or *Jnana*.

This last did not, of course, suit the masses, who require an objective and more apparent religion, and cared little for theories "identifying the soul with the infinite, and requiring abstract contemplation." They stuck to their old rites and sacrifices—a physical worship to which their wiser ones superadded the theories of *Karma* and *Bhakti;* and in this way, owing to the talents and energy of Buddha, was developed a neo-Brāhmanism and Buddhism which taugbt the value of good thoughts, good deeds and good words which could live for ever, and benefit the preseut and the future, even if there were no deity, soul or immortality.

The great moving power here, however, was not Aryan, but Turanian—"Dravidians," as we may conveniently designate the great old tulers of India then, and from 2000 to 3000 B.C. Long expected evidence is now appearing that they—Dravid Pandits—composed some Upanishads and Brāhmanas, and why not Vedas, engrafting therein the hymns, prayers and faith of the illiterate Aryans? All these scriptures are inferior and easy compositions to the philosophical works which issued from the schools of Kapila before Buddha's day or any Aryan settlement in the middle Ganges. Nor would Vedik compositions prove difficult to learned Dravidian Brāhmans, *e.g.*, from pastamba to Sankarāchārya of 800 A.C., who wrote on the complicated philosophies of the Vedānta, the Bāshya or commentaries on the Sutras and Upanishads—aphorisms and hymns

which are still the admiration of even European metaphysicians, theopathists, and most pious thinkers. But. enough, for this is too large a subject to be here dealt with, though one we could not avoid, lest the reader should erroneously imagine that all Indian literature which appears in an Aryan garb was originally and solely the work of Indo-Aryans.

Mr. Thomas a good numismatist, learned and cautious writer, here agrees with Sir Walter ElIiot, a distinguished Dravidian scholar, that "the *Vedas were not co-ordinated by any* ARYAN *Rishi*, but first arranged and compiled by Veda Vyasa Krishna Dvaipa-Yāna, who was born on an ilet of the Jamuna." According to Aryans, he was inspired by a Rishi Pāra-Sara, and was called *Kanina* "the bastard," implying that he was a half Aryan; but no Aryans had then reachcd the Jamuna, and all learning was in the hands of the Turano-Dravids, then undoubtedly, as now, a highly religious and philosophik people, with their own gods, herocs, rites and a great sacrificial system.

Barth says (*Rels. India*) "the Vedas are a selection from many ancient poems which in India developed a faith intermixed with Rudraism and Vishnuism." He sees "no natural primitive simplicity in even the oldest Vedik hymns"; and agrees with Prof. Tiele that "there never could have been a Vedik people, nor could the Vedas have been popular, inasmuch as they are liturgical and sacerdotal." Their language, subjects and metaphors, adds Barth, show that they have been composed by very different minds and at widely different periods. At the commencement of every psalm or *sukta* of the Rig is seen the name of some deity or Rishi, supposed to be the composer or compiler, as when a collector of ballads takes some from a popular minstrel.

"However we may antedate the oldest of the hymns of the Rig Veda," says Mr. E. Clodd, in *Acad*. 3 Mar. 83; "the conditions under which they took the form which insured their tmnsmission, are *ipso facto* as of yesterday, compared with that period in which man's endeavour was made to read the riddle of the earth. . . . The indications of worship of the several powers of nature which the Vedas supply, are the survivals of that mythopœik age in Aryan culture, of which the ruder

features lingered among the tribes . . . of the German Ocean or sunnier waters of the Aigian."

It is believed that the Vedas and a voluminous Vedik and philosophik literation, were transmitted orally down to the time of the great grammarian Panini of 400-500 B.C., because we have as yet no prior direct evidence of writing, and we have marvelous proofs of how the memory can transmit the most difficult and unmeaning matter; for few Vedins or Brāhmans versed in the Vedas, whom we have listened to repeating page on page of their scriptures, could translate to us almost anything they said, yet not a word or quantity was, we believe, wrong.

The earliest portions of the Vedas are the *Sanhitas* or "collection" of hyms in the Ch-handa era of the Rig Veda; and following them comes the mantra era, placed variously by some Sanskritists at from 1500 to 1200 B.C. The Brāhmanas with appended Aranyakas and Upauishads, thinks Prof. Weber, may belong to 1000-1400, having some parts as late as 860 B.C. (*Hist. Ind. Lit.*, p. 21), but this is generally thought too early.

The sanctity of the Vedas is as great as ever it was to the masses of Hindus; these firmly belicve that their Vedas contain all that is precious, good and divine; all that is necessary to our happiness here and salvation hereafter. The educated and skeptical ones are but a small minority; upper and lower classes alike believe, as Max Müller wrote in 1876 and since, that "Vedas contain all-sufficient authority for an that is enjoined and prohibited to the modern Hindu. All customs, all usages, all stories, all laws are held to be based on Vedik texts." And just as most Christians believe that no one can truly interpret their Bible save an infallible pope, so Hindus hold that "it is impossible for any human being, not inspired like the old Rishis, to interpret Veda."

One of the early schisms in the *Brahma Samāj* (Theistik Church) was occasioned by a preacher saying: "the voice of God could speak to the heart of all as it spoke to the writers of the Vedas"—a doctrine which destroys all the ecclesiastic means by "inspiration," here more rigid than even with our strictest clergy. Vedik inspiration is *Sruti*, "that which was *Eared*" or "Heard," not "a guiding *Spirit*," far less *Hand*,

but the very voice of God—an idea far beyond the *Bath-Kol* of Hebrews and others.

Most Hindus, like most Catholiks, are of course very ignorant of their Bible; not knowing that the writers often claim human authorship and beseech the divine blessing and enlightenment, they boldly teach that their Scripturcs "contain all knowledge, divine and human, a completeness like unto those of the gods." *Sruti* inspiration is also claimed for some of the early commentaries on the Vedas, but *Sruti* applies really to only the four Vedas as "containing the pure and undefiled words of God whispered to holy men in heaven." All else, as Upanishads, Brāhmanas, Sutras, &c., are *Smriti*, which comes nearer to the "inspiration" idea of Christians, as that which good and holy men were inspired to write by God, his angels or the Holy Ghost. The spirit or god prompted their "memories," and *Smriti* is therefore applicable to all the sacred body of tradition handed down by pious and wise ancient sages. They, like Moses, Mahamad, and other prophets and apostles, were held to commune with gods and spirits, and through them, under heavenly guidance, came Hindu liturgies, prayers and purānas, based of course on the foundation of Vedas or *Sruti*, and in amplification of its higher and holier Vedik literaturc.

As the Vedas are elaborate works marking a considerable civilization and depth of philosophik thought, we must not expect to find in them anything regarding the primitive, rude, coarse symbolisms and rites of sexual nature worshipers, then and everywhere far more than even now prevalent throughout the East. Only once, and in condemnation, does the Rig Veda allude to the *Sisna devaites* or lingam worshipers. The old authors sought a higher elemental cult, and often adopt a spiritual standpoint. They urged men to look to Devas, or "gods of light," fire, storm, &c., and even to see all these as converging to unity. They "yearned aftcr one God," says Professor Max Müller, "in hymns chanted perhaps 1500 B.C.," at which we wonder not, for if the Aryans passed through Kāspiana they could not but meet with wandering teachers from Babylonia, Asyria, and Syria, not to say Jaina Srāmans, who at least 1500

years B.C. knew most of our arguments for and against Theism, Atheism, Agnosticism (*Ā-janaka*, as they well called this), and a future life. See our Articles I. and XI.

Yāska, the first known commentator of the Vedas, "formed to himself (about 500 B.C.) a systematic theology," says Professor Max Müller. He reduced all the Vedik gods to three, viz., Agni, Indra and Savitri, or fire, air or sky, and sun or the generator; and finally said the three were really represented by one divine Ātman, as thousands of good Jainas had long before upheld. Onc of the Upanishads reduces the popular 3300 gods to 33, 6, and finally to one, called "The Breath of Life," or Ātman (*M.'s Ved.*, p. 27). But in the ancient East, as in the West, *Henotheism* rather than *Monotheism* was the rule, each tribe preferring its own Baal or Yahve, though freely acknowledging that of others, as is seen in Egypt in the case of the royal treaty between Rameses II. and the Hitites, and in the fear of Hebrews for the Moabite Chemosh.

The Vedas, of course, know of no one great personal God or Creator of a Universe; it may rather be said that the highest phase of Vedism is to see God everywhere as well as in the totality of all that is, not as apart from or ontside of nature. Hence Tritheism, Pantheism or Polytheism were high phazes of Vedik intellectual life, whilst Monotheism, in omitting the deification of divine attributes was held to be imperfect. Vedāntism was an early rebound (much earlier than the Vedānta Sutras) of the learned and pious, against the many anthropomorphik and anthropopathik ideals of deity. It was an attempt to soar into the empyrean, where Vedāntists, like others, lost themselves in a hazy "*Absolute Great Neuter Brāhm*"—confessedly incomprehensible and indescribable; but whom nevertheless they are for ever describing in poetic or wordy metaphysical language, until their HE or IT almost comes under the universal law that all Gods are of the earth earthy; certainly all Biblical ones are unmistakably physical, as their planetary and elemental names and attributes declare.

Nor can deities anywhere escape the universal law of development. The First *Brahmā* was "that which sprouted" —a bud, core, *ling* or essence, from, says Max Müller (*Vedānta*,

149), "*brih* or *Vrih*, that which breaks forth in the sensc of creation or creator," hence *Îsvara*, the common name for Siva. From *Vrih* also comes *Vridh* and *Vardha*, and hence the Latin *verbum* the "*Word*" or *Logos*, which burst forth as soon as man conceived a thought or idea; for the *Logos* would be to Vedist and Vedāntist the deified *Vāch* or "specch"—that which gave, as it were, life to thought, and which, "springing forth" like to, and from the creating Brahmā, was known as his offspring or power. In this sense the Logos or Son was "with the Father from the creation of the world," or, at least, of man, and Hermes is the same idea, as the eloquent and seducing god. Arguments have been advanced, here out of place, for the parentage of *Log-os* from the old north Aryan god Log, or Loki, Loch or Lough, Fire and Flame—an Agni "Son of the Highest," and "Messenger" of Aryan gods.

The first great Hindu Creating Father was a real Prajā-pati, "Lord of Creations"—a true Hermaik Brahma; and being depicted as a potent masculine Zeus, like to Yahvé, Chemosh, Amon, &c., he in time naturally became distasteful to cultured and pious philosophik minds searching after a great ideal and no magnified man, solar or royal governor. As did Vedantists, so have others developed a *great neuter Brāhm*; even pious Christian philosophers have sought, and some few dared to own, a Brāhm, despite the direct anthropomorphik teaching of the Christian and Hebrew Scriptures. Thus the Rev. Principal Caird (D.D., Glasgow University) boldly says, in his *Gifford Lectures*, 1895/6, that in his view:

> "Christianity knows no such thing as a 'First Cause,' or an Omnipotent Creator and Moral Governor of the world, a being framed after the image of man; an anthropomorphic potentate seated on a celestial throne, publishing laws and dispensing rewards aftcr the manner of an earthly sovereign or magistrate."

Of course this sets aside *Yahve* and *Theos* or the *Kurios*, and all *Āls* or *Els* as he on whom Christ called at death; for he said "His Father worked as He worked," and that *Eli* "governs the world with righteousnes"; looks after sparrows, lilies, grass, &c.; that "for Him and through Him are all things"; that He made them all in six days, and rested, being tired, on

the seventh day, and finally became incarnate in a Jewish babe, and dwelt amongst men. Hebrews recognized no Neuter God.

Such-like matter, the philosophical Vedāntist said, arose from *Avidyâ* or *Nescience*, and must not be ascribed to "The Great Ātman, Soul, Self or Spirit of the Universe," though admissable, perhaps, among those who could not rise beyond the phenomenal. All Vedāntists did not agree however with many Buddhists that the phenomenal was "unreal, illusive. or false." They spoke of "a reality behind the unreal," apparently on the ground that the masses must have a worship, and therefore person, *prattka* or face, a God. Father and Creator. But the true Vedāntist confessed. like Athanasius, that he could only say what God was not. Prof. Max Müller's *Ved*., 83/4.

The Vedāntist creed of, perhaps, the 4th century B.C. is as incomprehensible as the Deity, and in this respect, like that ascribed to Athanasius of the 4th century C.E. Max Müller translates it as follows:

> "Nor aught nor naught existed: yon bright (Sun) was not,
> Nor heaven's broad woof outstretched above.
> The ONLY ONE breathed by ITSELF . . .
> Other than IT there nothing since has been.
> Who knows *from whence* this great creation came?
> He *from whom* this great creation came?
> Whether His Will created or was mute?
> The most High Seer that is in highest heaven,
> He knows it, or perhance even He knows not."

—all sufficiently mysterious; and like much that precedes and follows, wild, indiscriminate trifling with ignorant men, and with words which every accurate scholar must condemrj.

Prof. Müller thinks that, owing to the use here of the word *tadānîm*, "this is not the most ancient stratum of Vedic thought and language." There were, however, skeptiks, who asked such questions as: "What covered all?" "what sheltered?" "what concealed?" "was it waters?" &c. Notice also that in Rig Veda, x. 129: The gods knew not the genesis of the universe, for one writer asks; "Who truly knowest whence hither (all) were born? . . . The gods had no priority. Whether did it (the world) make itself or not? . . . Who was its overseer? . . .

He surely knows, if not, who can? Not the non-existent existed . . . the Existent existed not at that time: . . . not death nor aught which is immortal."

Here, as elsewhere, it appears that immortality was not attributed to either gods or men; though perhaps accepted, the subject was wisely avoided. All could win a sort of invincibility by severe austerities, and more pleasantly, as did Soma and Indra by drinking Amrita. All ate and drank, married and were given in marriage, and no heaven could have been attractive without these mundane pleasures. The Rig Veda alludes to a genuine heaven for the righteous; but of the wicked nothing is said, and some think they died eternally, which would conflict with the universal primitive belief in transmigration. There are also positive traces of a belief in a hell. See Prof. Macdonell's Review of Oldenberg's Veda, *R. As. J.*, Oct. '95.

Like many Biblicists, Hindus speak less and less, and lean not at all on the older gods, legends and rites of their scriptures, but more and more on the ethical teachings. They remain strong spiritualists, believing they can interview the gods by inducing an extatik condition, especially by fasting and other a.usterities or *tapas*, and originally by exposure to heat, as we would expect from fire worshipers. *Cf. Rig.* x. 136 *et seq*. *Sāti* or widow-burning also seems inferred, and is far from an invention of later Brāhmanism (ibid. p. 961/2); though it is not so clearly a sacred institution as was the sacrificial burning of Hebrew children and offering up of the first-born.

The post-Buddhistik Hindus or neo-Brāhmans, tried to check spirit lore for much the same reason as the Pope does Freemasonry. They urged that though souls or spirits existed in all things as well as creatures, yet that "man has only to do with, and must alone meditate on the great universal spirit, Ātman or Breath of Life—He who arises out of, and returns into, and breathes in itself (Chand. Upan.). This is akin to the western Holy Ghost idea, and to the teaching of Lao-tsze of the 6th century B.C., whose Tao was really God, "the Way and Vital Principle." It could not, he said, "be seen or grasped; has neither limbs, eyes or ears; but is eternal, all-pervading, imperishable and infinitesimal, yet the source of all that is." About

this time also the learned author of the Mundaka Upanishad was Writing "Our Brāhma is joined unto Māya-matter and Illusion"—doctrines which had reached China.

In spite of all this ancient theosophy, out-rivaling in mystik occultism and wordy logomachy anything of even these days, clever men have ever continued to define and condition what they still assert is unconditioned and incomprehensible. They grasped at shadows of their own making, and brought down to earth the most ethereal of spirits, until they appeared as suitable "gods walking like men," when alone gods can be worshiped.

The Vedas mention *Triune forms* of great gods and powers, but no *Tri-murti* or heroes like Rāma and Krishna, though there is a Krishna, probably the dark Apollo of Drāvids. Vishnu is shown as a solar deity, who compasses the earth in three strides, also, as a creator of all life, and even of Brahmā, a later idea of his Puranik devotees. He was shown as reclining with Lakshmi on his serpent couch, and from the euphemistik navel arises Brahma. Egypt expresses the same idea in this snake deity. The Vedik Siva is the tempestuous Rudra, and not connected with the Linga or "the abhorrent *Sisna devaitis*," though these were everywhere, from *Kaildâsa*, Siva's heaven the highest cone overlooking the sources of the Indus and Satlej, to the lands of Āndhras and Tri-lingaits, the energetic colonizers of Trans-India. Everywhere in Vedik, as in present times, Buds, Budhs, Bads or *Bada-Kăls* or little "stone lingams" (Tamil, "*Bud-stones*") covered the land, and had offerings of children in the village groves, as described in our second Article. Hermes was Mercury the *Blue Budh*, at once a god and planet, often alluded to in sub-Vedik literature.

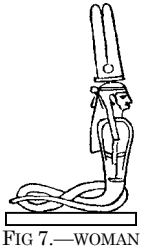

FIG 7.—WOMAN AS THE SNAKE GODDESS.

The Satapatha Brāhmana describes the Vedik gods as 8 Vasus, 11 Rudras, 12 Ádityas, 1 Dyaus or Jove, 1 Prithvi or the Earth, in all 38. There are also Asvins, Maruts, &e., and Brāhm is Indra, glory and brightness and a Universal Soul, the First-born and Pervader of all, and the aforementioned Ātman. The worship was essentially elemental; physical and

ancestral priests and people alike offering up prayers and sacrifices to sun, moon and sky, ancestors, rivers, sea, trees, &c., at the seasons special to each. Prayers were always for temporal blessings to person, house or tribe, as in the case of Hebrews, Greeks and others. The worship was domestic, with family, priest and altar, but grew into a vast sacrificial system, begining with human victims and animals, and ending with substitutes and symbols of these,

The final rite of burning the corpse is described as a "final sacrifice" or *Antyeshti* of man to the Great Spirit, through his messenger and medium Agni, to whom more invocations are addressed in the Vedas than to all other gods. These all delight in "the sweet aroma" of the sacrifices, as did the gods of Hebrews and others.

In early times the festivals seem to have been cheery days of feasting on savory sacrifices, with dance and song to the delight of gods and men; but as the religious spirit grew skonger, heavy lugubrious chants and mantras were prescribed necessary by the solemn and pious old Rishis. The favourite prayer was the so-called "*Ten Words*" of the *Gayatri*: "We meditate on the excellent glory of the Divine Vivifier. May he stimulate (or enlighten) our minds."

The Vedik sacrificial system is too elaborate to be here described; it is so, very succintly, by Mr R. B. Deshmukh in *Bom. Anthro. J.* I., ii., Oct. 86, though one would wish he had told us something as to its source. It is the oldest part of Aryan history, and possibly may go back to 1700 B.C., when Zoroaster was teaching about Attropatene. One of the earliest sacrifices mentioned in the Vedas reminds us of that by Noah after the *quasi* deluge, when "Manu, the Son of God" (Brahmā), aftor a great inundation, performed the first *Agnihotra*, or "household fire" rite, one still common throughout India.

Vedik sacrifices may be considered in two groups of seven special classes, the most important being the *Agni-stoma* or that of Fire and Soma, the *Purusha* or Human, the *Sulargava* or Ox, and the *Asva-Medha* or Horse sacrifice, a grand regal rite, and perhaps the last of blood and feasting, dance and song.

There was no doubt a *genuine human sacrifice*, for one of the rites connected with the building of the fire altar requires, according to the Rig Veda: "Five victims, *a man*, a horse, bull, ram and goat;" and the Sata. Brah. permits substitutes for these. *Cf.* also the ancient revered story of the pious Sunah Sepha of the Aitareyah Brāh. and Epiks; also Oldenberg's *Veda*, p. 364, and *R. As. J.*, Oct. 95, p. 960.

In the Manava Sastm, as edited by Sankarāchārya 700 to 800 A.C., we are assured that all animals were created by Brahmā for sacrifices for the benefit of mankind; and that to kill for this purpose was no murder; and of course, sacrifices were more usually eaten than burned to ashes or thrown away. In chap. v. is detailed the creatures a Brahman may eat, and Sankara was a very strict Dravido-Aryanized Brāhman, and a most profound philosophik commentator and upholder of the Vedānta and Vedas.

The fourteen Vedik sacrifices are still performed throughout India, except that the cow and horse are prohibited, the excuse being that this is the *Kali Yuga*, an age for praise, Yogaism and magic. The Purusha. has been spiritualized mystikally, yet many rites in connection with other sacrifices show that this human *Medha*, only very slowly gave way to substitution, as in the case of the ram which Yahvé accepted from Abraham in place of his first-born, though this may have been a modification of the tale, when Jews like Hindus, got ashamed of the barbarities of their ancestors.

Even the sacrificial goat has long since had a substitute among educated Hindus, for a crusade agninst bloodshed arose in our l2th century, headed by the good Dravidian Vishnuva Rāmanuja, whose banner displayed "A Religion of Mercy" or DAYA DHAMA, such as Jainas had preached two milleniums earlier. There are still, however, Hindus who persist, 1ike Christians, that "without blood there can be no remission of sins." Even in the last century one of the most learned and nobIe of Indian kings, Jaya Singh of Jaipur, insisted on the reinstitution of both the *Asva* and goat *Medhas*, and quite lately the Brāhmans of Puna, in spite of much educated pressure, actually celebratcd the latter, and, adds Mr. Deshmukh, "Brâh-

mans are still skilled in cutting open animals and in selecting the sacrificial parts."

The Vedas prescribe that all animals for sacrifices are to be suffocated and the blood preserved, whilst Tantrists and most non-Aryans let it flow away like Hebrews. The underlying idea of the Vedik writers is that evil comes to us from the displeasure of the gods, and from their prefering flesh to vegetables. They called flesh *Devānna* or "divine," and fire the preparer or carrier, the *Kevya-Vāhana* and Havya-Vāhana. They also said the Devas, liked the superior grains, as wheat and rice, but not maizes like bājra, javan, mug, &c., showing their, or rather their priests' good taste. These steadily and not slowly drew more tightly their priestly bands: they early proclaimed that lands were of no use unless they called down rains, and that from conception to death, they must preside over evcry family and social office of man and woman with suitable rites and sacrifices for which they required shrines and priests of every grade. They declared Brâhmans to be the first and only divine caste and Kshatriyas, Vaisyas and Sudras, of the earth, earthy —men born only to support Brāhmans, and carry on mundane affairs, doctrines which they could in some degree support from the Rig, and formally so from the other Vedas.

The *Purusha medha* or "human sacrifice" is spiritualized in *Purusha sukta*, which makes "Purusha" a mystical conception of humanity; but it is acknowledged that from this or on "account of this, came the later Vedas" prescribing the sacrifice of "all animals with two rows of teeth, as cows (which have only one!), sheep, goats," &c. From this Purusha's head "came the Brâhman, from the two arms the Kshatriya, from the thighs the Vaisyas, and from the feet Sudras"; and this mystical Purusha was afterwards held to be Brahmā, the supreme Hindu god and primarily a purely Hermaik conception. This portion of the Rig is, however, in modern Sanskrit, and no doubt a much later writing than the *Mantras*, which is in so very ancient a Sanskrit that it cannot be read without the aid of commentators. See the excellent paper by Pandit Shiva-nāt Sāstri in *Ind. Mag.*, Jan '89, confirming similar statement.s by Max Müller and others.

It is clear that the *Purusha Sukta* was written not only after the mantras but the *Sama* and *Yajur*, and no doubt the 4th or Athārva Veda; but before the *Smritis*, the Manuva and Mahābhārata, which last mentions the *Purusha Sukta* and developes the caste idea. Vishnu is there directed to be worshiped according to the rules contained in the *Purusha Sukta*, and Manu repeats the creation story, and the writer of the Mahābhārata calls the mystik Purusha, Brahmā—hence-forward usually called "God." There also we learn that in primitive times (say B.C. 1200-1000 when the nomads may have first entered India?), "there was no caste; that Brahmā created but one Brāhman in the world at the beginning; but that afterwards from division of labor, divisions of caste ensued," that is, when the nomadik state gave place to agriculture and a settled goverment.

The Rig is not without its Atheism or what Europeans would call blasphemies. In viii. 1, 14, 19, 22, 23, 44, &c., the writer exclaims to this effect: "If I were thou, O Agni, and thou were I, then thy wishes would be fulfilled. . . . If I, Illdra, were like thee, the lord of wealth, he who praised me would not lack cows;" and again, "If I were lord as much as thou, I should support the sacred bard, I should not abandon him to misery"—a sentiment repeated in vii. 32. 18. Nor were wise men all silent in any era. They told Vedantists that their "self or soul was altogether nothing—a mere out-come of the body or its senses which developed by knowledge" into intellect or mind (Müller's *Ved*. 89); and that it is folly to posit gods or souls which we confessedly are unable to describe or comprehend.

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 still see in China and Polynesia.

The necessity of *Bhakti* or faith is as strongly maintained in the Vedas as in the Christian Bible. "To faith and knowledge," say both. *Bhakti* "gives power to all rites and sacrifices . . . yet neglect not works, they are a necessity and prove thy faith and knowledge. He who has these is indeed free and beyond the law. . . . All doubt is damnable." These doctrines were known in India long before Aryans reached the Ganges, and so too doubtless such laws as that "marriage is honorable and a sacred tie instituted by the Creator in the begining of time." Neither early Dravids nor Aryans sanctioncd child marriage, caste tyrany, idolatry, nor prohibited widow marriage nor foreign travel, as does modern Brahmanism. Early Drāvidian Indians did not enter on the wilder speculations of metempsychosis which the western mind has so long and rather vainly reveled in.

With the rise of special Brahman priests, came costly shrines and sacrifices, strange gods and mysterious legends, rituals, mantras and charms; and in time the theo-philosophical teachings of Vedantists, ever full of beautiful and pious sentiment, but also a mysticism which started *Āvidyā* or that state of "ignorance" which the agnostik of these days humbly confesses to, when asked to accept current beliefs.

The priests lost themselves in trying to define "A Great First Cause" *without a cause*—a something out of nothing. They called him in the Upanishads, "The Creator of Nature," yet confessed that "nature operates herself." Their god is "all that exists. . . . He alone is real existence and the soul of the universe. . . . The heaven is his head, the earth his feet, the sun and moon his eyes, space his ears, the Vedas his speech, air his breath, and the world his intellect. . . . Yet has he no eyes or ears, though he sees and hears all. . . . He is pure understanding; the Light of lights, the One Eternal amidst the perishable universe. . . . No eye can see him, nor language describe him, no intellectual power compass or define him. . . . Even Vedas can give us no knowledge of him. He alone can impart knowledge of himself, and only to hearts freed from passions and worldly desires."

Is it strange that this wild poetic rodomontade should

cause many wise men to turn aside exclaiming: "As you clearly know nothing about your *quasi* Supreme perchance he exists not!" for this "great Incomprehensible" is more befogged than even "the Three in One" of our "Athanasian Creed."

This was probably the period when the *Veda-angas* or VEDANGAS—the six sacrcd sciences arose, and were proclaimed to be "*Smriti or revealed Knowledge*," which "divine men wrote as taught by the gods." The name signifies "Limbs of the Veda"—six subjects or *Shad-angas* necessary towards reading and understanding the Vedas, viz.:—1st, *Sikshā*, or phonetiks, embracing accents, quantity and euphony; 2nd, the *Chandus*, metre; 3rd, *Vyākarna* or grammar (according to Pānini); 4th, *Nirukta*, etymology; 5th, *Jyotisha*, astronomy, with spceial reference to time for fetes and rites; and 6th, *Kalpa*, rules and ceremonies for rites in the form of *Sūtras* or short aphorisms.

VEDĀNTISM.

The *Vedānta* was a great reformation which began at least four centuries B.C., when Buddhism had obtained a firm hold on Upper India, and its canon may be said to have closed about our 5th century. It is so marked in its avoidance of all that referred to the sacrificial system, rites and duties prescribed by Vedists and the Vedas, that it was clearly a Dravidian reformation of the crude Aryan elemental tcaehing, a building up of a neo-Hinduism purified by the ancient Turano-philosophical schools of Kapila, and embracing the piety and ethiks of the followers of the great Jaina saint Mahā-Vira and of his probable disciple Sakya the Muni.

The Vedik gods and doctrines were rejected as useless, nay, mischievous—as "food for babes" but unsuited for the full-grown and philosophik literary man; yet the supremacy and necessity of the divine Vedik base was insisted on, as necessary to the children's growth in grace and conduet during the busy mundune stages of life, and until they reached the elderly, thoughtful, or vāna-prastha step—that of the "forest recluse." Then, said the Vedāntist, the wise man puts aside all childish suppports, rites and sacrifices, nay, deities and prayers thereto,

and should impost on himself self-denial and such penances as *the three Dās*:—

DAMYATA: subjection of senses, pride and self-will;

DATTA: charities and generous neighborliness; and

DAYADHVAM: pity and kindly thought of others.

He no longer looks to a great creating father-god like Brahmā, ordering all the affairs of life; but acknowledges a great neuter BRĀHM or Brūhm—"the *Parama-Ātman* or Highest Soul, Spirit or Self; the *This That*; . . . the Immortal and Absolute, on which all worlds are founded and beyond which none can go or think; the Eternal Thinker, not to be reached by speecb, mind, or eye, or apprehended, and of whom we can only mutely say: HE IS . . . verily the unborn, undecaying, undying, without parts or action, tranquil, and without fault or taint. . . no historical person. . . world-creator or phenomenal God conceivable by our understanding like to Brahmān. . . . He is Him, but veiled by *Āvidhyâ* or Nescience;" all of which may be gathered from Müller's *Ved*., p. 123, &c.

None ever interfered with these aged Vedantists, nor called them heretics, though rejecting all the 'doxies of the people; suffice that they lived pure, pious and thoughtful lives, though forgetful of all the prayers they had lisped at their mothers' knees and indifferent to the rites which all around them esteemed necessary to salvation.

Vedāntism made no claim to a revelation but to the simple teaching by pious philosophers, of Vedanta or "the end (or uses) of the Vedas" from a theistic standpoint. The text-books were the *Shad Darsanas* or "Six Demonstrations," and the object was perhaps to counteract the rising Purānism; for we do not hear of Vedānta much prior to the compilations of Vyāsa "the Arranger," one who appears to have resuscitated the ancient faith and mythologies, and started what led to the neo-Brāhmanism which finally drove Buddhism from India. This Vyāsa (for there were many) said that one of the great uses of the Vedanta compilations was, so that men may be educated by them to understand the Vedas. Vyāsa himself rejected much of the Samhitas and Brāihmanas, prefering the Upanishad as anterior. On these he built up his "great Theosophy and one of the oldest philo-

sophic systems of the world, as elaborate and complete as those of Plato and Kant" says M. Müller, and one the English reader can now grasp in the *S.B.E.* series.

The whole six systems of the Vedānta are carefully and well cpitomized in the *Vedanta Sāra* or "V-Essence," a short popular text-book. There is another, the *Vedanta Pari-bāsha*, and both it is believed are written hy the busy and learned Sankara, author also of the aphorisms of Bādarāyana, the Bāshyas or commentaries on the Vedānta Sutras, and on the Bhagavadgita and some Upanishads—all much-revered Scriptures and widely known text books.

The Vedānta Sāra depicts Sankara's supreme *Îsvara* or Siva as both personal and impersonal, although, like Brāhm, unresponsive to all creatures. "A knowledge (belief) in Brāhm and Brahmā" is held to supersede virtue and pardon many vices, but we must realise that all around us is a vain and fleeting shadow, worthless and empty—doctrines which Christians and many peoples adopted.

Vedantists have labored to show that although there are many names for "God the One, the Great Ātman or Soul Eternal Spirit," &c.; "yet is He One and Indivisible," and may not be called *Prajā-pati*, "Lord of creatures," *Visva-Karma*, "Divine Artificer," &c., as if peculiar to onc creation; for "He is the great Ātman or soul of the universe, transcending the Ego or Self—a 'Being' or 'Person.' "

In the Vedānta Upanishad "He is the Knower, . . . was not born, dies not, came from nothing, and never became anything. He (or It?) is smaller than the small; greater than the great; hidden in the heart of the creature. . . . The Ātman cannot be gained by the Veda, by any amount of learning, nor by the understanding (or reason) of man. . . . He whom the Ātman chooses, by him alone can he be gained. . . . The Ātman chooses him as his own; but he who has not first tumed away from his wickedness, who is not calm and subdued, or whose mind is not at rest, can never obtnin the Ātman (God or Divine Soul), nay, not by any amount of knowledge." Thus came in the primary doctrine of "good karma" (works), without which all faith or belief is filthy rags, and of which more hereafter.

To the orthodox Vedāntist the highest Brāhm was a reality underlying all things, and with three predicates, Being, Knowing and Bliss. The lower find phenomenal Brahmā was a personal God with numberless names, who may be worshiped in images, though *the highest worship is knowledge*, by which we can best approach Him, and in the end become one with Him, and see Him in all His *Nāma-rupa*, "names and forms"—dogmas similar to the universal teaching of most theists in the West as well as the East since the days when culture arose. We have seen also another idea common to the earliest Vedantists, if not to Jainas of a millenium earlier, and to Plato and the author of St John's Gospel, viz., that the *Vardh*, *Word* or Logos was identified with the Creator of speech.

Some Vedantists and Vedaists identified Māya with Sakti and Prakriti, the receptive force of nature, that is matter, the *Mut* or great earth mother by which Brahmā produced worlds, all life, the elements and mental powers; but as this materialized the god, we are cautioned to dissociate him from Brāhm and from Māya which is "illusion." "He is not even water, but only its moisture; nor the sun, but its light. HE or IT is a something, yet nothing; real and unreal; real because looked upon as such, but unreal because IT exists not as a being. It is a power of Brahmā but not the *soul*, for this, like the *life*, is a portion of Him as a spark is of fire. The *body* is illusion because created and dissolved, which the soul is not. It is self-existent and eternal intelligence . . . consubstantial with Brahmā;" reminding us of the old Christian war-cries of the *Homo-ousians* and *Homoi-ousians*.

The Vedanta does not recognize, as appears in the Rig Veda, that "the aggregate of all beings in existence constitute a fourth part of God." It teaches that "the divine spirit, though differing in degree, is the same in nature with that of all beings; yet that God is one entirety, and that he who truly knows God, becomes God, or mergcs into Him as flowing rivers merge into the sea, losing alike their names and forms. Future happiness is absorption into deity, who is the sea of joy."

The only way, said Vedantists, to attain to such communion with Brāhm is by "severe abstraction and contemplation on the

illusiveness and worthlessness of life and all things worldly: our own foolish understandings and thoughts." All natural affections and passions, joys and sorrowings, must be for ever repressed until we feel no repression necessary; then is the pious believer sinlcss, "for as water cannot wet the lotus leaf, neither can sin touch or be imputed unto him"—Vedanta doctrines which have unfortunately descended in to our midst.

The Vedānta only becomes mature and systematic in its own Vedanta Sutras and Sankarāchārya's commentary. In the Upanīshads it is imperfectly seen, but it never aims at the occult or esoterik. It is for all who are sufficiently educated to comprehend a profound philosophy and theosophy touching the relation of God to the soul or the Supreme to the human spirit, the essential identity of self—the *Atma*—and God; the incompatihility between subject and object and like abstruse matters. It was held vain to offer this to the ignorant toiling Sudra classes, but it was never forbidden to them or others; see Max Müller's *Vedānta*.

The chief Vedanta code is the *Sarika Sutras* or *Vedānta Darsana*, which some say was known throughout the Ganga and Jamuna States as early as the 14th century B.C. If so, it was the work of Jaino-Dravid Pandits, or some of the famous 24 Jaina-Bodhists. The author composed also the original Gita of Krishna and some other works grateful to Theists, tired of the prayers and rites of Samhitas and Brāhmanas. True Vedaists must have looked on the whole as a heresy, and it no doubt loosened their foundations, and aided the growth of much atheistik and agnostik teaching which, in the 8th to 5th centuries B.C., was given forth with great force, volume and consistency, by philosophik teachers and schools grouped around the sombre little lake of Kapila Vasta. But from here also there then arose the *un*-theistik *Sankhya Darsanas*, the chief author of which was Rishi Kapila, the literary ancestor of the neighboring princes from whom sprang Sakya the Muni. He strove, about 500 B.C.., piously and successfully to stem the abstruse and unpractical, and to direct the minds of the busy masses towards *a gospel of goodness and duty*. He was no enemy to the philosophies, but held that these like gods or

spirits, whether good or demoniacal, were no fit subjects for life's ignorant toilers. Vedantism therefore continued to flourish, but widened its arms so as to embrace alike the Sankya and Buddhist philosophies, though differing widely from even the higher teaching of the upper Buddhist Pitaka or "Basket" of light as preached by Gotama.

The Vedantist emphasized the ncccssity of postulating a *quasi* God (Brāhma Deva), vaguely described as "*Light*"—a "*Deva* without a Second; the Sole Existent; Uncreated, Omnipotent and Infinite; a spirit without passions; separate from matter; pure Wisdom and the source of Happiness; Everlasting, Unchangeable and Incomprehensible"—the usual ending of creeds, and strangely enough after pretty well defining and limiting their great Incomprehensible. This *Brāhm*, or *Brūhm* (as commonly called in India), was a real neuter and no masculine Brahmā, "Creator" or personified spirit like Yahve, Zeus; Shang-Tī or Jove; yet the multitude here went as usual beyond their Vedantist teachers. Lovers of spirits, they poetically mystified this "great Ghost" and gave to him a Raja's court with angels and archangels, heavens and hells, and even said they constantly communed with Him though an impersonal Ideal.

In vain had Vyasa taught that "though every attribute of a great First Cause is in Him, yet He (Brāhm) is void of all qualities. . . . He is only the *sum-total of I am-ness*"—meaning, "of all existence" or phenomena—the אהיה *Āhiê* and *Nuk pu Nuk*, or "I am that I am" of Hebrews and Egyptians.

Vyāsa then weakly expatiates and enumerates the qualities of his Ideal, until he makes him an ordinary great God "to suit," he says, "the understanding of beginners." Buddha was wiser in avoiding "the Unknown" and in preparing a special "Basket" of all that was known and could be substantiated, and was necessary to guide and comfort the busy work-a-day world.

Later Vedantists defined and divided their already too sublimated and etherial Deus into two Brāhmas, a higher and lower, the rcal and the phenomcnal, which last became practi-

cally such a "Lord" as Krishna, "a son of man yet incarnated God," who, speaking as Brāhm, says in the Gita: "I am He who sitteth aloft and aloof, uninterested in all things; even the Universe and its works confine me not." He too was illusion, the unsatisfying "reflection in the mirror," which probably led Buddha to urge that we should cease to seek for guidance or trouble ourselves about illusions, and try to work out our salvation and that of others by doing them good, and faithfully performing our own duties.

ILLUSION was and is here a dangerous word and idea. It suggested alike to learned and ignorant that peradventure all religion, gods and priestly teachings are DELUSLONS; for it was an old cry that "Life is but a passing show for man's *Delusion* given"—an uneasy dream, soon to pass away into an unconscious rest, mayhap eternal oblivion. Our loves and hates, ambitions and keen strugglings are, said many ancient Indians, but the deluding power of Māya, who cruelly woke up the universe from an untroubled and unconscious rest to dream the sad dreams of life.

These, said the pessimistic then as now, cease only when the soul awakes to the void and hollowness of all things; or said others, as do many Christians, when man is absorbed in Brāhm or the eternal spirit of all things—a true *Annihilation*. In spite however of all "life's dreams" being probably thus "rounded with a sleep" as Shakspere says, Vedantists of ancient and present times have, like most of us, feverishly struggled and toiled to live through thankless days amI sleepless nights. The poet, philosopher, statesman, warrior and others have as a rule clung ro their work anel ambition—"baubles" though some called them; and it is well; for these induced responsibilities with mental and moral advancement, distinct *duties* and *work*, without which life is indeed not worth living; as Carlyle well said, "*work* is sacred and divine; it is worship and religion," and without it life has no joyousness, nor the mind any restfulness/

There are as frantic admirers as detractors of Vedas and Vedantas. Some, like F. Schlegel, say they prove that "early Indians possessed a knowledge of the true God."

Others scorn this idea, and say that: "No true God can be fouud even in the best of Bibles, that their deities are only the eycr growing *Highest Ideal* for the time being of the biblical authors." Some pious Christian scholars actually see in the lofty ideal of the Vedāntan Brāhma, a blasphemous conception of their own anthropomorphik Father-God, and utterly disagree with Schlegel's conclusion that "Indian Scripturcs are replete with sentiments and expressions, noble, clear, and as severely grand, deeply conceived and reverentially cxpressed as in any human langunge in which men have spoken of their God." How few Europcans would agree also with the conclusions of the Sanskrit scholar, Prof. Deussen, that "Hindus should keep to the Vedānta, becausc in its unfalsified form it is the strongest support of pure morality and the greatest consolation in the sufferings of life and death"? *Acad*. 1st Sept. 95.

"The Vedantist," says Mr. G. A. Jacob, "tells us that by following his system we destroy the accumulated works, and nullify the current ones; at death therefore nothing remains to cause a return to this *bhāva-sāgara* and the soul set free from limiting conditions, loses its personality in Brahman." If this be so, the pious writer, zealous for, his own faith, thinks we "cannot have much concern for a future existence. . . . If we are to have no consciousncss of personal identity, then all sense of moral rcsponsibility . . . is wanting."

Undoubtedly the doctrine of the final absorption of souls in the Eternal Brāhm, the Infinite Spirit of the universe—taught in India from the far back era of the Upanishads—is *a real annihilation*; yet neither Vedas or Brāhmanas ever argue or seem to suppose that souls are mortal, on the ground, thinks Max Müller, that "the death of the soul had never come under human cognizance." lts after life he finds "constantly depicted . . . often childishly and imperfectly" (*Ved*., 53/4); but the idea of its death with the body only arose in a later period, and only among serious thinkers, as in the case of learned Greeks, when they set aside their old Elysian field fables.

The Hindu and Christian doctrine of our final absorption into deity unwittingly but clearly appears as annihilation from the close reasoning of the pious and learned Sankara in his

commentaries on the Vedāntas; for he says: "If Brāhmăn be one without a second, then there is no room for anything that is not Brāhmān; hence the oft-repeated sentence *Tat tvam asi*, 'Thou art it' "; meaning not that the soul is part of Brāhmăn, but that the whole of Brāhmăn is the soul; . . . therefore does the pure Vedantist virtually exclaim, like Christ: "I am Thou, O holy deity, and Thou art I." Cf. *John* x. 30; *Ved*. 92, 104.

Sankara, who was no Aryan, but a Drâvid Brâhman, and esteemed an incarnation of his god Siva, said that the universe arose through an act of the phenomenal Brahmā's volition. "He willed and it was, but to him it was Māya" or illusion, and after its creation the deity sank back into apathy, as when the Hebrew wrote that Yahve "rested."

The real God is believed to be hid behind the veil of *Āvidya* or nescience; but, say the Vedantists, the phenomenal Brahmā is no more unreal than the phenomena of the world which are but Māya or illusion metamorphosed by the human understanding or imperfect minds of men. *Āvidya*, however, added these theologians, is only a tempomry illusion, which will disappear with the increase of knowledge or Vidya—*i.e.*, Vedānta philosophy.

The western doctrines of faith, works and grace, are old to Vedāntists, nay, to Vedaists and even to Jains of a millenium B.C., and as such would probably be known about Baktria before Hebrews praised their Abrahamik patriarch for his all but murderous "act of faith." They would certainly be old doctrines throughout Greeko-Syrian kingdoms long before Christ preached, not to say 140 years later, when only, Gospels began to he quoted. Easterns had many centuries earlier heard that none can come unto God unless His Grace or Holy Spirit, the *Ātman*, calls them; that all righteousness is "filthy rags" in comparison to this, and by it alone can come spiritual re-generation. This is the work of the "Breath," or Psyché of the Highest; of that light which can alone enlighten us, and which is not to be mastered or understood hy our unaidcd reason or intellect; see the teachings of the pious and philosophik Sankara, as drawn from the Vedas and Vedantas of 1500 to 300 B.C. Yet, says Prof. Max Müller (*Vedanta*, p. 33, 98), the final

appeal is, and must always be, to reason, even when it has condemned the *a priori*, transcendental or supernatural premises as to the deity, soul, revelations, &c. All who have not established these, and argue on them as fundamentals, whether from the airy point of the religious supernaturalist, or in a system of philosophy like the Vedanta, must be worsted when narrowly cross-questioned logically and scientifically. "There is always a point," adds the author of the *Vedānta*, "when the confession of ignorance is inevitable, the philosopher attributing it to the limits of the human understanding, and the pietist simply saying: 'It is so, for so it is written!' " The real cause in both cases is, that the arguments are not based on facts or have gone beyond the facts. He who holds to *Sraddhâ*, or *Bhakti*—religious faith, necessarily opposes all true philosophy which begins with *de omnibus dubitare*, a position which, if not. fully accepted, has "a legitimate place in Vedānta philosophy." This surrenders all desire for rewards here and hereafter, though the ardent Vedantist, Sankara, even here confesses that "whatsoever Vedik inspiration teaches that I accept," thus clinging to a Vedik hereafter. *Ved*. 37 *et seq*.

We can understand that all this high Vedāntism, like the higher Buddhism, was too much for the masses, and hence arose Purāna Hinduism with its thoroughly physical and often gross conceptions of deity. The wise Buddha saw and tried to check the philosophers in teaching the abstruse and abstract. He urged that it was enough to set a high example and teach the people how to lead and enjoy a life of active virtue in the daily round of their occupations and duties.

The reader should now turn to Article XI, SHORT TEXTS, where will be found a summary of the teachings of the Vedas and Vedāntists during the first rnillenium B.C. and for several centuries after, when Buddhism dominated most of India, and adjacent lands.

ARTICLE V

LĀO-TSZE, HIS RELIGION AND BIBLE

THE TĀO-TEH-KING AND TĀOISM

THIS great "old Teacher," as his name implies, was the founder of what he called TĀOISM—an advance impersonal Theism—the texts of which became sacred throughout north and central China in the 6th century B.C., and were gradually compiled into the bible of the faith, the TĀO-TEH-KING. The permanent canon was fixed some two hundred years later.

The date of Lāo-tsze's birth is generally placed in 604 B.C., in the reign of the Emperor Ting, 23rd Chāu dynstasy (1105-242 B.C.); and his birth place was the province of *Tsu*, present Honan, then the seat of empire and centre of civilization. Here for above half a century he held important government appointments in the historical and foreign Records Departments, devoting apparently all his leisure time to the study of religions and philosophies and to lecturing tours, which led to his being long well known as a public teacher of religion and morals. We incline to fix his birth at 600 or 595, but this is of small importance, and our chronological tables therefore show 604 as the generally accepted year. Lāo-tsze was thus an active preacher in the times of Confucius and Putha-gor-as (the western Putha - guru), and when Babylon was exploiting Syria, Judea, and Lower Egypt, and Ezekiel and other *Nabim*, writing *quasi* prophecies.

Lāo-tsze was called in childhood *Urp* or "Eary One," owing to his peculiar ears; also, and always in his family, *Li*, "a plum," perhaps as born under this tree (*S. B. East*, xl. 313), but this term is also in western Turano-Asia a "man" or his sign, being equivalent to *Lu*. Throughout his manhood he was to the public *Li-Peh-Yang* (manly man?), and only in his old age did he receive the epithet of Lāo-tsze, "the old philosopher."

Starting with a good education, though his parents were poor, he must have been unusually talented and diligent, or he would not have been selected as "Historiographer Royal and Registrar of Foreign Decrees" at the capital, Loyang, near Honan on the Hoangho. His position and offices would give him vast insight into all foreign matters, and especially the movements of religious thought in Central Asia, for this has always required the watchful attention of eastern rulers, and none would be more consulted on the faiths of all Mongolia Tibet and India than this Foreign Secretary. These, his all-engrossing studies, and the corruptions be noticed in public life, made him resign his offices when about sixty-five years of' age, though he lived on, in or near Loyang, a much respected pious teacher and preacher. Here, about 517, he is believed to have seen Confucius for the first and certainly the last time, though some strangely deny that they ever met, for the details seem natural and historical, especially those concerning the irascible old disputant. Lāo-tsze then dropped out of public notice, and shortly after shut himself up in a secluded hermitage beyond the Chinese borders, so that even the place and date of his death is unknown. His devoted follower, the Paul or Mencius of Taoism, Chu-ang-tszu, says that as he was passing the frontier, he was stopped and made to write out a summary of his views and teachings, and hence the Tao-teh-king or "Book of the Law" or Virtues of Tāo, the ancient divine epithet and God-Ideal, but now translated "the Path" or "Way of Holiness" or of Tāo. *S.B.E.* xxxix. 81, 103.

Lao-tsze is commonly described as a grey headed, ascctical old preacher, pale or whitey yellow, having his ears distended with three large holes, and so long that he was nicknamed *Tau* or "the pendant ear one," a feature common to eady Buddhas in Tibet, Bangal, Ceylon, and Burma; see *ante*, p. 28, figure 2, and in *Rivers of Life*, pI. xi. 9, fig. 85 and others. His life is full of legendary wonders, some of which resemble those of Christianity and Buddhism, and were probably imported from the latter. He was, said some, a scion of the great Burmese *Lê* tribe, but his teachings and ascetik habits point rather to that Jaino-Bodhist movement born north of the Himālayas, and

which entered Oudh by the sources of the Sarasvati and Mālinda or Māla-river." From thence sprang the pre-Gotama Bodhists prior to Parsva the 23rd, and Mahā-Vira the 24th Tirthankara; and actual contemporary of Lāo-tsze; cf. our chronological tables and details in Article I. As therein shown all central Asia from China to Baktria and Dacia, was then (700 to 500 B.C.) pervaded with a religious fervour best described as Jaina-Bodhism, for no true Buddhism arose till Gotama's teaching was grasped about 500 B.C., and it then began to recast Jainism as it did Tāo-ism on reaching China.

Lāo-tsze	born	604,	died	515?
Mahā-Vira	,,	598,	,,	526.
Puthagur-as	,,	585,	,,	515?
Gotama	,,	557,	,,	477.
Confucius	,,	551,	,,	478.

It is necessary that the reader bear in mind the dates of the five great and important lives as per margin, and shost others of this brilliant age seen in our *Short Texts;* for these moved all Asia and Greece between 600 and 200 B.C., while considerable wieght attached to the universal reports of their influencing each other, not necessarily by personal contact but through disciples and pilgrims.

Tibetans say that Lāo-tsze was instructed by Buddha, which these now well authenticated dates show was scarcely possible; but he may have been so, by the energetic Mahā-Vira or some of his many itinerant disciples, as also probably was Puthagoras. He, like all Thrakians, must have known of the Kasyapa Jaino-Bodhists of north and west Kaspiana—that large Buddhist colony there seen in map, p. 30, and which Hwen Tsang said existed in the time of Baktria's first king. From here Buddhists spread over the deltas of the Volga, Don and Dnieper.

Looking at the ever holy repute in and beyond India of the sacrcd lakes of *Mana-Sarvar* lying north of the Himālayas, and their paradisiacal connection with so much north Indian mythology, and especially the pious myths of *Mānas*, *Mālas* and other early northern mid-Asian races who first peopled India, we long ago came to the conclusion that here, by these dark still waters was the first *Alma Mater* of the first aseetikal Jaina-Bodhists. Here, under the shadows of *Kailāsa Parbat*, the high heaven of Sifa, and still the holiest name in Hindostān, would the colonizing tribes forgather, and solemnly depart for

their golden land by the passes of the Indus, Satlej, Māla-ini, and Sarasvati—thrice holy streams, the sources of which, as well as of the great Brāhmā-putra ('child of Brâhma' the earliest Siva or Hermes) all lie in the vales of Mana-Sarvar. Therefore do we find, as expected, the two most ancient tombs of India at the base of this central Himālaya, near the passes of the Māla-ini or "Māla-river"; viz., those of the Jaina-Bodhists, *Ko-naga-mana* and *Kasyapa* of about 2000 and 1000 B.C. *Cf.* p. 8.

China down to the historik times of Lāo-tsze was a vast gathering ground of many disjointed tribes, who had left their barren northern and western homes for the rich plains and vales of the great Hoang and Yang-tsze rivers, "the Flowery Land" and cradle of empire. When the sage was born near the then Imperial capital, lying in the centre of the vast alluvial basin of the Hoang Ho, China was recovering from her rough conquest by Tātars, and was amalgamating with these, and this fresh blood had infused into her new life and ideas. She was expanding west and south: her busy multitudes, pushing trade into heretofore unknown lands, were returning not only with foreign goods but gods, and much new spiritual and mental freight; which accounts for the continual plaints of Lāo-tsze against the buoyant energy, "new-fangled ways, learning and doctrines," which he says had swept away the dreamy placid days of peace and innocence. The Rev. Dr Edkins also shows us that in 490-480 B.C., China received from Babylonia, learning, mythologies and religion, whilst in the flouth she was becoming acquainted with the ancient Dravidian and other religious systems of west and south India and of the Archipelago, as set forth in our Article I.

In the dawn of her history, as this appears in the fragmentary pages of the *Shu-king*, which traces the northern monarchy as a regular government back to 2355 B.C., China acknowledged a "Supreme and Almighty Creator," commonly called Ti-en, the *Zi-an* or "Spirit (of the) Sky" of Akkads. He was next in importance to Tao, though Taoism recognises no creator or creation; so *Thi-en* is simply the "High Ruler," *Eli-un* (Heb.) or "High God," he who actually and actively rules, taking his laws from Tao, who like Brâhm is a great quiescent

neuter, whilst *Shang-Ti* is Brahmā or the aetivity of naturc. *Thi-en* is the sky-coverer, protector and flourisher of the earth, but is never spoken of by Tāoists as a supreme Being or Power (Legge, Intro. 15-17), though he or it is the supervizing spirit of all tutelary deities in an ample pantheon.

As in heaven so on earth; the monarch was declared the representative of Ti-en and Shang-Ti, and ruliug over all things spiritual and temporal, even the deities of earth and air who, as the pages of the royal *Pekin Gazette* attest, he frequently degraded and exalted; see especially Rev.. Dr. Martin in *Amer. Oriental Soc. Procs*. of Oct. 1890.

Lāo-tsze, like Confucius said truly he was only the builder of a reformed faith on ancient foundations, and that in urging men to be followers of Tāo, he wag (*vide* p. 287) but calling stricter attention to the doctrines of the ancient fathers who claimed Tāo to be "the Way," "the eternal road along which we must ever strive to walk, and along which all things must move;" but the ancient God had here lost his personality.

The mystikal transcendentalism which Lāo-tsze latterly insisted on, and his immediate followers emphasized; his hazy and impersonal deity, the *Tāo;* the uncertain hereafter, with perchance neither rewards nor punishments; the gospel of a great nature Power which knows neither love nor hate, yet required the practice of goodness and in all things honcsty and truthfulness; which reiterated as the prime personal qualities of the good and wise man, love, gentleness, compassion, economy and humility; which never seeks precedence of another; these were not congenial to the busy trading and practical Chinese nature. On one occasion he taught thus: "I have three precious things which I hold fast and prize, namely, compassion, economy and humility. Being compassionate I can be brave, being economical 1 can be liberal, and being humble I can become the chief of men. But in the present day men give up compassion and cultivate only courage; they give up economy and aim only at liberality; they give up the last place and seek only the first—it is their death. Compassion is that which is victorious in the attack and secure in the defence;" see further details in Tāoteh. chapter lxvii.

The Tāo idea. is enshrouded in mystery and clouds of words, yet let us not call Tāo by the unmeaning or too much meaning term "god"—a habit which has causcd so much confusion and darkening of faiths in all bible gods. That Tāo is a supreme spiritual ideal and power, is clear from his many titles and attributes which can be readily gleaned from Strauss; *S.B.E.*; Giles' *Chuang Tszu*; Balfour's *Tāoist Texts*; and in the excellent small summary of the Faith and its founder by General G. G. Alexander, which has appeared just as this was going to press.

According to Lāo-tsze and his able disciples, down to the 3rd century B.C., and still to-day, Tao is the great Uncreated *per se;* a "Being," yet nothing, and the cause and effect of all that is: the great "Path, Truth, Light and First Cause"; He is *Ti-en* or "heaven-spirit" (still the "God" of all China); our universal mother; the one perfect and "Incomprehensible Power or Existence which existed before heaven (Ti-en) and earth were; the Immortal and Immeasurable; Invisible and Inaudible"; mysterious yet manifest, though without form or shape; supersensuous and hidden from eyes; the eternal foundation of all things, and the universal progenitor of all beings; incapable of being named or defined, but named as revealed in his works. From him have procceded all things spiritual and material, and all things return to him again, (one of the early doctrines of the Vedantists, *q.v.*). It is through him that all takes place; yet is he absolutely free, without wants or desires; eternal; at rest yet never idle, creating, preserving, perfecting (?), nourishing and protecting all things. (From whom or what?) He is omnipresent, immutable and self-determined, loving all; not acting as a mere ruler with insufficient power. In nature he is spiritual, and only reveals himself to the chastened pure spirits who have freed themselves from the desires or the flesh, the world, its ways and ambitions. Whoso regulates his actions by Tāo is to become one with him. He is the foundation of the highest morality. It is he who bestows all things according to his good pleasure; makes perfect and gives peace; is the universal refuge, the good man's treasure, the bad man's deliverer and the only pardoner of guilt.

Such is Tāo, the supreme ideal of this faith, and such our summary of the Tāoist creed. No statistics are needed to assure us that it quickly drew into one fold the many who in China as elsewhere, love the transcendental, spiritual, vaguely rnysterious, supersensuous and incomprehensible, more especially when thus reverently, not to say poetically, put before them by a good, pious and earnest enthusiast. The masses had neither learning, ability, time nor wish to closely investigate the foundations on which these profoundly deep and far-reaching terms rested, far less their wide logical outcome. Suffice that they were dark and suffused with all that mystery they saw in life itself, and which they ever marveled at in the little understood phenomena of nature, in earth and skies. Let us now look at the divine name Tāo—its origin archeologically and historically, though this was douhtless as unknown to Lao-tsze in the 6th century B.C. as "Eli" was to Christ, and the original Āl or Āllah to Mahamad the Arahian shepherd.

A *Tā-o-tai* is a governor of a province, the "Lord Paramount," a common title throughout central Asia and China, based on *Tā* or *Tā-r*, a very old Turanian word for "great, high, a king, Lord, and divinity." It has some very early sexual connections, as in the case of Shang-ti and most ancient names of gods, as fully explained and illustrated in *Rivers of Life*, ii, 529-36. The original Chinese symbol for Tī shows that he was a Siva or Priapus, see a writer in *Acad.*, 12th Nov. 1887; and probably from Tā or Dā come the parental terms Dād, Tād, Tāt; also Tā-ath or Toth t.he obelisk of Egypt and an early male symbol and deity.

Tā-tārs are "the noble ones," the best blue blood of Mongolians and of all central Asia, though Greeks dubbed them *Tār-tars* (the offspring of *Tartaros*) after their fiendish performances under Ghengiz Khan in the 13th century. From them about this time were developed the Turks (Osmauli Tā-rks?); whose congeners—true Ta-tars—existed till lately in the Crimea, and still inhabit the west littoral of the Kaspian or "sea of the Kh-valisses," a name of the Buddhistik Ta-tars there shown in map of Buddhism, p. 30. The Tsar or Ca-sār (a name adopted by the Russian monarch Ivan III. at the close of

the 15th century) rules several millions of Tātars, mostly Mongolian Buddhists owning the spiritual sway of the Tibetan Grand Lama. *Cf.* Benulieu's *Emp. Tsars*, i. 29, 30, 51, 71.

Tāo, To-ār and Tar appears as a "lord, deity and ruleir" in many dialects of central Asia, and is seen in Tān, Tā-an, Ten and Tengre, the supreme god of many races, from India to Siberia. With Akkads, Egyptians and Chinese, Tā or Tān means "power, a hero, great one, stability"; and in the Nile hieroglyphics, *Tā-am* was a scepter and the virile organ, and Tā was a "*Hand*" upholding a pyramid with one small door, and also the knot or bow of the maidenly kestos, the red jasper girdle of Isis. The pyramid was the Sakti or feminine power of Osiris, and Professor Sayce sees in the knot of the *kestos* the first idea of the Cross." It placed the wearer under divine protection (as in the case of the Christian Cross), and enabled him or her to pass through the portals of Paradise or A-ahlu. The Tā like the holy *Yod* י of Hebs. was "Hand and divine symbol," as the conical Hand or "Tomb of Absalom," which is translated *Manus* in the *Vulgate*. The symbol of Yahva-Ālêim was the *Tau*, or *Ta*, and still with all Nabatheans Tā is "God" and a name applied to divine symbols.

In Polynesia, spirits are termed Tī, Tī-kī, and Tī-Tī, but the supreme Creator is Tā, Tā-r or Tā-orôa, usually symbolized in a clothed or feathered men-hir or "Man-stone," as shown in *Rivers of Life*, figs. 173, 244. It was the foundation and support of the earth (the feminine *ārœa*) and of all life; and the word Tā, as in the case of "the God of Bēth-*lechem*" or "bread," implied "food," "corn," and all earth's bounties. As Tā or *Ta-papa*, he was, and perhaps still is, the "Rock God," corresponding to the *Tsur* '*Oulamen* or "Rock of Ages" or "The Eternal" of Isaiah xxvi. 4.

Tā, Tān, Tên are common abbreviations for the Mongolian "God," Ten-gri, Tang-ri or Tungri, the "Sky Spirit" or "Power" of Buriats, Tunguses, Yakuts, &c. He was the Tā-ung-li of ancient Huns, the Ti-ê of Finns, and therefore probably the original Teuton Ti-u or Teut, and the Teo of the Mexikan Teo-Kālis; the Ti-en of China; the Tem of Magyars and the Te-thyus or The-theus (?) of Etruskans. But long before these he

was the Thī-nr or Din-er of Akkads and the Ding-er of Sumers from √*Dim* or *Ding* "to create," hence the Creator.

Japanese call their ancient national god or spirit (*Kāmi*) Tên-zio, pointing to the Akkad base *Zî* a spirit; hence *Zi-ān-u* the Chinese Tî-en, the sky spirit by which comes creation. Professor Legge in S.B.E. iii. xxiii. vi., says that "Tî in the oldest Chinese dictionaries is shown to he based on Yî" (一) "one" (our ancient *en* or *an*), and Tā (大) great one. Hence "the undivided or great one," the *biped homo* with his knotted club, for the inverted Y stands for *Zan* or *Yang*, "Man." But, adds the Professor, the most ancient sign of *Tî* is 丄; the inverted **T**, which is the usual Hindu sign of Mahā-deva or Siva; the "*Linga Jî*" of India, and the western Tî, Thê, De, Tsī and Sî. As a matter of fact, Tî has been the name employed in China for this "God" or concept for fully 5000 years, and is in all respect its equivalent, and a mere variant of Tā.

The horizontal knotted shaft—symbol also of Osiris—when *doubled* and put across the inverted Y, rcads *Ti-en*, "heaven" or "high Power," superior that is to man; and therefore does the Indian give to his god four arms or four heads; &c.; hence Ti-en is "the over-all" embracing Ta.

Tāo was thus a common and quite natural divine term for a reverent lover of the ancients to select as "the Way, the Truth, the Light." Around this ideal in Mongolia and Tibet there clustered in 600-500 B.C., much of the religious and metaphysical teachings of the Indian schools of Kapila-vastu and of northern Kosala (Oudh), then elaborating Upanishads, Brāhmanas, &c.; and much of this, though contorted, is apparent in the teachings of Lāo-tsze.

These Indian schools—as seen in Article IV., Vedas—had been long debating the still unsolved problems of matter and spirit; good and evil; one god or many, his power, absolute or supreme intelligence; the origin and issues of 1ife; of the *Ego*, *Ātman*, soul or self; and had long called Brāhm, the "Self" of the Universe, the Way, the Word or Logos, the all pervading and vitalizing energies of organic and inorganic nature. Breath or life centered in and returned to Brāhm the incomprehensible and unconditioned, whom, nevertheless, priests

have ever tried to condition and define. Indians had said he was the "mode of Life" which dwelt only for a time in matter, as Māya or illusion. None could grasp it. It has, according to *Vedāntists* and the *Mandaka* and *Chandogya* Upanishads, neither body, limbs nor eyes, yet it moves, sees and feels; it is infinitesimal, invisible, imperishable, the moving and animating source and power of all things.

Lāo-tsze mixed up similar speculative philosophy with his religion, which he erroneously thought would help the masses to guide their conduct in the weary routine of life's duties. He told them that breath or vital air was a direct divine emanation; that all things are one, and therefore men should strive to be one with Tao, the Infinite *Atma* or *Animos*; that to do this, "man must rid himself of alike the carnal and the mental;" like Yogis, he adds: "keep thyself perfectly still until thou reach to a state of absolute vacuity . . . for all evils come from action. A state is at pence till governed. The potter outrages the nature of the clay by converting it into a vessel. The heaven-born instincts are corrupted by rule and government, under which men stray from peace and quietude. He who keeps striving after knowledge, promotes folly and increases confusion. . . . Existence and non-existence are the same. . . . All things are one, and from this *One* or *Tāo* all men and things proceed and to it will return; thereby losing their seperate existence, as rivers merge their waters in the ocean"—an old Jaina idea.

As in the case of other founders of Religions, we have here to accept as "the Master's words," those expositions and narratives of too zealous disciples of some generations later. The Jerome and Eusebius of Taoism was the brilliant metaphysician Chuang-tszu of the times of Mencius, the Erasmus of Confucianism, of about 350-300 B.C.; but the faith had many other learned "Apostles and Fathers," whose Tāoist teachings are seen in Prof. Legge's vols. He speaks of some seventy, whose disquisitions we may not here dwell upon.

They accentuate those discourses and ideas of Lāo-tsze which each prefer, and hence the prophet appears many sided, but we can see that he passed through *three distinct stages:* At

first he appears as a moral philosopher full of learning, piety, broad and high aims, which he sets forth well and practically, and bestrewed with parables and aphorisms, so that his ethikal system should be clear and acceptable to all ordinary minds. In his *Second Stage* he is pessimistical; disgusted at the scant attention of the world to that which he holds is necessary for its salvation, and at the fixity of its gaze on the vicious, super-sensuous and frivolous. Thirdly, he as it were, gives it up in despair, and retires to a hermitage, where he is known as a good and holy, but feeble, aged and morose if not irascible recluse. He sees the world as not only lying in ignorance and wickedness, but delighting therein; and with jaundiced eye he loves to dwell only on its fabulous begining and childhood in a fanci-ful state of paradisiacal purity and happiness.

His old age was also embittered by the calm, rationalistik, but vigorous teaching of Confucius, whom he blamed for "not going far enough back into the past *for an Inspiration*" which would have given him a faith rather than mere philosophy; and he was right; for in the dark past are ghosts, and we readily find superstitions and spirits, though Lāo-tsze held that he had found only a true Tāo and pure faith. At the celebrated meeting of the two sages in 517 B.C., both were well acquainted with each others' views; but Kung-fu-tsze, then only 34 years old, sought not to confute but to respectfully hear from the learned, pious and widely revered old man, the Tāo gospel then re-echoing through China. He came, he said, "to listen with all the respect due to age and great experience . . . but on no account to contradict;" hence Tāoists proclaimed an argumentative victory which the pious and conservative young statesman cared not to refute. Confucius merely told his disciples that the rationalist and philosopher had no common ground on which to combat the unfounded phantasies of a mystik and spiritist who chose to accept as matters of fact, what could not be substantiated. It was the case of "the man in the moon," whose existence none can disprove.

The old sage volubly discoursed to the practical statesman on rites and duties, the toiling of men, the songs of birds, the beauty of flowers, which he argued were merely Tāo or Nature's

ways, modes or laws, and must be in no respect regarded as for or of us. Our minds, he said, "should be as mirrors, neither refusing, accepting nor retaining such formalizing of matter . . . for only in this way can the perfect Tāoist triumph"—to which Confucius, we may believe, asked, *sotto voce:* "Then what use can we be to ourselves or others?" The Tao was described to him as a "holy and invisible Spirit and Spiritual Grace or Power, which none can seize for themselves nor impart to brother or child. . . . It requites a suitable endowment within, or it will neither operate or abide (the Holy Ghost theory of Yogis and of the New Testament). . . . The performance of duties, charities, and such like, which the so-called 'Perfect men' of old undertook, are mere rambles in transcendental space. . . . All who care for the world's honors, wealth or power are accursed of Goel (Shang Tĭ). . . . Until we are indifferent to all these, the door of Divine intelligence is not open to us. . . . Once attain Tāo, there is nothing you cannot accomplish; without it there is nothing you cau accomplish."

This Tāo had in fact become the "Holy Ghost" of the evangelical sage, and approximates to the *Logos* of the Greeks, of Herakleitos and Pliny, and of the Alexandrian Philo, and the *quasi* St. John. It was with the Creator from "the Begining." and though pure spirit, mind or *nous*, was "inseparable from matter," and by rational Greeks was called *Anankē*, "necessity" or "fate." Wise Confucians put it aside as confessedly hazy and incomprehensible.

"Abstraction from self," said the mystik, "is the road to Tāo which has Its (His?) base in Sha.ng-ti." There is no distinction between subject and object. "The true Tāoist neither loves life nor hates death, but is the passive vehicle of Tao," here clearly Nature or the Buddhist Bhāva -chakra or "Wheel of Existence." "Making no efforts or plans, the Taoist has (said Lāo) no regrets or congratuln.tions, but cheerfully playing his alloted part, he awaits the outcome complacently. . . . He desires nothing so much as to he in harmony with nature's laws; . . . for it (Tāo) was before heaven and earth were." Here again is the Logos of John, or a greater mystical idea; for Tao here precedes Shang Ti, the 'Supreme,' whom we must therefore sup-

pose to be only a god or ruler of matter and its phenomena. Tāo, according to *Chwang tszu*, the great and voluminous expounder of this phaze of the faith, "existed in the first inception or molecule of matter, and is an omnipresent and omnipotent principle . . . invested with powers and attributes of deity." (Giles' ed., p. 74 *et seq*.)

The distinction between Tāo and a supreme god ideal, is thus very nearly that of the New Testament Theos, Logos, and "Holy Ghost." It is so subtle as to often elude the intelligence of the ancient sage, for he at times loses himself in striving to separate Tao from nature, matter and law. "Spirits," he says, "draw their spirituality from Tao, and by Tao the universe exists, for it is intelligence;" and by "spirits" we must here include Lāotze's own soul as well as Tī, the heaven-soul, for all souls, including those attributed to the *homo* but denied to brutes, hang by the same *a priori* speculative ideal, that same fragile and phantasmal chain which science cannot recognize.

Can we wonder that a bright, clear and vigorous rationalist like Confucius and his distinguished and learned disciple Mencius, described Tāoism (as seen by the latter in the 4th and 3rd centuries B.C.), to be "an absurd polytheistik heresy," and not at all as it professed, "the wise teaching of the great past" which Confucianism specially claimed to develope. Tāoism it was agreed began as a useful philosophy but soon degenerated into a religion of crude mystical theosophy, to which, when Buddhism arose in our first century, it gradually added monkhood. It then elaborated shrines with services, rituals and all the ecclesiastikal phylakteries common among Shamans and spiritualistik or Theosophikal superstitions.

Undoubtedly Tāoism is infinitely older than Lāo-tsze, for Chwang-tszu boasts of an early state of paradisiacal Taoism; and the somewhat legendary Emperor Hwang Ti, whose reign began B.C. 2697, is claimed as "the first Tāoist as well as disturber of men's minds until then in a state of unity" (*S.B.E.* xxxix, 3). This must have been prior to "the happy days of innocence" treated of in chapter xxxviii. of the Tāo bible. There we are told that "men fell away from the pure worship of Tāo" and spirits, "and foolishly substituted the practice of *virtue* (?),

which was replaced by *benevolence* . . . when it fell came *integrity*, which ended in propriety, and became little more than a counterfeit of sincerity and truth, and in consequence, the frequent cause of confusion and disorder!" Hence said the pessimist (*Tāo-teh*, chapter xix.): "If the world could but get quit of its wisdom and its knowledge, the people would be a hundred times better off. If it could but discard virtue and benevolence, the people would return to the practice of filial piety and fraternal affection. If it could but get rid of its cleverness and courteousness, there would be no robbers"—teaching not unlike that of some evangelical sects when denouncing a religion of ethiks—of "working out our own salvation" by mere goodness in heart and life. It is vain to argue with those who have thus accepted the strange dogma, that "the begining and end of salva.tion is a belief in *their* Tāo," Brahmā, Mahamad or Christ, and in the life or *quasi* teachings of their Ideal of Divinity; and that virtue, goodness and integrity of life are secondary matters. One might as well weary himself disproving the selfish and short-sighted diatribes of Lāo-tsze against the increase of knowledge, which his own long busy life refutes. Like many, he was better than his religion.

The Tāo-teh Bible, says Professor Legge, "is a genuine relik of Lāo-tsze—one of the most original minds of the Chinese race, and it promulgates principles, morals, government and personal conduct, known long before the 6th century B.C." Tāoist writings appear in the Imperial Han Library lists going back to 1766 B.C. (Intro., *S.B.E.* xxxix. p. 6-9; Preface xiv.), and adds the Professor: "I know of no other book of so ancient a date as the *Tāo-teh-king* of which the authenticity of the origiu and date of the text can claim to be so well substantiated." It is the old story: great leaders, whether Buddha, Christ or Mahamad, are but the apex of a pyramid, the broad and deep foundations of which enabled these leaders to occupy their position. They but put into form and practice great ideas which had been slowly maturing for ages, the result of far earlier thoughts and of perhaps many commonplace remarks, unnoticed influences, not to speak of philosophies.

The TĀO-TEH BIBLE first appeared in Europe in a Latin

translation by Jesuit missionaries in 1788; but not till 1823 were European scholars startled by reading in "The Life and Opinions of Lao Tseu," by Abel Remusat, that "China had a Plato and Pythagoras in 600 B.C." In 1842 came a complete translation of the Tao-teh by "the truly great Chinese scholar, Stanislas Julien." (Legge, Pref. xiii.). Protestant missionaries, though going to China in 1807, added nothing to the great discovery till 1868, when the Rev. Dr. Chalmers' valuable contributions appeared, and then the stream flowed freely, till to-day we know all of importance in the faith, including the Tāoist works of some 70 early Chinese authors.

M. Remusat writes that after a long study of Lāo's teaching he finds he is quite misunderstood by Europeans, and in a great measure by his own countrymen; that the marvelous legends concerning him, the dogmas of transmigration, &c., and his reappearances on earth, are the mere offspring of the old Chinese mythologies and fables, and in some cases growths of the doctrines he taught. His life, adds M. Remusat, offers many points of resemblance to that of the philosopher of Samas (the Puthu-guru), "as do also some of his opinions. He was a true philosopher, judicious moralist, an eloquent theologian, a subtle metaphysician; writing in a style having all the majesty of Plato, and with much of his obscurity . . . he dealt in lofty abstractious and in inextricable subtleties in which his oriental imagination loses itself . . . His opinions however on the origin of the universe present no ridiculous or monstrous absurdities, but bear the impress of a noble and elevated mind, and have a striking and indisputable resemblance to the doctrines professed a little later by the schools of Pythagoras and Plato;" yes, and of many of the other great classik writers of 600 to 450 B.C., whose views we summarize in Article XI., *Short Texts of all Faiths*.

The *Lāo-tsze King*, as Stanislas Julien wrote; "claims the highest inspiration of any bible," not excepting Vedas and our own. It contains "the very Word of the Supreme God," here "a veritable Unconditioned . . . 'you look and you see it not: it is colorless; you listen and you hear it not: it is voiceless; you desire to handle it, lo it cannot be touched: it is formless,' "

In such nonsense did the Tāo-ist spiritualists revel, though Confucians smiled and stood apart.

Of course the Tao-teh bibles were burned like thousands of less important books by the ikonoklastik Emperor of 220 B.C., but they soon reappeared like the Hebrew and Mazdean Scriptures, which are said to have perished within a few centuries of this age—one when priests were everywhere busy resuscitating or concocting bibles. The existing recension of the Tāo-teh belongs to the time of the Han dyn. of 25 to 221 A.C.—a period surpassing all others in producing doubtful and spurious works. Then, says the learned author of *Supernatural Religion* (i, 460), "the name of every apostle or Christian teacher, not excepting Christ, was freely attnched to every description of religious forgery," see Study IX., *Septuagint*.

The *Tao-teh* forms but the doctrinal focus of Lāo's teaching, and it has happily escaped, as have not other bibles, much of the "revising" and deleterious "alterations and harmonizing" which the sage's own discourses have suffered from in the three cents., 5th to 2nd. It was known in the 14th century as containing abuut 5500 characters arranged in two parts called "The *Tāo* and *Teh*" or "Qualities of the Tao." This edition had 33 chapters reduced from 53, and now we have 81 chapters, being 37 in the Tao and 44 in the Teh. As in all bibles; some parts of the Tao-teh are of doubtful authenticity, and a few parts have been lost. It has a triform division, as has the Buddhist *Tri-Pitaka* and *Āvestā-Zand*. The first seven chapters were termed "*the inside*," probably meaning the highest, subjective or esoterik; the second 15 chaptes are "outside," probably exoterik, that is, for the general public. The last 11 chapters are on miscellaneous and abstruse subjects. The division into chapters belongs, as in the case of other bibles, to a later period.

There is much in Tāoism which Lāo could not have taught, and which evidently grew out of opposition to the *quasi* materialism developed by the successful teachings of Confucians, to whom the Tāoist materialism of actual local heavens, hells, gods and devils was very offensive; they desiring that a humble agnostik spirit should reign in all matters incapable of proof. They disliked the continual admission in Taoist

sacred writings of the universal nature, fetish and solar cults then as now prevailing throughout Asia; and considered the following teaching to be unwarranted. grossly materialistik and unwise on the part of learned men addressing the ignorant—viz., the resurrection and immortality doctrines of the west; that bodies of the faithful or favored few should, as Paul said, rise again—some even without the destruction of the body, "meeting their Lord in the air"; that the resurrected would have strange divine magikal powers enabling them to hold intercourse with men on earth apparently in hypnotik states; that the blessed would form part of a gorgeous pantheon like an oriental darbār, when they would sit on thrones to judge and rule the world and guide the destinies of empires, &c., &c.

All this fanciful picture painting, the communion of saints and direct inspiration of a Heaven-Father or Holy Ghost, was decidedly at variance with Lāo's aforesaid creed concerning an impersonal and incomprehensible God, whether Tī or Tāo. It at once made Tāoism a fresh center for much of the old Shāmanism; and such superstitions as sorcery, witchcraft, &c., grow apace and were codified; and educated persons talked learnedly of spirits, their forms, agencies, and sayings, like the spiritists of to-day.

There is hardly an historical allusion in the Tāo-teh and not a single proper name. Only in the 20th chapter does Lāo touch the autobiographical, though he gives no incidents of his life. He appears a lone, melancholy, and often misunderstood man, yet binding the Tāo ever more closely to his bosom. Some Taoists mention eight great spirits to whom they offer sacrifices, viz.: "to the lords of heaven, earth, and war; to the lords of the *Yang and Yin Operation*, to the sun, moon, and four seasons." The words we italicize confirm what elsewhere appears, that a sexual worship of the organs still existed as in Siva and Pārvatī. These are the "two" which Tāo is said in chapter xlii. to produce.

One of the most important texts, as striving to define Tāo, is chapter xiv., with which we open our summary of the faith. The able scholars Remusat and Rev. Drs. Strauss and Edkins, think that the four symbols Î. H. W. Ê. represent the Hebrew sacred tetra-grammaton, יהוה, Y-h-v-e, each letter of which is

often separately adored. This deity was well known (see Articles VII. and VIII.) all over Western Asia from Akkadian times—say 3000-4000 B.C.—as *Ê*, *Ea*, *Ia* or *Iah*, hence *Yahve;* and Dr. Edkins also finds, as already stated, that in Lāo-tsze's time, B.C. 500, China was receiving much religion and theology from Babylonia, and long ere that knew *Ti-en*, the Akkadian *Zī-an* or "Spirit of the sky," though all these deities may have had their birth in central Asia.

The rise of Tāoism and Christianity has some features in common; thus both were to a great extent the revolt of the illiterate, mystery and spirit-loving masses against the cold stoikism of the educated and philosophik classes. Neither in Europe nor Asia would they accept the higher stoikal teaching, hating its indefiniteness, want of worshipful rites and ceremonies, and the idea that they (the people) were to work out their own salvation, think for themselves and be pure in word and deed. They were in that stage which requires a personal god, guardian spirits, priests, and solemn rites and processions appealing to the sight and emotions. These and their ancient Joves and Jehovahs, the western philosophers had all but improved out of existence, and the Chinese were in much the same plight from the philosophik teachings of the Confucian schools of 500 to 300 B.C. China was then losing sight and touch of their ancient creator and nature god *Shang-Tī*; he who reigned in the *Tī-en* or heavens and earth and gave them increase in fields and flocks, and to whose glorious heavenly mansions they were finally to go and live, rejoicing for ever-more. They could not recognize Shang-Tī in the cold imper-sonal intelligence or vital force which was all that was offered to them, and that very faintly, in Buddhism and Confucianism. Therefore did they welcome Tāoism with its world of angels and prospects here and hereafter, although taking little account of their Jehovah; for Shang Tī is only once mentioned in the Tāo-teh Bible, and the two—long worshiped—great "Sexual Principles of the Universe, the YANG and YIN," scarce anywhere. Tāo was however so highly colored, that it sufficiently filled the popular mind with awe and wonderment—the two great primary needs of a faith, ritual and worship.

Tha weak-kneed Confucian, who unduly leant upon dubious hints of his master as to a sublime future, had much sympathy with the good and ratibnally educated Tāoist, especially when Lāo-tsze claimed "to rear temples to reason;" whilst the Buddhist like many Christians accepted the idea of "the final return of the Tāoist to Tāo," as an entrance to a blissful rest or Nirvāna, or to absorption into the infinite—one of many points where Taoism comes nearer to Christianity than do its eastern neighbors; both also allowed that the body and soul or *ego* would attain to an angelik state. Taoism became a *Theosophy* founded on many all-embracing good ethikal principles which it professed to glean from the teachings of sages, as far back as the 24th century B.C. But under the example of Buddhism, Tāoism degenerated into a religion with sects, churches, nunneries, monasteries, images, rituals and worships, which ownig to its acceptance of spirits and miracles, quickly degenerated like middle - age Christianity into every form of mystical speculation, including alchemy, astrology, and a theosophy which proclaimed spiritual visions and magical arts. As Professor Legge says (*S.B.E.* xxxix., xii. and Introduction, 23. 4). it latterly searched for the *Elixir Vitæ*—pills of immortality, and proclaimed a purgatory, eternal heaven and hell, and its rapid advance was much aided by a popular belief that Tāo was conducive to long life, just as Christianity was aided by the preacbing of Christ's early return to establish an earthly kingdom.

Though Lāo had no concern with all this and despized Nature worship, Shintoism and all known theologies and rites, he freely embarked on speculative dogmas and abstruse subjects before the weak and ignorant, in a manner utterly distasteful to so conservative and practical a statesman as Confucius, and which would have been abhorrent to the wise, pious, and agnostik Buddha. Both these good and great men, feeling their high and responsible position as teachers, ever refused to discuss with the masses the occult and hazy obscurities which Tāoists reveled in; convinced that these only misled the busy work-a-day world and injuriously diverted their attention from the true religion of duty, good thoughts, good words, good works and conduct.

Taoism was formally recognized by the state in 15 B.C. and Buddhism and Confucianism in 60 B.C. In 147-168 A.C. imperial attention was greatly attracted to Taoism, especially by the Emperor Hivan.

"At this period," wrote Prof. Douglas in his booklet (S.P.C.K.), "the custom of offering imperial sacrifices in the temple dedicated to the old philosopher at K'oo Hean, the supposed place of his birth, was begun. Already, however, there were traces of the influence of Buddhism on the popular acceptance of the teachings of Laou-tsze. The duty of preserving life was held to be among the leading doctrines of the philosopher. Legends began also to appear of his career after leaving the Han-koo pass, which bear so striking a resemblance to those met with in the life of Buddha, that it is impossible to doubt the source from which they were derived. . . . Asceticism and public worship soon became engrafted on tho doctrine of Laou-tsze, and the Emperor Tai-ho (477-500) signalised his reign by building temples and monasteries for the Taouist doctors, in imitation of those of the followers of Buddha, which already were dotted over the empire. Indeed the many outward resemblances which now existed between the rites and ceremonies of the Taouist and Buddhist sects, led to constant wranglings and heart-burnings between the professors of the two creeds. The imperial patronage enjoyed by the Taouist magicians and the alchymist was fiercely resented by the Buddhists, who pointed out that their opponents were nothing better than jugglers, while the Taouists retorted that the Buddhists were strangers in China, who, if they were not dealt with summarily, would inevitably cause disturbance by importing a foreign element into the empire.

"Such was the condition of parties when Woo (566-578) ascended the throne, and so eager were both sides to gain the imperial support that, to satisfy them, the emperor summoned a conclave of 2000 doctors and priests to argue on their relative systems and difficulties. After full deliberation the emperor gave his award, and classed them both after Confucianism, and ranked Taouism after Buddhism."

When Taoism became Pantheistik it taught, as many Christians do, that the Taoist should "take no thought for the things of this world . . . that it is full of evil and lying in wickedness . . . that it does not concern the true believer who has set his affections on things above . . . and that it is better to go away and be at rest." Such like words are attributed to the aged recluse, though none had in his vigorous years more strongly opposed the

Christian doctrine of the lilies; for Lāo-tsze long worked manfully for his fellows and the civilization of the world, striving to alleviate all the public and social evils and miseries around him. Yet much of his later teaching tends otherwise, as when he tells us in chapter lxiii. that we "*should imitate Tāo*, and act without thinking, and conduct all affairs without trouble" (troubling ourselves about them): that "though tasting we should not consider the flavor" ; and in regard to mankind, "consider neither the great or small, few or many." Tāo is in this, as many other instances, evidently "Nature"—that universal kosmik force which Huxley called "the enemy of ethikal nature; which never works for righteousness but against it . . . is no school for virtue and has no sort of relation to moral ends." Instead of imitating nature, "the great enemy," we must socially and individually and for ever combat her if we would survive, for though she creates and sustains yet she tortures and murders; she in fact ever moves supremely indifferent to our fates, likes, dislikes, and all consequences. She is Matter which follows its own universal and unalterable laws,

This and the opposing of all national education, new light and knowledge, were doctrines fatal to Lāo-tsze's system; raising against it a constant and overwhelming power which not the most perfect religion or theosophy could long withstand; for Nature here too has a law, that whatsoever will not advance or change must die, and it often contemptuously and ruthlessly brushes aside our little dreams or airy castles, however carefully and laboriously reared.

In his excellent chapter lxii., Lāo-tsze says: "Anticipate things which are difficult whilst they are small and easily overcome, as all difficulties are if so forestalled;" but he does not speak so wisely regarding "the great commandment: Do as ye would be done by" (cap. xlix.). Here his teaching was that of Tolstoi, whom he was in some respects like; for both said: "Resist not evil," though Lao was not one who turned his cheek to the smiter. Here, like Christians, consistently inconsistent, he said: "I am good, alike to those who are good, bad or insincere to me." The wiser Confucius said: "Not so; to recompense evil with good is evil, for it increaseth evil; repay evil with justice."

The Taoist *Genesis* is as full of absurd and crude assertions as those of all other peoples who attempt to write about the unknowable "*Beginning*," and are too proud to remain agnostik. Lāo wildly asserts that all things sprang from nothing, nay, less than nothing; "the nameless;" yet that "Tāo was a maker and transformer" like the Elohim of Hebrews, though "there was neither a creation nor creator"! There was "space with nothing in it, nay, less than nothing, yet here arose the first existence but without shape. . . . It divided itself without intermission, and the two processes (?) produced all things; it then assumed distinguishable bodily shapes, which bodies presorved in them the spirit which (unknown thing without a genesis !) was under the guidance of Tao," of whose existence or cause nothing is said (!), truly as the Rev. Dr. Legge here adds: "The sudden appearance in the field of non-existence of producer, transformer and beautifier passes my comprehension. To Lāo it appeared before God (Tao?) . . . and in this loose indefinite way mn was said to be composed of body and spirit" ! *S.B.E.* xxxix., 19-2l.

But is not the Hebro-Christian "Beginning" equally crude, illogical and unscientific? The Tāo-teh genesis is in an important point up to present day thought; for it puts the creating *Ālēim* or Elohim and Jehovah as an after and inferior conception to the Tāo; making this "the Brāhm or Unknowable Absolute Spirit." It opens thus, cap. i. 1: "The Tāo which can be defined or named, is not the eternal and unchanging One (verse 2), for that which can be so named or defined is but the creator of heaven and earth—a great mother of whom our senses can have cognizance and define."

It is into this shadowy region that idealistik philosophers have constantly wandered; see the already noticed statement, p. 256, in the *Gifford Lecture* of 1895/6, by the Rev. Dr. Caird, Principal Glasgow University, viz.: "Christianity knows no such thing as a FIRST CAUSE *or an omnipotent creator and moral governor of the universe*"—thus putting aside a personal Father-God and creator as emphatically as did Lao, Buddha and Confucius. In regard to the former, Prof. Douglas says:—

"Of a personal God, Laou-tsze, as far as we may judge from the *Taou-tih King*, knew nothing; indeed a belief in such a being would be in opposition to the whole tenor of his philosophy. There is no room for a suprome God in his system, as is shown by tho only mention he makes of a heavenly ruler. '*Taou*,' he says, 'is empty; in operation, exhaustless. In its depth it scans the future of all things. It blunts sharp angles. It unravels disorders. It softens the glare. It shares the dust. In tranquility it seems ever to remain. I know not whose son it is. It appears to have been *before God*.' Taou, is Unconditioned Being, which, as an abstraction too subtle for words, is the origin of heaven and earth, *including God Himself*, and when capable of being expressed by name, is tho mother of all things. Like a loving parent, it watches with a providential care over all created beings. From its portals they issued forth into life, and through all the changes and chances of existence, it continues on their right hand and on their left, nourishing in love, imparting life to all, and refusing none. Though before all, above all, and in all, it, yet assumes no authority, and though all things submit to it, does not regard itself as their master. Though it completes, cherishes, and covers all things, it makes no display of strength, but accepts weakness as its characteristic. It does not strive with man. Those who possess it find in it a Beneficent and Almighty protector, but those who spurn it are left to find out themselves the folly of their way. 'Lay hold of the great form of *Taou*, and the whole world will go to you. It will go to you, and will suffer no injury; and its rest and peace will be glorious.' Even during life-time it is possible to possess oneself of *Taou*, and the *creature may thus become identified with the Creator through the annihilation of self*."

"That Tāo," says Prof. Legge, "is not a personal name, . . . is seen in several passages, and we have not to go beyond the phenomena of nature to discover the reason. . . . To man, neither in nature nor in the sphere of knowledge is there any other heaven but what belongs to his own mind (fancy?). That is his only 'true ruler.' If there be any other, we do not see His form, nor any trace of His acting. Things come about in their proper course. We cannot advance any proof of creation. Whether we assume that there was something 'in the beginning' or nothing, we are equally landed in contradiction and absurdity. Let us stop at the limit of what we know, and not try to advance a step beyond it" (129). In these words the worthy Professor sums up the agnostik's position.

What avails it to say with Lāo-tsze or the Hindu metaphysicians of Kapila Vastu, that "Tāo is I.H.W.E., the incomprehensible," the *Ud - gi - tha* or great *Om*, inasmuch as *Ud* = *Ut*, breath and sun, the sources of life; that *Gi* is speech and *Tha* "food or fire" (Khan. Upanishad); this is mystical logomachy which only clouds the subject. Confucians and Buddhists readily granted, nay taught, that "the true Way (Tāo) was intelligence," the driving away of ignorance, not as Lāo-tsze said by a mystical absorption or spiritual agency, but by reason, evidence, and study of facts—things which could be, seen, heard and comprehended by all reasonable men.

Taoism seems to have been the first religion to adopt YOGISM or extatik trances, see Chwang-tszu's account of the instructions given to the pre-historik Emperor Hwang Ti in 2679 B.C., by his Yogi instructor, a "great soul" or Mahātman (*Ibid. Intro.*, 25). He told his monarch that "the Perfect Tāo (a Holy Ghost idea), was surrounded in the deepest obscurity and can only be reached in darkness and silence . . . where nothing is seen or heard. . . . It holds the Spirit in its arms in stillness. . . . You must be still and pure, not subjecting the body to toil nor agitating your vital force, then you may live for long. . . . Shut up the avenues connecting you with the external, . . . much knowledge is pernicious. I will enter with you the gate of the dark and depressing element. There the heaven and earth have their *Controllers;* there the YIN and YANG have their *Repositories*. Watch over and keep your body (pure?), and all things will of themselves give it vigor. . . . I have cultivated myself for 1200 years and my bodily form knows no decay:" which, added to 2679, would bring this. sage's birth to 3879 B.C.!

Lāo-tsze did not himself, however, probably teach either this *Yogism* nor the above-mentioned vagaries of theosophy and astrology. Out of many of his genuine writings we may notice the following. He told all his disciples to beware of searing their consciences, for "the point which is often rubbed is soon blunted (*Tāo-teh*, chap. ix. 2); that who so avoids obscure and gloomy thoughts will gain a sound mind. . . . Like the brooding hen we should strive to do our duty in a quiet and restful

manner (x. 2); that no learning can compare with a knowledge of good and evil (xx. 1) ; that whoso regulates his actions by a belief in Tāo (his spiritual ideal) will become like Tāo; that to have a weak faith (in our ideal) is to have no faith (xxiii.); that whoso thinks he is always right will never emerge from obscurity; nor he who boasts gain the good opinion of men, nor he who has no pity for himself live in the remembrance of others (xxiv.); that he who has knowledge of himself is more intelligent than he who only knows others (xxxiii.)

The learning and philosophy of the world is frequently rebuked almost in the words of Christian apostles; and the lover of Tāo (virtually Deity) is praised for his ignorance and babe-like simplicity. Not only is the world to get rid of its wisdom, but of its virtues and benevolence, "and then it will," thinks the sage, "return to its first stage of innocence, filial piety, and fraternal affection;" not that virtues are not also insisted upon, for in the 3rd verse of the 1st chapter of his *Genesis*, Lāo wrote: "Who so would know Tao (as the Divine Spirit) must first purify his life, thoughts, and words;" and this Tāo is here the Brahm of Vedāntists—"He who existed before the Lord of Heaven . . . the Preserver, great and everlasting."

Lāo-tsze often speaks as a high government official, and we can see his ideas and feelings as such when he discourses to this effect: "A wise ruler remembers that a nation is a growth, not a manufacture, and that the weapons of a spiritual warfare cannot be formed by laws and regulations; that prohibitory enactments and constant intermeddling in political and social matters tend to produce the evils they are intended to avert; that to interfere with the freedom of the people is to deny the existence of Tāo in their midst, and to make them the slaves of rules rather than the freemen of principles. Where legions are quartered, briars and thorns grow, and in the track of large armies want and famine. A good general never lightly engaged in a war, for he knows well that there is no surer way of losing one's treasure than this."

In chapter xlv. of his bible we read: "The greatest difficulty in governing proceeds from the people knowing too much. Who increases their knowledge is an enemy to his country. . . .

Who seeks to govern without giving wisdom to the people is its benefactor (?). . . . Retrogression is one of Tāo's methods, and weakness one of his agents. All things arose from nothing, and though born material, this (the world?) was evolved from the immaterial (xl.). . . . The most yielding element is water, yet it wears away the most solid substances, and this knowledge has shown me the value of what may be called the action of inac-tion, and the instruction to be conveyed by silence"—his favorite policy of *laissez faire* (xliii.). He had before cynically said that "The vulgar are enlightencd and qnick witted . . . they have knowledge and the spirit of enquiry, and can find a reason for everything, but I, alas! I am weak and full of doubts . . . cannot penetrate the darkness. . . am full of despair. . . like an ocean which knows no rest . . . my thoughts are foolish and of no account . . . why do I differ from others? It is because I honor and revere Tāo, the great mother to whom we owe our being and all that supports life." Chaps. xix.-xx.

The reader should now turn to *Study* XI., "SHORT TEXTS," where he will find a summary of the principal ethikal teachings of this great, learned, and devoutly reverent man. He did his utmost 2500 years ago to instruct his fellowg in the TAO or *Path* of Divine Law and Holiness—in righteousness and all goodness, if not what is known as Godlines—and millions in China have throughout all these ages looked up to him with gratitude, and still value his good counsels as their best guide and help in the difficult paths of life.

ARTICLE VI
CONFUCIUS AND CONFUCIANISM

THE teachings of this great and wise ethikal philosopher attained publicity early in the 5th century B.C., and gave rise to a new philosophical Religion which still flourishes and governs minutely the lives, politically, socially and morally, of about one-fifth of the whole human race.

In the time of Kung-fu-tsze the Chinese Empire centered principally around this sage's cradle lands—the provinces between the Whai-Ho and Ho-angho; and China was then only a fifth to a sixth of its present imperial limits. It then consisted of some thirteen states or kingdoms under the Châu dynasty which arose in 1122 and fell in 256 B.C. Its population in the days of Confucius has been variously estimated at from only ten to fifteen millions.

In 770 B.C. a northern horde plundered the capital Sigan or Shen-si and killed the king, whose son fled south of the Hoang-ho and established his capital at Loh-yang, in Ho-nan, and for 450 years (to 220) the Châus were only Emperors in name; many of the feudal Princes and Dukes were much more powerful, and it was among them, amidst political and social disorder, that the life of Kung-fu-tsze lay. Feats of arms, great battles, heroic virtues, devoted friendships, these made the chronicles of China, says Prof. Legge, as attractive as those of Europe in and after our 14th century; and in these 5th, 6th, and 7th centuries B.C. there was more literary culture in China, and more development of all the arts of civilization than there was in Europe in our 14th century.

In spite of the preceding Greek and Roman civilizations and some 1300 years of Christian teaching, Europe was then 2000 years behind the China of Confucius. Not only had every royal, but every feudal court in China its historiografers, poets, musicians, sages, and varied institutions of an educational

character, codes of law, and books of ceremonies, yet there was an "absence of any strong and definite religious beliefs"; (Prof. Legge, *Ency. Brit.*) which doubtless accounts for the great advances an unfettered people can make under these circumstances, and *per contra*, the then strangulated state of creed-torn Europe during all those "Dark Ages" when priests held alike the minds and the bodies of the masses under subjection.

The reader must bear in mind the political, religious, and literary state of all Europe and Asia at this cyclik period—so marked in our "*Chart of Rivers of Life*"—else he cannot appraise aright the widely apart spheres of a Lao-tsze, Kung-fu-tsze, Mahā-Vira, Buddha, and Puthagoras. With the object of avoiding repetition and confusing matters which are not by any means the same though nearly synchronous, we have laboriously compiled the afore Chronological Tables, and their study is necessary if we desire those historical facts which can alone guide us accurately along the complicated paths of man's mental life.

Kung-fu-tsze sprang from an ancient noble family of the K'ungs, his father Shuh-liang-heih being military governor of the Lu kingdom—now Shantung, and a distinguished officer when Kung-fu-tsze was born. He was 70 years of age, a widower with a cripple son, when he married again in 552 a daughter of the Yen clan, and Kung-fu-tsze was born the following year, in the district of Tsou, and after him two daughters. The father died in his 73rd year, and the mother—a clever and good woman, devoted all her energies to the bringing up of her son. Though struggling with poverty she bad great family influence, and watchfully cherished and advanced her boy's early dcveloped love of learning.

His grave demeanor and strange fondness for the study of history and ancient laws and customs, attracted attention and led to his early employment in what we call the "Civil Service." He was appointed the assistant magistrate and collector of revenue in an agricultural district, where his wise and energetic reforms soon attracted royal notice and favor.

At 19 he married, and at 22 his historical studies had so convinced him thut the only remedy for the distracted state of his country was the removal of ignorance, that he devoted a

great deal of his time to teachings and readings; but when at 24 his beloved mother died, he retired from all public duties and offices and mourned her for three years, according to the ancient but then neglected custom. He revived this, and it has ever since been the objectionable practice of his countrymen.

It was about this time that he obtained the additional name of *Fu-tsze* or philosopher, and he was then a very sad one; indeed his mother's death continued to him an almost life-long grief. At the end of the orthodox three years' mourning he went by special invitation to the court of the Duke of Lu, where he applied himself to study and teaching until the age of 34, when he accepted the post of Prime Minister, having then around him a devoted body of disciples and learners, among whom was the Duke. He however died next year (517), commending his son to continue under Kung-fu-tsze's instructions, but after a time the new Duke sent him to his friend Duke Chāo to study at his court of La-yang certain ancient rites, and to return and introduce them in Lu. This he did, and very shortly after "left again dutifully," it is said, to assist his new master Duke Chāo, who had to fly for his life to the adjoining state of Tsi. After a time Kung-fu-tsze returned to Lu, then and in his absence distracted by civil war, but he refused all offices and maintained himself as a student and teacher for fifteen years, thus gaining great influence throughout China.

In 500 B.C., when fifty-one years old, he accepted the magistracy of the city of Chung-tu under King Ting of Lu—Duke Chāo's brother. Here he rose to be Premier, and his wisdom and firmness brought peace and many reforms, social and economical. As the head of the Criminal Department (Home Secretary) his judicious administration and enforcement of impartial justice to rich and poor, noble or peasant, made him many powerful enemies, and too popular to please an indifferent ruler and venal courtiers; but sensible of the good work he was accomplishing. and anxious to show to his own and other states that it might even be possible to do away with crime and prisons, he heeded not the hints to depart which reached him from hjgh places.

He not only fearlessly repressed the iniquities and oppressions

of many great barons, but dismantled their fortified castles and so let light into some very dark places and cruel tyranies. "During his rule here," says Prof. Legge, "dishonesty and dissoluteness hid their heads; loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. He was the idol of the people and his praise flew in songs through their mouths." But the times and weakness of the ruling marquis were against him, and :finding his counsel unavailing, "he went forth in his 56th year to a weary period of wandering among various states." In 483 B.C., his 69th year, he returned to Lu, but refused to again take office, devoting himself to the completion of his literary tasks, and to teaching disciples as well as all who would listen to his discourses.

His wife, from whom he had long lived apart without any known cause, had died shortly before he took up his last abode at Lu, and in his 70th year—481—he lost his only son Khung Lī and favorite disciple Yen Hwui, a cause of intense grief which made him exclaim somewhat like Christ that Heaven seemed forsaking him. Again in 478 he lost another beloved disciple and companion, Tszi-Lu when he retired for a time from all public life, and solaced himself with his lute and the composition of mournful accompaniments, saying to his comforters: "Mountains must wear away and the strongest beams yield to time; and so with the wisest of us; as trees and herbage wither away, so my time is near," &c.

He was confessedly a great and good man—an intellectual giant even amongst the many who were prominent about 500 B.C. alike in Europe as in Asia. In China he formed the apex of a great pyramid of religious, social and moral thought which became to untold millions a religion, which has lasted some twenty-four centuries, and shows no signs of abatement. Yet he refused to localize or recognize any heavens, hells or purgatories, confessing that where he had no evidence he must decline to assert or teach. He passed away, "an immortal into space, leaving only," says Prof. Legge, "his works and words to follow him and his fellows to judge him. Happiness and goodness were the object of his sage teaching, and he calmly breathed his last surrounded by numerous loving and admiring disciples. Deep

down in his heart," says this old missionary and historian, "was the thought that he had well served his generation. But he said nought; uttered no prayer and betrayed no apprehension."

He was buried with vast pomp, and multitudes reared dwellings beside his grave and mourned him for three years as "the great frather." His tomb at Kiuh-fou, in Shantung, in the province of Kung, became "a nation's sepulchre;" and surrounded by befitting temples, halls and great courts, it is still the favorit resort of hundreds of thousands of pilgrims who almost worship him as semi-divine.

"The news of his death passed through the empire as with electric thrill." He became a nation's idol, and "the tide which then began to flow has hardly ever ebbed during twenty-three centuries." His grave is a huge and lofty mound situated in a walled triangle, admission to which is given through a magnificent gateway and avenue of cypresses, leading up to a marble statue erccted by emperors of the Sung dynasty and bearing the superscription:

"The Most Sagely Ancient Teacher—The All Accomplished"
"And All Informed King."

Right and left are small mounds to his son and grandson Tzi-szi, the author of the remarkable treatise, "*Doctrine of the Mean*." All around are imperial tablets placed during different dynasties inscribed with glowing tributes "to the one man China delights to honor"; but one who, during long weary years when between 60, and his death at 73 years of age, had few frionds and knew not where to lay his head in peace.

When driven out of office in 496 by ungrateful rulers, too venal to appreciate a thoroughly just and paternal government, he bravely went forth content with the humble rôle of a peripatetik teacher of goodness and moral virtues; and though during these thirteen weary years, often in poverty and in danger of his life, yet he never shirked what he considered his duty, but amid all vicissitudes faithfully strove by example and precept to set forth the highest views and teachings. When cautioned against those who hated him as head of the criminal department, for punishments justly meted out on themselves or relatives, he

merely answered: "Trust in heaven" or *Ti-en*, his expression for nature and the invariable laws of matter, for he ever avoids speaking of a great ruling creator. These laws or the organization of nature would not, he added, "allow the cause of truth to perish; and our virtues must not only consist of knowledge and humanity, but of valor."

The city of Shantung is still the sacred home of the K'ung family, and there to-day live 400,000 to 500,000 claiming to be descendants of the revered sage. The Dukal ruler in 1870 was said to be of the 75th generation; he has large estates with the hereditary right and title of a duke, confirmed by a long succession of dynasties and emperors.

As others chant hymns, doxologies and like laudatory sentiments to their Buddha, Christ, Krishna and Mahamad, so the Chinese are taught from childhood to repeat the praises and titles of Kung-fu-tsze, as "The example of all ages;" "The perfect one," "Of all that are born of men, the unrivalled;" "The *Sienshī*" or teacher *par excellence*, "The Prince of Wang," &c., &c.

He was much given to meditative introspection. Thus when about 30 he describes his intellectual growth as "one who had loved knowledge and learning from 15 years of age, without undergoing any change in his convictions on all the subjects to the study of which he had previously bent his mind"; and when an aged man he follows up this argument thus: "The ideas which I could stand upon at 30, became convictions at 40, with wider views of heaven's decrees at 50, an ear open to hear all views or *quasi* 'truths' at 60; and between this and 70, an ability to follow out all that approved itself to me without any fears of transgressions." Such 'was the soliloquy of this pious septuagenarian at whose feet for some 2300 years have sat about one-fifth of our race, diligently striving to know and embrace his teachings, and in eager competition to master his nine great classiks, without which no offices of the empire are open to them.

Kung-fu-tsze prided himself on being "one born to the possession of knowledge, a transmitter not a maker, but one believing in and loving the ancients and antiquity." This

indeed was his weak point, and one which cramped and even warped his great mind. Though a reformer, he was so humble and conservative, that instead of pressing forward and leading, he was ever harking back to antiquity and seeking for rules of conduct and new learning in the old hymns, sayings and doings of the ancients. In thus choosing the good in "the mighty past," and as a rule ignoring the bad, he was virtually giving to his countrymen as high and as eklektik a religion as they were able to assimilate. He went so far as to say, when one day urged to denounce the sacrifice of a lamb: "You love the lamb, I the ceremony," although he disbelieved in the efficacy of sacrifices as offerings to gods, whose very existence he perhaps doubted.

His advice, though freely offered to all who asked and seemed likely to accept it, was given in a lowly and undogmatik manner. "As we read his biography," said Max Müller in his *Chips* (I. xiii.), "we can hardly understand how a man whose life was devoted to such tranquil pursuits, and whose death scarcely produced a ripple on the smooth, silent surface of the Eastern world, could havc left the impress of his mind on millions and millions of human beings; an impress which even now, after 2400 years, is so clearly discernible (nay, so dominant) in the national character of the largest empire of the world." His life and work is a proof that to permanently and successfully move a people we must study their idiosyncrasies, and move along with the current of their thoughts and feelings, and so guide the stream gently into such new channels as are capable of containing it. This was the secret of Confucius, who was a true Chinaman, loving the plain and practical, and here therefore totally diffcrent to Lão-tsze, whose spiritual mysticism was an evident outcome of the teachings of the two last great Jaina Saints, Parsvā-nath of 900, and Mahā-Vira of 550. Throughout the 7th century B.C. we have shown that their religion pervaded central Asia from the mouth of the Oxus to the Hoang-ho, and had then its philosophik center at Kapila-Vastu within the principality of Gotama Buddha's father, *vide* pages 276-8 *ante*, where we give the great landmarks of the synchronous lives of the five principal leaders of religions in the 7th to 5th centuries B.C.

Lāo-tsze and Khung-fu-tsze belonged to the same state, Shang-tung, and lived in the broad central plains of the Hoang-ho. Their celebrated historical meeting occurred in 517 B.C., though they had probably met before. Lāo was then a very aged, revered and influential sage; whilst Confucius, in the prime of life, was a well-known statesman, student and progressive thinker, with a considerable following. As a practical man of the world and agnostik philosopher, he was not favourably impressed with the unpractical mysticism and lonely life of the aged transcendentalist; but he listened with all the respect due to Lāo's years and position, regarding his fanciful unseen world of gods and other spirits, his doctrines of souls, immortality, transmigration, &c.

It is said that for three days Confucius refused to give any opinion upon the good old sage's eloquently stated views; and at last explained that he "had simply listened with helpless gaze and open-mouthed wonder; amazed that so learned and experienced an old man, should thus base the hopes of the race and the conduct of mankind on phantoms and mere speculative ideas." See *ante*, page 285.

There was no common ground on which the two able men could argue, not to say agree, as to the establishment of a religious system. The elder required, as General Alexander says (*Confu*. p. 100), the acceptance of a spiritual creed of which he, Lāo, was the institutor—a belief in souls and divine inspiration, of which Confucius sorrowfully said:—"I have been a seeker for nearly thirty years, but have not yet found." He full well knew that the ancients and all around him used the term "gods" for powers unseen, unknown, unsubstantiated and incomprehensible, but he considered wise teachers of the people should not theorize concerning such hazy unknowables. Enough for them, said Confucius, that men be taught to follow in the footsteps of the great models of human perfection in life and teaching which have come to us from antiquity; that we observe the simple principles of morality—*The Five Cardinal Virtues*: HUMANITY, JUSTICE, CONFORMITY (to established rites and customs), RECTITUDE (or righteousness), and SINCERITY, that is a veracity which shuns duplicity or mental reservation in words and actions.

Lāo-tsze, on the other hand, *positing* like Westerns a *Tāo*, *Shang Ti* and *Tī-s*, the Hindu Vedāntist's *Brāhm* and Brahmā and minor spirits, insisted that man can only be regenerated by belief in and communion with divinity, and must first seek and find this if he would be finally absorbed in Tāo or "God the Absolute"—an annihilation theory which Confucius described as "a flight into boundless space!"

Frequently Confucius shows that he never quite overcame the influences of his heredity and surroundings, alike in regard to gods or spirits and the powers of "Diviners." He often strives, however, to explain away the occult, as when Mencius in "The *Chung Yung*" classik "Doctrinc of the Mean") shows him explaining the phraze of "gods revealing themselves to us," *i.e.*, "Divine Inspiration," by which he meant those feelings which lead us to worship and perform the sacred duties of purification and sacrifice. In this light the gods though possibly everywhere are hidden and not to be depended on; hence do statesmen exclaim, "Trust God but maintain strong battalions"; but Confucius said: "Trust not in any arm of flesh, but fast and be moderate in all things if thou wouldst prepare thyself for any duties, sacred rites or studies." His highest and constant advice was, "Be virtuous and pure of heart"; and this rather than theology, is the theme and purport of his great classiks, and especially of "The Golden Mean."

Yet in spite of his plain, stolid and practical agnosticism Confucius occasionally speaks with deference of the all-prevailing belief in deities and divination. But whatever may have been his inner thoughts concerning these or a Supreme Intelligence, he clearly felt it to be the duty of a leading teacher of masses of busy ignorant men and women, to put aside these speculative fancies they were so prone to. Thus he often counseled his disciples that it ill became the learned to add the great weight of their opinion in favor of any views or doctrines concerning matters which, as cultured men, they could not substantiate, especially theories postulating ex-mundane souls, spirits, heavens and hells. "When we are not cognisant of the facts and fully assured thereof," he used to urge, "let us be silent, and tell the busy multitudes not to

waste their substance, abilities and time on what is very doubtful and dark, but to study Nature's Laws and Order, which are clear, divine and universal, and live in accordance therewith."

Only a brave and very sanguine spirit could hope that this wise, but to the masses, cold, unemotional Agnosticism, would make a successful stand against the many warm, responsive religious rites and systems of the poor and ignorant Chinese of the 5th and 6th centuries B.C. Like ourselves they diligently in private and public, practised ancient and well defined rites and ceremonies, which comforted them in troublcs and sorrows; rites and duties which their pious ancestors had severely enjoined, and which had an assured commercial value to themselves, their priests, and all purveyors of temple and funereal services.

As a wise, kindly, and manly teacher, Confucius held that we should live in the world and take our part in all apparently beneficial social and public intercourse; a line of conduct which he frequently laid down with great minuteness, and on which he based alike political, social and individual morality. He considered the parent and family the base of the national superstructure, which led up he said, to the monarch "the father of his people," and to all the virtues, which were thus capped with loyalty and patriotism.

Unless, he said, we carefully attend to the instruction of the young, the stnte can neither be orderly nor healthy; therefore the wise must set a good example in public and private life, and insist on rectitude and good government on the part of ruler and ruled. "We must all," he said, "give ourselves up earnestly to the duties due to our fellows, and respect their religious customs or spiritual leanings; but," he added, let us keep ourselves apart from these last, and curb rather than encourage speculative or pious theories concerning gods and spirits, good and bad, and the origin and end of all things. He humbly thought he was "part of a stupendous mechanism not given to man to understand," but which might be indefinitely called Ti-en, "the Heavens" or Sky-power and all that it enshrouded or mayhap governed.

With these practical views of life, thought and conduct, Kung-fu and Lāo necessarily and seriously differed. The strong, reasonable common-sense of the younger rebeled, though he spoke not, against the reign of sentiment and spiritualism in the dominions of ethiks and government of men and women.

He reproved Lāo-tsze and his disciples for teaching that "injury should be recompensed with kindness," saying it was only fitting to "recompense injury by justice . . . that kindness should only be the reward of kindness." He condemned the idea of turning his check to the smiter or giving his cloak to a thief; believing as a statesman and legislator that such doctrines must be suppressed as hurtful to society and general civilization. Of Gotama, Confucius could scarcely have heard, though the wise teachings of previous *Jaina Bodhists* had permeated all central Asia, including upper India, ages earlier, and true Buddhism was in the air. This accounts for the Chinese statements that "*The* Buddha" lived about 1000 B.C., yet he never left India and was rather a contemporary of Putha-goras the Butha-guru of the West who traveled about the East, *circa* 540, but Gotama said that three previous Buddhas taught as he taught. Cf. *Ben. As. J.* I. ii. 1882, and Mr. S. C. Das' *Buddhism in China.*

Lāo-tsze's mystikal doctrines regarding souls, spirits, or ghosts apart fmm matter, had long before this been the teachings of Drāvido-Jainas, Brāhmans, and Vedāntists. They believed in "an ever present eternal divine Essence," through which men, especially Yogis and other asetiks, eould hold communion with gods and spirits, and learn how to please and propitiate them with rites, prayers and sacrifices; as seen in our previous *Studies*. Earlier still, say 1200 to 1700 B.C., Mazdean spiritualists had been urging the same from the plains of the Oxus to the Mediteranean, and teaching the far older *Soteriology* of Turano-Akkadians regarding their Apollonik 8avior and Redeemer *Silik-nmht-khi*—the *Sāôsh-yant* or "Holy and Strong" of Irânians, at whose coming, hell and the devil are to be destroyed. Zoroaster we may believe combated such mythologies which were noxious though natural growths of his

own teachings of the sinfulness of the heart and man's need of heavenly assistance. Cf. our Study, *Zoroaster* and Lenormant's *Chaldean Magic*, 191.

The pious Buddha had long emancipated himself from the thraldom of Vedas and other mythologies, and had done for upper India, about 500 B.C., what the teaching of Confucius had accomplished later in upper China. Both the great men moved on the same philosophik plane, urging their fellows to work out their salvation not "with *fear* and trembling," but fearlessly, earnestly, thoughtfully, and diligently. They and all great teachers were called infidels and atheists, not excepting Jesus and Mahamad, but the philosophers held on their way with a refreshing faith in the ultimate rise of their people which 2300 years have justified, for slow but sure of foot is the march of truth and morals.

In both crises the faiths degenerated like all religions from the purity of the first principles of the founders; taking up, according to their idiosyncrasies, the coarse superstitions among which they grew; but to both, the world is enormously indebted, and the civilized West even now is building up on their foundations an eklektik religion or reverent system of ethiks.

In 1884 the Rev. Dr Edkins wrote (*Chinese Bud*. p. 152): "The virtues of the Chinese are due to the Confucian system . . . the far traveled Budhism has reached China in a very corrupt and idolatrous condition, giving to the Confucianist false views. . . and omitting many of the best doctrines and practices of Gotnma. Budhism is therefore in China a feebler faith than that of the Confucian, but . . . the educated Chinese know tlmt the popular Budhism was not the teaching of either Gotama or his disciples. . . . They neither permitted image worship nor the taking of money, and especially not as a protection against demons or on the groundless tales of future bliss"—matters regarding which they openly professed ignorance.

Confucianism has suffered in a less degree, but the life of the sage is encrusted with miracles and legends utterly foreign to his teaching and nature. His coming is said to have been long foretold by prophets and holy men, and it is believed his

mother conceived him through the afflatus of the Supreme God who warned the holy virgin to retire to a cave in the sacred mount *Nê*, where ufter an unnaturally long parturition the babe came forth in a miraculous manner, like the Apollo "Mithras of the Cave."

East and West loved and varied these legends of births and childhood, cf. the cases of Aisklepias, Puthaguru, Krishna, and Christ. None cared to deny them, and for centuries they were accepted in faith; to deny them was to incur social ostracism if not death, so the birth of Confucius was said to havc been heralded by many strange portents and most miraculous appearances. Heavenly messengers avowed to Chingtzai the honour that was in store for her, and divine hosts attended at the nativity, &c.

Kings and courts seem to have been always anxious to have Kung-fu-tsze near to them, although he boldly enveighed against every form of corruption, neglect and tyrany, and insisted that the king as chief ruler and all magistrates, were but the chief servants and guardians of the people. He said to these as well as to merchants: "Let justice be your profit. . . . In a kingdom, gain is not to be considered as gain. The true gain will be found in justice. Let it be the aim of all to do justly and to regard this as prosperity"—words which he imputed to a forefather.

He was as loyal as he was conservative, urging that "tyrany and crime was a breaking away from the good traditions of the past, which made the king 'the father of the people' "; therefore did the sage make it the business of his life to collect, collate, translate and edit all the teachings to he found in ancient history, in poetry, art, rituals and ceremonies; and the examples and sayings of the great kings and sages of antiquity. He traced these back to the "Chronicles of *Yāu* and *Shun*" of B.C. 2356-2205; in the Hia dyn. 2205-1766; in the Shang or Yin dyn. to 1122, and finally to the Chāu dyn. and the sage's own times. He strove to perpetuate all the good he could find scattered through theso 18½ centuries, as did Ezra about 100 years later for his little exiled tribes. Dr Edkins indeed calls Confucius "the Chinese Ezra . . . the chief guide of China in

education, statesmanship and morality . . . and the establisher of the canons of religion."

But Kung-fu-tsze neither wished nor tried to "establish *a Religion*," a term which, if he knew, he would no doubt say meant a superstitious system of rites and worship founded more or less on falacies. He summarized his views on what mankind required to guide them through life, and give them a right to whatever may hereafter be the lot of the good and true man in the following words quoted in Alexander's *Confucius*, p. 116.

"Nothing can be more natural or simple than the principles of morality I seek to inculcate. Neither is there anything new in my teaching. My maxims are but the outcome of the experience of the sages of old. The principles by which they were guided and which were accepted by them all, were easily comprehended and may be reduced to the following '*Three fundamental laws*' (viz.):—Those whieh regulate the relations between king and people; parent and child, and husband and wife. But outside, though forming part of these, stand the '*Five Cardinal Virtues*,' " which he explains thus:

1. HUMANITY—or that sympathy which should ever exist between man and man, irrespective of class or race.
2. JUSTICE—which gives to all his due without favor or affection.
3. CONFORMITY—to prescribed rites and established customs, so that all may equally participate in the privileges as well as tho disqualifications of the society he belongs to.
4. RECTITUDE—or *Righteousness:* the love and desire for truth for its own sake.
5. SINCERITY—*i.e.* integrity and veracity; open - hearted straight-forwardness, which, whether in speech or action, uses no reservations or disguizes.

Confucius had, however, very different views of the sanctity of *history* to Ezra and other Hebrew chroniclers. He absolutely declined to chronicle what he could not prove. In *S.B.E.* iii. xiv. the Rev. Professor Legge says "he refused to affirm or even relate anything for which he could not adduce some

document of acknowleded authority." Even when writing his *Analects* he refused to support his views and facts by descriptions from ceremonies, &c., of the Hsia dyn. with which he was acquainted, because they were not sufficiently attested by descendants of this dyn. In this way no Hebrew Old Testament stories would ever have reached us through a Confucius.

The wise old sage is therefore blamed for skipping the ancient poetik—*quasi* history of his nation; yet he gives us many sweet pictures of early manners, praise of its heroes and idylik descriptions, lays and sonnets, showing a refined taste and love of the primitive and antiquated. His three works on ceremonies detail the laws, grades and duties of kings, princes, officials and private individuals and all the quaint customs of the times. His books on music—then far more advanced than those of any nation of the earth—the names and scope of the instruments, the melodies performed at sacrificial rites are all detailed, and he was himself no mean composer and a fair musician. He says "the rites and music must be always slow and solemn like the accompanying dances; that the object to be ever kept in view is to inspire the pcrformers with calm reverential feelings suitable to a holy religious service."

His *Tractate on Divinations*—a subject no Chinese historian or philosopher could avoid—was one of his last writings, and although mueh of it is now as frivolous to us as the magik and sorcery of our Middle Ages, which brought death and misery on millions, yet Confucius evidently felt compelled to here show what his revered "Ancient Ones" said and thought regarding the uuiversally acknowledged *Ti-en shin—Tî-kî*, and *Jin-kwei*, that is, "spirits of heavens, earth and ancestors." So no history of Europe would he complete this day which avoided our dark mediæval superstitions, and the lynching and legalized murders with unspeakable horrors—not yet two centuries old—of poor demented, *quasi* "witches and wiznrds." The Chinese sage, however, was far more in his element discanting on all the good valuable moral sentiments of the ancients; and these, with his wise kindly comments, yield us a true picture of Chinese life and thought to about as far back as the 24th century B.C.

Even in his days of distress, Confucius refused all salary for

teaching, and this even from Governments and Princes. To these he freely gave a loyal support, but always and only in favor of justice, righteousness and mercy, however unacceptable the advice might be. This led to courtiers telling their rulers that "he was an impracticable conceited man with a thousand peculiarities." He undoubtedly lived in a time ill-suited to his quiet administrative views and abilities.

As Prof. Douglas wrote: his fitting place was the Council Chamber, for "his ideas required a sustained period of peace and quiet for their development; whereas he was nurtured amidst the clash of arms. He found the states administered by armed men, governors who despized his offers of peaceful services and sneered at philosophy and theories." Princes who heard him, often only begged him to dwell near them, offering him large revenues to do so, but he would never remain where his advice was not taken; as he felt that be thus countenanced their iniquities. He invariably left at once for the highways and byways, content to be but a strolling teacher and the rejected of men.

No man, says the Professor, has been so condemned during his lifetime and so worshipcd by posterity. His standard of mora.lity was too high; and his doctrines too pure for his times, He strove to reproduce the heroik age of Yā-ou and Shun among a contented and law-abiding people which he was not fated to see. Yet his system, with all its incompleteness, has for 2400 years gone far towards giving to a great and populous Empire good and fixed principles, and a marvelous educational system suited to its felt wants; whilst his teachings and writings have nurtured or at least set forth all that is pure and noble in public and domestic life, and in language suited to the highest as well as the meanest intellects.

When, as Minister of Crime under Duke Châu, a father besought him to punish his son for lak of filial piety—one of the most heinous crimes in a Chinaman's eyes—Kung-fu-tsze committed both to prison, saying: "Am I to punish for a breach of filial piety one who has never been taught to be filially-minded? He who neglects to teach a son his duties is equally guilty with the son who fails ill them, and so is the king or lawmaker who neglects his duties yet seeks order and obedience."

Though Prime Miniater and the leader of armed forces, he went minutely like a mere land and revenue officer into all agricultural matters. These he said are the base of a nation's greatness and happiness, and his youthful practical experience here enabled him as head of the state to effect many beneficent improvements; but one of the most essential and also most burning reforms he made was in the disposal of the dead. Everywhere he found cemeteries occupying the richest fields and gardens, and poisoning the homes and water supplies. He had them gently removed where possible, and placed on rugged uplands unfit for the plough; and he also instituted quiet and reverent rites instead of the frivolous and mischievous ones which then prevailed.

He urged on kings and princes that "crime is not inherent in human nature, and that a good govemment should not require capital punishment. . . . If it is strenuous in its desire for justice and goodness, the people will be good . . . for virtue has an irresistible charm and will not stand alone but most certainly find neighbors. . . . Morality, he added, follows as a rule intellectuality. . . . It is hard to find onc who has studied aright even for three years and not come to much goodness; therefore let us educate and be educated, and strive to be honest and manly, so that seeing what is right we may have courage to do it. . . . The superior mall is tolerant and no partizan; the mean man is a partizan and not catholik. . . . The wise man confesses that that only is knowledge which he knows and understands; what he does not so know he frankly confesses he is without knowledge of, and he therefore refrains from teaching lest he mislead the busy, ignorant and easily misled masses."

In this manner Confucius was continually instructing the people, and he also set them a good example of masculine vigor, and never allowed himself to forget the practical, or to too long dwell on abstract speculations. He engaged not only in lighter studies but gymnastik exereizes, and even wild game hunting, saying, when this recreation was demurred to as unbefiting his position, that war and clearing the land of wild beasts was one of the duties of our ancestorn, and must not be put aside; for it called forth skill, decision, bravery and other

necessary manly activities, without which we cannot thorougly master the higher intellectualities. He was not only a skilful and brave charioteer—an accomplishment held in high estimation—but no mean musician and poet; and many of his sweet melodies, cheerful and grave, have come down to us. He always resorted to his lute and composed lays when he sought pleasure or consolation in times of adversity and depression; and held the doubtful opinion, that "it is impossible for a vicious man to be a good musician," and the undoubtful one, that "the bow which is always bent loses its elasticity and becomes useless."

He had an iron constitution, tall commanding presence, powerful frame, dignified bearing, darkish complexion, small piercing eyes, full sonorous voice, with a grave and usually mild and benevolent expression. Like all strong healthy men he keenly felt the increasing weaknesses and ailings of age, as is seen in many of his improvized sonnets, to dolorous lute accompaniments, see General Alexander's vol., as—

" Ah, woe is me! whatever meets mine eye
Speaks to the soul and tells me all must die;
So it is ruled.
The very life which genial summer brings
Preludes the death which from cold winter springs ;
Ah me! ah me!
. . . . . .
Can man e'er hope to light a quenchless flame,
To live for ever linked with endless fame?
Oh, idle thought!
Summer returns, chill winter hides his head,
The sun once more tints the grey morn with red,
The ebon night is turned to brightest day,
Back to the river, ocean yields its prey,
So on for ever.
But when man leaves this world, he comes no more,
Behind is all he loves—he knows not what before ;
All, all is dark."

This somewhat depicts his habitual mood when, in his 70th year (481 B.C.), he lost his son, then two loved disciples, and up to his death in 479, when we find him tremulously

singing, but with still unflaging interest in his high and holy aims as a teacher.

" All that is pure and great
The world would fain regret,
And I—what have I done?
Ah ! who, when I am gone,
Striving as I have striven,
Will work at this task?"

These were but the soliloquies of his old age when however, he still pined unselfishly for the happiness and improvement of his fellows and of his country, without any speculations as to the dark future. Yet, though avoiding all theologies and their dogmas, he was always a man of strong religious feelings, but kindly regarding the present and the future, and with a full conviction of a great past. He besought the spirits or powers of heaven and earth to treat him and all benevolently, but beyond this we hear of no prayers nor any superstitions except a slight occasional weakness towards omens and prognostications. He had no bigotry, prejudices or vanity, but, revering the past, its rites and ceremonies, he was particular in regard to these and all the etiquette due to rank, age and office.

Professor Douglas rightly says: There is no room in his religion for a personal deity, and therefore the pious philosopher ever speaks vaguely of "Heaven" or an "Over-all" power; yet seems to recognize an Unknown, perchance Unknowable something at the back of phenomena, intelligent, but more often demoniacal than beneficent. He felt, however, that it transcended proof and our reasoning powers, and was not therefore a subject for the public teacher or the busy toiling people to dwell upon. On this account perhaps, if not from his heredity and spiritualistik upbringing, he advises people not to meddle with or try to thwart diviners and divinations, they having so strong a hold on the ignorant masses. He ever strenuously sought to recall people from the hypothetical speculations of spiritualists, to the plain, urgent and real duties which they

owed to their fellows as well as to themselves. He said there was quite sufficient in the *front* of all phenomena for our present thoughts, powers and activities, without going behind into that phantasmal region, out of which philosophers as well as spiritists and simple pious souls reared their dismal airy castles, and on which ignorant devout dreamers built up oppressive creeds, rites and dogmas.

He often urged men not to act or even speak on what they did not fully understand and accurately grasp as true knowledge, saying that the "uncertain did not concern them in the practical affairs of life." What they find all required to know and at once, was goodness and the virtues; how to truly serve and if possible show love to their neighbors, nay, to all men, and hatred of evil, wrong and injustice.

It is impossible, he said in effect, "to love our neighbor as ourself;" but we could and must act towards others as we would have them act towards us. "What I do not wish men to do to me, I also wish not to do to them." This, his "*Great Negative Golden Rule*" he wrote in the very peculiar character SHU—an ideogram, says Legge, meaning: "To the eye, or a thing seen, weightier than a thing heard." In other words, "*Reciprocity*; for SHU is composed of two characters: a *Heart*, and another reading *As*. Hence *As heart*, meaning my heart that is in sympathy with yours." Though giving this world-wide golden rule in a negative form, Kung-fu-tsze required it to be considered as a positive and most comprehensive injunction, embracing, as Hillel said and Jesus repeated, all "the Law and the Prophets."

Confucius adhered to the maxim of ancient Chinese sages: "Never neglect to rectify an evil or redress a wrong because it is small . . . nor to resist slight acts of injustice, else they will grow, and great wrongs may overwhelm thee or others." He deplored his own defective practice of *Shu*, and was never weary of insisting on the necessity and great influence of example preceding and following precept. The golden rule which only appears once in the teaching of Jesus he reiterates three times as in D. xiii. 3; Ana V. xi.; xv. 23, and again in his "*Great Learning*" (Com. x. 2), where he exhaustively

expands it as; "The principle with which, as with a measuring square, to regulate one's conduct." When a favorite disciple said he observed it, Confucius simply replicd, "Ts'ze, you have not attained to that." Confucius acknowledged four applications of the rule, in not one of which he himself was able to take the initiative (D. M. xiii. 4). He felt it was impossible to love another as well as we do ourselves.

The Rev. Dr. Matheson, of the Scotch Church, describes the religious teaching of Confucius (*Religion of China*, p. 97) as "a pure and true morality without theology. He held up the vision of an infinite in the finite, the establishment of a kingdom of heaven on earth, the existence of a perfected society, the organization of a divine order out of the elements of time. He pointed to the prospect of a paradise below; to the advent of a pure civil government; to the possibility of a reign whose law would be a universal blessing; and in the suggestion of that hope was supplied the one feature which was lacking to give the religious of the East a power over the present life." This writer might have added that high aims and strivings are best for us all, and lead to results not otherwise attainable. China could not without a Confucius have been the early civilized and imperial nation she became.

Many trivial as well as important matters constantly show that China seeks to be guided by her great sage, even more than Christian states do by their "Divine Revelation." Thus during the discussions on Article VIII. of Lord Elgin's Treaty of T'ientsin, in the face of a weak Christian protest, China nobly and frankly insisted on inserting, that she here grants toleration of Christianity because it teaches as Confucius said that "we should do as we would be done by." Cf. *R. As. J.*, p. 860, Oct. '94.

Confucius was very strong on the necessity of fully thinking out all teaching to its ultimate consequences, and inveighed against the many dangers of unlearned meditation. *Learning*, he said, "when undigested by thought is labour lost, but *thought* unassisted by learning is perilous"—a conclusion apparently suggested to him by the foolish, though devout speculations of the Tāo-ists and other *quasi* pious sects.

Monks and all anchorites he vigorously coudemned as mis-

guided men shirking life's duties and living on others. On one occasion when a recluse urged the misery and disorder of all things, the impossibility of rectifyulg the world, and therefore the advisability of withdrawing ftom it, Confucius said: "It is impossible to do so, this would be to associate with birds and beasts, let us rather associate with suffering men and labor to remove the evils, for these require the strenuous efforts of all of us, and if we act well and on right principles we may prevail. Anyhow we may not abandon suffering humanity." His faith in the regeneration of men was very strong, and especially in the force of superior example. He averred that "not more surely does the grass bend before the wind than the masses to the will and example of those above them; therefore see well to all the duties of thy station and be diligent and attentive to business. . . . Exercise economy in thine own living . . . seek the good of all . . . love virtue and walk aright, discussing all questions thoughtfully with a feeling of thy responsibility to others as well as to thyself. All this requires cultivation and wisdom."

The reader should here turn to our Article XI., SHORT TEXTS, and read the summary—sketchy though it is—of the "vastly ancient" religious and ethikal teachings which Confucius says he inherited in the literature of his country, and endeavoured to hand down verbatim with all necessary explanatory comments. It begins in the heroik age of the Emperor Fuhsi, "founder of temples, sacrificial rites and worships as well as agriculture and other arts," though no contemporary records belong to Chinese history till the 24th cent. B.C., of which more hereafter. We may call it

MAN'S FIRST TURANIAN BIBLE,

for it is truly

THE SACRED SCRIPTURES OF CHINA

FROM 3500 TO 700 B.C.

Most of thesc "divine teachings" (not to be confused with the Confucian Bible of 6th century B.C.), belong to the early ancient classiks begining, say, in 2600 B.C., "when competent

European scholars find authentik historik proof of Chinese civilization," this mostly in the SHÛ and SHÎH Kings of the 24th to 12th centuries B.C. The quaint, but always clear, practical and straightforward method of teaching, stands out in sharp and strange contrast to the Scriptures of all Aryan and Shemitik peoples, as can be readily seen from our summaries under *Vedas*, *Zoroastrianism* and the *Ḳorān* in Article XI. "*Short Texts*." We have not thought it advisable to similarly epitomize the Hebrew Bible, as each reader can do this for himself, and without doing so in the light of modern research, it is impossible to see the full significance of the rites, worships and characters of the deities revered in Palestine from the times of *Genesis* to *Revelations*. To do this necessitates going beyond the English translations, here very deceptive in the names and peculiarities of the divinities. The process also requires a somewhat close acquaintance with all other faiths, for it is absolutely true that "he who knows only one Religion and one Bible knows none aright," and *certainly not the Hebrew Scriptures* adds the Rev. Dr Mills in his monumental work, "The Gāthās of the Zend Āvestā." Intro. xxi.

Confucius wrote no Bible nor any writing detailing his ethikal and social faith or system, though said to be the author of a hundred volumes, amplifying and annotating ancient writings. The most important attributed to him are the "*Five Classics*" or *Kings*, and he ccrtainly wrote the *Chun Tseu* or *Khun Khiu* as this name is spelt in the *S.B.E.* series. It is "The Spring and Autumn" chronicles of his native state from 722 to 480 B.C. To him may be attributed also the short classik, the *Hsâio King* on "Filial Piety," for it was early compiled from his conversations with his favorite disciple Tsang Tsze, and is called by Prof. Legge "an attempt to construct a Religion on the base . . . of Filial Piety." The "Confucian Bible" in Article XI. is our compilation from his teachings.

THE FIVE CLASSIKS are:—

1. The YÎH, or "Book of Changes," begins with matters of 3370, and belongs in parts to 2950 B.C. It still exists in the Confucian form of the sixth century B.C.

2. The SHÛ, or Book of "History," embraces records from 2357 to the seventh century B.C.
3. ,, SHÎH, or Book of "Poetry," is taken from records of B.C. 1766 to 1123 of the YIN or SHANG dynasty.
4. ,, Lî or Book of "Record of Rites." This was originally in two parts.
5. ,, CHUNG-TSEIU or "Spring and Autumn." this is a *nom de plume* for the Chronciles of Lu.

The YÎH ought properly to be the third classik, but its early chapters treat of the "Heroik Times" of the EMPEROR FU-HSI of 3370 B.C., called the "Founder of Religion, Temples, Sacrifices, Arts and Sciences"—all of which were greatly a.dvanced by B.C. 2950. M. Chevannes in his *La Chronologie Chinoise*, demonstrates that "in 2500 B.C. Chinese astronomers had brought the tropical lunar and diurnal years into harmony by means of a cycle of seventy-six years . . . thus enabling us to prove and test the absolute correctness of many essentIal poinw of Chinese history."

Professor Legge says the rest of the *Yîh* is not so old as the *Shû*; that the Yîh is a veritable cryptogram, deciphered for the first time by Wan-yang (Prince of Wan) and his brother Wu-yang in the 12th century B.C. The Professor translates it (*pace* De la Couperie) in *S.B.E.*, xvi., and the Chinese revere it on the principle that "man worships best what he least understands." It has, however, yielded some good matter.

The SHÛ.—This is acknowledged to be a veritable body of "Historical Documents," begining with the Emperor *Yāou* of B.C. 2357, and ending with B.C. 721. "All except its earliest chapters are contemporaneous history," that is from the 22nd century B.C. downwards, viz., from the reign of King Hsiang of the Kāu dynasty of 651-619 B.C. It contains "Genuine Records" which Confucius has faithfully handed down; but unfortunately some parts were burnt in the disgraceful book burnings of 250-220 B.C. Though wonderfully recovercd, the chronology has been here and there disarranged, and parts recovered in 140 B.C. from entombment in a wall, are in an obsolete character which baffles scholars.

In political economy and moral philosophy, says the Rev. W. H. Medhurst (the translator of the SHÛ), "its lessons of practical wisdom are applicable to all ages and nations . . . something may be learned from it so long as . . . there are high and low, rich and poor . . . a love of reciprocal justice, affection, respect and obedience. . . . It is the best specimen of natural religion yet known . . . and is deficient in all that respects the spiritual and eternal." Necessarily so, for it professes to be simply a collection of historical records; yet it affords a striking evidence of the growth towards a monotheistik belief among the ancient Chinese.

The SHÎH KING or *Odes*, said Confucius, "cannot fail to expand and refine the mind, showing how preferable harmony is to striving, covetousness, and enmity. Their great teaching is: *Purify your Thoughts*;" and poetry was to this wise, grave sage "the product of earnest thought . . . of feelings bursting into words, then song which often carries one forward unconsciously into dance." This *King* is in *four parts*, and contains in all 305 "Odes and Songs," amatory, domestic, political, bucolik, festive, warlike, admonitory, ethikal, ritualistik and religious; and all except *Five* (for strictly sacrificial rites), belong to 1200-600 B.C.

The	*First Part*	has	160	"Songs of the People," illustrative of manners and customs.
,,	*Second*	,,	74	Odes; festive and laudatory, as for royal receptions and like ceremonies.
,,	*Third*	,,	31	
,,	*Fourth*	,,	40	Odes for the temple and altar, of which the *Five* prior to the 12th century B.C. are sacrificial.

In them we learn that *Tî* ("God") is, like Jehovah, " well pleased when he smells the sweet savor of the sacrifices . . . that he displays his angel by sending calamities on his people . . . but that good men arc a fence . . . that virtue secures repose . . . that Heaven is intelligent. . . and clear seeing . . . and that Tî is with you (his people) in your wanderings and indulgences."

The LÎ KING, or "Classik of Rites and Ceremonies," con-

sists of forty-six sections, on subjects most congenial to Con~ fucius; whilst the whole compilation hears his impress, though some pa.rts belong to his own and even later times (Legge's vols. xxvii. xxviii. *S.B.E.*). General Alexander calls it It "The Genesis of Chinese History," for it gives us the most ancient royal laws upon justice, religious rites, land tenure and revenue, marriage, the etiket in regard to all social duties as between parents and children, eating and drinking, deportment, and a whole chapter on musik

Professor Legge says "it is the most exact and complete monography which the Chinese nation could give of itself to mankind, yet with nothing approaching to theology"—dogmatik teaching of religion being totally absent from Confucianism. It nevertheless "inculcates always and in everything reverence." In two later chapters entitled "Confucius at home at leisure," we see how the sage instructed his disciples. In one of the dialogues he says: "The dominant idea of sacrifices to heaven and earth is, that they set forth and extend a feeling of reverent love towards the world of spirits (powers of nature); whilst the summer and autumn sacrifices in the ancestral temple give expression to the affection which should exist between the members of a family. . . . The placing of food beside corpses (merely) indicates the love intertained by the mourners," &c. This exemplifies the sage's mode of *explaining away* the ancient-crude ideas of food, &c., set apart for spirits, which his strong common sense rebelled against.

The *Fifth Classik*—the CHUNG TSIEU or "Spring and Autumn"—so called as held by some to have been written between these seasons; by others as spring-like in its life-giving nature and autumnal in its withering censure, belongs probably to the spring-time and autumn of the sage's life, for it is an elaborate work, embracing the annals of his native state, Lu, from 740 to 480, and four large and important classiks, viz.:—

1. The TĀ HSÎO, or "Great learning," attributed to the favorite and learned disciple Tsange Tsze.
2. The CHUNG YUNG, or "Doctrine of the Mean," by his other learned disciple Tsze-Sze.

3. The LUN-YU, or "*Analects*," being discources compiled by several disciples, guided by Confucius.
4. The Discourses of Mencius.

The whole four may be called Mencian classiks, modeled on the revered master's latest discourses.

The First—TĀ HSÎO, or "Great Doctrine"—seeks to train man up to "Transcendent Virtue." It affirms his virtuous state at birth, which "contact with the world has contaminated," and urges him by high ancient cnsamples to regain this. He is to take no rest in his upward path and ever hold before himself the examples of the best men. The causes and consequences of our conduct are elaborately dilated on. Altercations are declared to be unprofitable and should be avoided, especially with unprincipled men lest they unsettle the mind. "We must not only hate vice but avoid the vicious, . . . idleness as leading to wickedness and sloth, and solitude which has many dangers. Let us beware of self-deception; reason every subject out calmly; and investigate deeply all natural laws without any weakncss towards our own fancies (or the *a priori*?). We must have no partiality in our love to or hatred of any, remembering that a father knows not his son's faults. He who is incapable of regulating his own family cannot be capable of ruling others. . . . An affair may be raised by a single word, and an empire established by one man. . . . Practice not to those beneath you what you would dislike from those above, (in other words: "Do as you would be done by"). If wealth accumulates and lies idle, population will diminish. . . . Liberality attracts, covetousness repels. . . . Able and virtuous men, and not precious gems, are a people's treasures. . . . Virtue ennobles wealth, whilst vice debaseth it," and so on.

The *Second Book*, the CHUNG YUNG—"Doctrine of the Mean," may signify the "Golden Mean" or the *Tāo* or "Path of the Mean"—the unmistakable path of virtue in which we should walk. Here truly is set forth the highest moral purity by maxims and precepts in homely and plain languagc, and illustrated by parables and aphorisms, so that he who runs may read and remember during all the busy scenes of life.

In the *Fourth Book*, the LUN-YU or "*Dialogues*," we get the most valued maxims, proverbs, theorems, mottos and formulas of the great sage—sentiments which his zealous disciples have for 24 ccnturies been in the habit of committing to memory, and have treasured up as life-long guides.

It would tire the reader to rehearse them baldly, but a few may be noticed, and in the "SHORT TEXT" summary of faiths we have tried to set forth most of them in a euphonious and interesting form. Thus Confucius urges that-—

> " Knowledge is like a running stream,
> But Virtue stable as a rock."

That the " Youth must beware of lust,
The mature of strife,
The aged of greed."

"The superior man practices before he preaches. . . . By speaking when we ought to keep silence we waste our words, . . . but by keeping silence when we ought to speak, men may be lost. . . . Be slow in speech, but prompt in action."

> "Those who talk much are sure to say something best left unsaid.
> Think not when alone that thou art neither seen nor heard.
> Heaven has no favourites, acting towards all alike.
> Rectify evils whilst small, and check wrongs lest they grow and overwhelm thee."

"Neither ordinary men nor the masses, have knowledge or capabilities enabling them to deal with the unknown; they must be led and are prone to follow and imitate.

"There is no use attempting to help those who cannot help themselves. . . . Repine not at obscurity, but seek to deserve fame. . . . Reprove yourself liberally, but others sparingly. Be dignified without superciliousness, and, if thou wouldest inspire awe, without being austere. Give your whole attention to whatever you are doing, and think nothing unworthy of your careful consideration.

"Sharply distinguish between right and wrong. Seek a full knowledge of men and of the full meaning of words; for

dangers often lurk under specious phrazes, and falsehood is at the base of evasions."

> " Study without reflection is waste of time,
> Reflection without study is dangerous."

THE FOUR MENCIAN CLASSIKS, OR DISCOURSES OF MENCIUS.

This is a compilation about 300 B.C. of "The Great Master's" teachings, by his most accomplished disciple, whose ambition it was to explain, amplify and enforce doctrines which he considered were all-sufficient for the political regeneration of the empire and establishment of society on a secure moral basis.

Mencius, like Lāo-tsze and Confucius, belonged to the province of Shang-tung, the literary center of China during these busy writing centuries, the 6th to the 3rd B.C. The noble parentage and youthful characteristiks of Mencius recall to us much in the early life of his loved master, and both were much indebted to good mothers, who devoted all their lives to developing the chamcters of their talented sons.

Mencius claimed nothing as his own, and his teachings remind us of many sages of the West given in *Short Texts*, as of Plato and others. In an interview with his monarch he boldly teIls him that "material prosperity is far less important than Justice and Benevolence; that a government and not the seasons is to blame if people famish by the wayside, for this is as bad as if they perished by the sword . . . that revenue should only be raised by good laws and in giving an impetus to industry and commerce . . . that it is a king's duty to spread abroad the greatest possible amount of happiness.' &c., &c.

The above is a slight sketch of the sacred Scriptures of Confucianism, two only of which have a fabulous origin, as when the mystik symbols of the *Yî King* are said to have been obtained on the back of a tortoise or dragon-shaped creature from the waters of the Yellow River; and when a tract on political philosophy, the *Hung-fan* or "*Great Plan*," was brought

to the Emperor Zu by a monster rising from the waters of the Loh River. Beyond these very ancient pre-Confucian fables, there is no pretension to the supernatural.

All the Scriptures are attributed to good and "Wise Men" —*Sheng-jin* = "divine agents"—through which *Ti-en*, the "Heaven power," revealed his will to ancient men, of whom Confucius is held to be the highest. He is said to be "a perfect man," no prophet or divine seer but a constant ideal of excellence and wisdom. "All writings attributed to him are sacred, and must be upheld unaltered to all time"; but he knew of no "Revelations" or "Voices from Heaven," but only about those of the *Past*, from which he most justly claimed to be "a truthful compiler and transmitter."

He urged men to find salvation and the rules for life and conduct within themselves, and to study the past and its noblest leaders if they would develope their own characters. He had little sympathy with those who urged him to consider and exprcss his views regarding first causes, death, souls, and immortality. "While," he said, "you do not comprehend life and very little of this world and matters whicht your senses can inform you regarding, why attempt to understand the mystery of death and futurity? Study man as he exists, and waste not your time in trying to know his whence and whither. Try rather to contribute your utmost to the best happiness of the world and yourself. By mastering your own destiny among the varied circumstances of life, you will best fulfil life's purposes, and so influence for good the course of nature. If unable to serve or influence mankind, how can you hope to influence the gods? The future and an theories concerning life and *quasi* souls are obscure, and therefore unprofitable, and usually lead to error. Neither the gods nor the Heaveus have ever spoken to man concerning a hereafter. The years and seasons pursue their eternal and accustomed courses, producing and disintegrating all things, but always and everywhere in perfect silence. Why, therefore, speak and waste our short lives in striving to know or reach what the Heavens leave dark, nay impenetrable. Be practical; aim only at a perfect and peaceable state in the family and nation—a virtuous

and reasonable existence, and impress this also on your rulers. He who grasps the sword interferes with the ruler of life and death, and is likely to perish by the sword or its consequences —plagues and famine. Be true to the best principles of your nature—sympathetik and benevolent towards all. If the occult powers be good, we need neither fear nor trouble ourselves concerning them; if they are bad, we act best by being true to our highest instincts and in duly performing our duties to the best of our abilities. Do so in purity of thought, and if possible without seeking reward in this world or from the heavens. Though gods be hidden from us, not so our brethren. Strive to be good citizens of earth, and waste not time seeking after that which lies beyond human insight and comprehension. Know this that a region lieth at the door of everyone, and which may be entered by every good and willing heart, and that this door is nothing else than the gate of heaven."

To this effect, if not in these words, did Confucius teach alike in palaces as highways. "Begin," he said to a sage who, despairing of the world, had attempted suicide, "by scrupulously performing every duty of thy station however humble, and every obligation expected of thee . . . for to fail in this is wrong, and must bring misery on yourself and others. . . . Yet if thou hast failed, be courageous and return to the right path"—that path of duty of which a poet says—

> " I slept and dreamt that Life was Beauty,
> I woke and found that life was DUTY."

Sometimes Confucius directly refers to "Religions," but with deference and many qualifications, as when he said: "That which is termed 'the Observation of Religion' (fundamentals?) is in reality but stretches of imagination. The ideas and pictures *may perchance* be right and true, but they may not, and none can prove tha.t they are true." Not so, however, *Morality*, the *Religion of Doing Right*—the faithful performance of the plain and practical duties of each hour and day. This is "the holy Tāo" or path which he so often speaks of as "open to all and independent of priest or temple." It leads, he urged, to what should be the goal of our ambition—that inward satisfaction of

doing right and living the best life we can, and thus contributing to the general advance of the race.

Good as all this teaching is to-day, it might well have been thought "Divine" twenty-four centurics ago; yet the brave, honcst, earnest sage neither spoke nor knew of any *Vox Dei*, neither feared nor flattered the *Vox populi*; nay, he denounccd their vices, follies, ignorance and superstitions, though always and only with the view of reformation, which he insisted must be a personal matter, and because "good is good though the heavens fall." He therefore saw no need for any higher approval or command. Of this last and spiritual séances like those of Zoroaster, Hebrew and later Prophets, Confucius confessed utter ignorance, for he belonged to that great galaxy of philosophers of the Gotama-Buddha type quoted in our "SHORT TEXTS," Art. XI., from the .Jaina-Bodhists of about 900 to Epikuros of 300 B.C.

Alas that China took so little to heart the teachings of her great sage; but who of us nationally or individually can here throw stones? Has Christianity made us more kindly, loving, pure, and peaceful; more sober, moral, just and better generally than others? What do the records of our courts and jails show? Even in well-educated Scotland one in every 60 of its people passed through our jails in 1894; while in 1856, of Christians in India one in 274 was a criminal; of Hindus only one in 1360; of Buddhists only one in 3787; but of Mahamadans one in 856, so that the two youngest faiths are those most wanting in goodness, justice, and loving-kindness, and this however much we grant abatements in these criminal statistics.

If the reader will now turn to the last Article, No. XI., "SHORT TEXTS," he will find a chronological summary of the great sage's teachings gleaned from his *Classiks* and *Discourses*, and which we therefore call

THE CONFUCIAN BIBLE OF THE SIXTH CENTURY B.C.

ARTICLE VII
THE ELOHIM OR ÂLÊ-IM OF HEBREWS
TRANSLATED "GOD" IN ENGLISH BIBLES

NOTHING can well be more interesting and important to the student of religions than an accurate study of the radical base of the divine names of Gods, Spirits or Ideals; and the attributes which ancient races attached to these, and their growth through the ages, for ideas must grow or die. Of course mere names such as Brāhmā, Ālê or Āllah, Zeūs, Dyaūs or Deus, Jehovah, Jove or Jupiter, cannot, till explains, convey to us any meaning or even sense of reverence, unless lisped from childhood; but it is very different when we leearn of *Zeu-pittar*, the "*Sky-father*," and that *Brah* is from the Sanskrit *brih* or *vrih*, "to break or burst forth" as a bud or sprout, and has therefore the sense of creation, and hence Brāhmā the creator or creative power; andthat from *Vrih* or *Vridh* comes our *Vard* or *Word* (Lat. *verbum*), and Vâch, "speech," or the divine bursting forth of thought. When we know this we see the source of much pious mythology, if not of "the *Logos or* Word which was made Flesh," for we suspect *Log* has an equally ancient Keltik base allied to *loḥ* or *lough*, flame and fire, as in the Norse Loki.

Here we wish to get at the very ancient but still living god Ideal of the Hebrews, which they expressed in Āl, Āla or Ālê, Āluê, and Ālê-im—*Anglice Elohim*—and the "Eli, Eli" on whom Christ cried according to a Greek Gospel. Now such terms are common among Aryans and Turanians, like the ancient Akkads, as when we read in the legend of Istar and Tāmuz, of *Alāla* "the divine eagle or spirit of the noonday sun," and elsewhere of ALĀL, one of the many spirits—often demons—of the "Heaven-spirit," ZI-ĀNA, or "Earth-spirit," ZI-KIA. In ancient Armenia Āl-dē was "the Supreme, the High and Strong God" (Sayce's Vanik Inscriptions, *B. As. Js.*), and in Skandinavia *Āli* or *W'Āli* was the son of Odin who slew

Hodhr for slaying the Apollo Bālder. Egyptians and Phenicians also recognized images of a god *Āl-Il*, "which," says Furst, "gave oracles and erected itself," pointing to a very early Ophite origin.

With Hebrews, Āl or Ālê was "the Spirit, High and Strong One," who dwelt in sacred trees, fire, lofty hills like Sinai, and on Zions or solar mounts often called *Takti Salms*, "Thrones or Abodes of salvation." Such deities are common throughout Asia, and their usual symbols are rude monoliths, men-hirs or "man-stones," pillars, robust tree stems like the pine or rubor oa.k, the *Ālun*, also called in Hebrew the stout and strong, *Āl* or עֹל 'Ol, "the High One." Researches show that as in the case of most mythologies the first lispings of Hebrew faith had to do with trees, and especially the oak—usually the first temple, altar or Bethel of mankind. Undcr the Aluns, as "monarchs of the grove," Hebrews usually forgathered on solemn occa-sions, and here they communed with Jahvé, Elohim or Ālê-im, *i.e.* spirits, Jins or Nâts, as Asia commonly terms these. Here too had Pelāsgi, Greeks, Kelts and all Europe first heard voices from heaven or the other world, the thunderings of a Jove, or the whispering of spirits, as in the rustling leaves of the oaks of Dodona; we must therefore investigate accurately the fundamental data establishing this original arboreal cult, as it is found in the Old Testament, Ḳorān and Hebrew traditions.

אל AL. This is translated "God" 272 times in the Old Testament, and constantly interchanges with אִיל, *Āil*, a ram. The strong, high and virile one; an oak, pillar post or upright thing, cf. Ezek. xxxi. 14; Job xlii. 8. Āl, Āle and Āil are vir-tually throughout the O1d Testament identical with the general signification of a god, terebinth, Ālun, אֵלָן, or other pre-eminently robust tree, upright or high one; and the Ālē-im (Elohim) are the *Āilim*, either gods, angels or rams and Ba'alim, Ashtoreth and graven images. Cf. 1 Kings xviii. 21; xi. 5; Ex. xxxii. 1, and Furst's *Dict*. 91/6.

Hebrews distinguished between their Āl or 'Ol (the Syrian vocalization) and other gods, by calling theirs "the Al of Israel," and as such elemental spirit.s are numerous, the plural *Ālē*-im was naturally used; but possibly this is not a pure Hebrew

word, and therefore *im* may not by a plural affix. We know it as a common Arabik name of Allah—one of his ninety-nine names, as Āl-Ālim العليم: "The All-knowing One" or "All-Wise." Combined with the definite article (Arb., Āl; Heb., *Ha*), the Āl or Ālē was God par excellence: "The One" or "Thee only," whether Allah, Jehovah, Baal, Bel, Habl or טבאל Thabāl = "The Good Āl."

ال عالي *Āl ʻAālī* is "The exalted One," from √ʻ*alu* or ʻ*Alo*, "High, sublime, grand." Hence such names as

علي ʻ*Alī*, Mahamad's son-in-law; "the high or noble one," who was his successor—the *Khalifa* of 35-40, H.

Āl was commonly invoked on all important occasions—in reading, writing and spenking, but usually by the first *letter* of his name or the first word of a specially holy text or sentence; as in the common Indian salutations, *Rām*, *Salām*, *Om*, and the Hebrew אמן *Āman* or *Āmen*—the name of Amon, the widely known Egyptian father-god. See Tel-Amarna tablets and *Procs. Bib. Ar. Soc.*, 2 June '85. *Amen* was a *Jupiter Fœderis* (Jove of Witness), and the *Ālif* or A of Arabs and Hebrews, fitly represented him and the chief deity of these three races; hence the first letter (for Arabs ا Ā) headed all letters and writings, meaning: "I call God (Āl Allah or Amon) to witness." To the Arab this shaft stood for ("The *Āllah Ta-āl* or *Zeus Talus*" or "Highest God," the *Ālhakm* of *Ḳorān*, ii. 127, &c. With Hebrews א stood for *Ālê*, and י, I, or יה, IE, for יהוה, Yahuê or Jah, latterly called Jehovah. Of course there arc no such Gods in the Bible as *Jehovah* and *Elohim*, these are modern fantastic modes of vocalizing the Hebrew terms *Yahvê* or *Yahuê* and *Alē-im* or spirits, divine terms variously given to deified objects and ideas throughout western Asia, and anglicized *God* and *Lord*.

Āl is a vastly ancient word, originally a "spirit or occult power," and applied in the Old Testament to angels as *Āl-im*. Hebrews would learn the Ālē cultus from Midianites, as when Jethro told Moses how to govern his tribe in "the fear of the Ālē-im"; for the supreme god of :Moab was *Āl ʻOlā* or "Highest Al"; and a city was called after the *Āl cultus*, which was essentially arboreal. *Cf.* Furst 91; Exod. xviii. 14 to end.

Āl or *Ālu* was *Guti* the Bull or Osiris of Akkads, "a strong or bull-like one," and as *Gut-Gut*, "the pillar, post, or tree of Anu" and a "big wooden thing." The tree of Anu was the center of the great shrine of Babylon, after which it was named *Din-der-ki* = "of Life Tree Place" = "Place of the Tree of Life," such as stood said Hebrews in the ccnter of their Paradise. Later arrivals called the city *Ka-dingir-i* = "Gate god of," which Shemites translated *Bab-Il-on* = "Gate of Il" or God; and this Akkad God Dingir is still the Mongolian God Tenger or Tengra. We learn from Rawlinson's Cyprian cylinder that Guti, like most early supreme Gods, was bisexual, for Akkads say that he was the holy hill of Nizir and of their Ark; hence the city was the Sakti or feminine power of the Āl or Il god. *R. As. J.*, Jan. 1880.

Many cities and villages throughout the world have arisen from worshipers grouping around their revered Tree, Fire, and symbol of Light or other deity—the Āl, Ālun, Il or Illu, Āur or Ur, and Pur (Fire); hence these names have become actual terms for towns, and nowhere more commonly so than among south Indian Dravids, who hailed from Kaspiāna, southern Faristān, and Baluchistān, through which many colonies reached the lower Indus. Their descendants, the Barohi or Brahui, are still recognizable on the Makrān coast. See Col. Holdich, R.E., C.B., &c., in *R. Geog. J.*, Ap. 1896.

ALE, אֵלֹה occurs 17 times in the Old Testament as an oak or terebinth, 99 times as "God," and 48 times as an oath, or "to swear" or "make firm" in "the Āl's" name. It is a common invocation, as when Christ called in dying, "*Ālê, Ālê! lamê sabakthani* = "O Āl, Āl! why abandon Me?"—a legend adopted by the Greek Matthew in his usual way, so as to bring in the Psalmist's (xxii. 1) cry: *Āli, Āli, lamê 'Ozbathani*, rendered in Greek: "*E'le, E'le*," and thought no doubt to apply to *Heli-os* or *Elias*, the Sun God, from the base `Hλ., *Hel* = *Sel*, "to shine." This word is perhaps seen in the Norse and Keltik *Heal*, *Heul*, or *Thuli*, the ancient name of Iceland as the "Sun isle," (?) or that *Ultima Thulê* where Greeks said Heli shone night and day. Such words fairly applied to *Yah*, or *Jah* as the Sun God, and to his symbols as in *Ail* or *Ālê*, the oak, or its plural;

for Āl, Il, El, Yā, Jah, and the Rā of Egypt and Asia were alike symbolized by trees, pillars, rude monoliths; a Mudros or Sun stone, a Beth-el, a sacred tree stem, and a Ram, *Ālê* or *Āil*, **אל**, bull, &c., as representing typical "overshadowers"; (see Parkhurst's *Heb. Lex.* p. 17). Āl and Ālê were also Sabean terms for the Sun, and applicable, says Fürst, to any great Power and Hero, hence "Phenicians had Āl, both in their doctrine of God and their sanctuaries." Fürst adds, Ālê was at once a god and goddess, and Āluê, **אלוה**, any deity, and Āleā was Jahvê, a Baal or Bel, Ābal or Habal, similar to the Carthaginian Āl or Hāl, who was symbolized by a conical stone or Hermes placed at doors and in secret adytums.

ALE-IM, **אלהים**. This is almost universally considered the plural of Ālê, but *im* will be more particularly examined hereafter. Ālê-im occurs many hundreds of timcs in the Old Testament, occupying thirty closely printed columns of the quarto edition *Eng. Heb. Concordance*, with the significations usually of gods, spirits, oaks, rams, strong or great ones, lords of creation, kings, judges; and in Amarna tablets of 15th century B.C., he is "the Pharaoh" of the day, Baal or Ashr, and Ashêra or Ashtoreth and other worshipful images.

ALUE, **אלוה**, appears 57 times as "God" in the Old Testament, and sometimes any god or spirit, and as a plural with the verb and adjective in the singular. Job morc particularly calls his God Ālue, and sees him in the strange water-bull, the *Bahmuth*, which he says is "the chief of the ways of God." A Psalmist asks: "Who is Ālue but our Jehovah? Who is our Rock, save our Āle?" He is the "*Āluê* of Jacob," truly a strange God, see Ps. cxiv.; Dan. xi. 39; and Hab. iii. 3, where we are distinctly told that "Āluê came from Taman (the south) and the Holy One from Paran," agreeing with Judges v. 4, and all that we urge independently of scripture as to the Southern origin of Hebs. Numerous other texts show that Āluê, Ālê-im and Jehovah, came to be looked upon as the same, cf. Deut. iv. 25; 1 Kgs. xviii. 21, &c.; and Ps. lxxxii. 1, 6, where singulars and plurals are used indifferently. Elijah states that; "if Jehovah is the Āle-im follow him, but if Baal is (the Ālêim) follow him," making Jehovah a sub-

ordinate title of the Ale-im, or spirits of the earth, trees, or elements.

'OLIUN and **'OLI**, עליון and עלי, occur 74 times in the Old Testament as "High," and Most High; and mayor may not be prefixed by *Āl*, God, (see especially in Gen., Num,, Deut. and Ps.). Renan says it is a term in the Egyptian Ritual for "the Sun who is on the height," or seen from a hill like Jerusalem. '*Oli* occurs 13 times as "leaves or branches," and frequently as burnt offerings, and a yoke; cf: عالي or عال, '*Oālē* or '*Oāl*, in Arabik, "high, sublime, divine," showing how early and naturally the Hebrew ā, א, passed into 'O or Oin.

AILAN, אילן, occurs six times in Daniel as "a tree, stump of A tree and strong thing."

ALU, אלו, is also six times in Daniel in connection with a tree, a horn, and image; implying strength as in the Asyrian Ālu.

ALUN, אלון, occurs eight times as an oak or terebinth, and nine timcs (erroneously) as a plane-tree, or "Plains," with the essential meaning of strength and virile growth, and based on *Āl*, ال, אל and אול, *Āūl*, "power, pre-eminence, a hardy, evergreen tree;" cf. اول *Āwal* and הול, "the first one," naturally God. The *Ālun Matsbe*, "oak and pillar," at Shekem was a high sanctuary of this arboreal cultus; here had Jacob buried his Ālêim (*gods*, Gen. xxxv. 4); here Joshua set up the god's symbol, "a great stone" (xxiv. 26); and here Abi-malak was brought to be crowned king or consecrated to this oaken god, who, says this writer, was to be "cheered with wine" (Judges ix. 6, 13). There were similar oracular shrines. as at the revered Ālun near Bethel, the Oak of Tabor, or, as Fürst says, "*Thabur*, corresponding to the homonymous 'A-*tabur*-ion of Phenicians in Rhodes," and the Ogyges Oak of Mamrā at Hebron, where Abraham saw and talked with this god, and erected a Mazbaḥ or altar, which Constantine piously turned into a Christian church. Fürst here suggests that the *Oak of Murê* (Gen. xii. 6; Deut. ix. 30) was "an ancient epithet of a deity," he, of course, who ruled on Mount Moriah or Murê, מורה, and to whom Abram there desired to offer up his first-born as a sacrifice; and here notice that *Murê* was, says Fürst, "a Phenician god," or more probably a Jebusite one, whom Jews deified in *Mor-Iah*.

AIL, אֵיל, A RAM, occurs 151 times in the Old Testament, and as the stem of a palm tree and gate post, 20 times. Israelites, as Saturnites and acquainted with Egypt, would revere the *Ail* as the symbol of Rā the Sun, their Jah or Yah. As Amos says (v. 26), they carried about images of *Kiun*—the Kaiwān or Saturn of the desert—for forty years, and he was the great *Zo-hāl* to whom the *Āl-K'abah* or Ark of Maka was originally consecrated. *Kor*. 13. Hebrews were far more Arabians than Kaldians, Kusdim or Syrians—more "Children of Rā-el" or a "sun god" than "chiefs of God." Their name most probably came from their intense worship of *Ash-rael*, the lingam of the groves, of which more hereafter.

Turning now to Arabik, we have.

الله or اله *Āllah* or *Ālê*, "god," any god, as the Hebrew Ālē.

ال اله *Āl Ālah* is "the God," the Eternal and Supreme.

الله *Āllah* or *Āllahu*, also "the God," the article *Āl* being incorporated for brevity.

الهة, Ālāhat, a goddess, hence the Αλλιττα or Αλιλάτ, Āllitta or Ālilāt of Herodotos, and Arabian Āl-ilāt or Āl-alat, the moon goddess, female nature, Ashêra, Aphrodite or Urania, words originally purely sexual. Her lord, *Āl-uza* or *Āl-oza*, was worshiped especially by the Ḳarish and Salim tribes of western Arabia, and seen in the thorny acacia of the desert, "the bush" in which Moses saw his Ālê-im?

Of course Āla, ʻOla and Ilu are but dialectik forms of Allah and Āle, the pl. being *Ilāhat* = gods or godesses, which must be distinguished from Ālāhāt, a godess. As *Ālita*, the moon goddess, her crescented banner floats over every grouping of "the Faithful," and as *Ālath* she is a form of the earth, the productive womb of naturc; appearing usually as "a formless stone," and called, like Mary and Pārvatī, "my Lady." At *Tā-īf*, near Maka, she appears as a roundish block of granite with many cavitics, and near "the holy Samur tree of Maka," she is the oval, whitey granite rock of Okatz.

الات Ālāt, plural, and اله, *Ālah*, singular, signify also "a tool, awl, membrum virile or veretrum animalium"—a special object of worship with several tribes, particularly the Thakifik. (*Classical Manual*, Æneid viii.). Alae is "a fem. sub-

stantive and the same as الله Ālah, God" (Shakespere's *H. Arb.* and *Pers. Dict.*). Here also we see that ال *Āl* is "children and race," which perhaps accounts for the first Arab sailors who saw the phalik cone of Ceylon, calling it *Āl Maka* and "the Adam," a common Indo-Maslam name or euphemism for the lingam. So Hindus called it the Samanta *Kutu*, "the spike, thorn or peg" of Siva, and the Avalokit-Isvara, a name common to the Sivaite god of not only India but China; see further details by Prof. Beal in *R. As. J.* of July 1883.

ALALA was, said Greeks and others, a name of *Belona*, godess of war, and wife-sister of Mars. She was often identified with Minerva, and worshiped by Romans and Britons at York. She led in battle, and like the Hebrew Ālê with fire (a torch) and whip in hand. Strabo said she was worshiped at altars in Kapadokia by 6000 persons of both sexes. Before her temple, where stood a pillar (emblem of her lord), Roman senators used to give audiences to foreign ambassadors and generals returning from wars. See *Iliad*, v. 411, *Clas. Manual*.

AL-ILLA or **EL-ILLA** is the common term for the holy Father, the Elohim or Ālê, with the characteristics of an Akkadian Siva, whose son NIN-GIBSU was the favorite deity of Sir-pura as seen from the tablets discovered in 1887/8 in the ruins of Tel-Loh. In Girsu, the royal quarter of Sir-pur, shrines were erected to him and his consort, the "Queen of Heaven" or Nin-Kharsag, "the Lady of the Mountain"—the signification of the name Pārvatī, Siva's "Mountain One." The Sirpura father and son were identified as one, "the Lord of spirit-land" or Heaven; but the Father god was specially known as "God of Nipar" and "the older Bel" of the most ancient Shemitik Babylonians.

AL-ILLA, say the translators of the Sirpura inscriptions, "means Lord, the piercer of flesh or *mass* (= matter, *mat* or *maut*, or feminicity), a phalik symbolism. . . . He is the god of the fire stick, and to him all cones were sacred as representing the *Arani* reed with which fire was kindled. . . . Bronze statues of him were found . . . showing kneeling figures holding in their hands a cone pointing downwards,

exactly as the fire-stick was held. In a similar figure found at Khorsabād the god holds a cone in his hand," says St C. Boscawen (*Acad*. 26, 8, 93), and we show just such a god and rites in *Rivers of Life*, figs. 65, 113, 171, 194, pI. xi. 9; 207, 222, &c.—this from the wilds of Tartary to Egypt, and going back to 3000-4000 B.C. Everywhere the *Arani* or Aryan fire-stick was a divine symbol, sceptcr or baton. Professor Petrie discovered one complete at Kahun: sec his *Ten Years Digging*, p. 189.

AL-ILLA is often translated "Lord of the Bright Flame" = "God of Fire and Light," with whom we find *Bau* as "the Child of God," the "Gracious daughter of Heaven," whose shrine is "the Bright Heaven." Thus in these Turano-Babylonian inscriptions going back to about 3500 B.C. we see a base for the mythologies of all Asia, Africa and Europe.

The Beth-āls and sacrificial altars of Phenicians, ancient Arabs and Hebrews, arc the natural developments of these superstitions. In the mythical age of Jacob, the first most prominent erector of sacred stones, pillars, karns and galgals, he is seen selecting his Ālê among competing Ālê-im, because this Ālê promised to him all earthly blessings. He had thrown himself down after a fatiguing day on the bare stones of Luz (thereafter Bethel), and in a troubled dream saw "the Yahue-Ālê-im of Abraham, and the *Ālê-im* of Isaac" standing at the top of a ladder which reached up to a *sho'r ha shamim* or "a hole in the sky"; and *Malakim* (lords or angels) ascending ~ and descending therefrom, and heard the Yahvê promise to him this land, and offspring as the dust of the earth.

This woke up the sleeper, who exclaimed: Surely Yahvê is in this place. . . . How dreadful! It is a *Bith-Ālē-im* or "abode of spirit"; whereupon—Sivaite fashion—he set up the ordinary recognised emblem of Siva, a stone pillar, *Matsbé* or *Bith-āl*, and anointed it with oil, and covenanted with the deity as thousands do this day in India, saying: If thou, Ālê, will be with me and givc me bread and raiment and take me home safely, I will constitute you my *Yahvē-Ālê-im*, and this stone (*ābn*) which I have set up as a *matsbê* (pillar or image), I will recognize as the Ālê's house (a Bith-āle-im), and I will give

back to the Ālê, one-tenth of all he gives to me. Such was the quaint puerile legend which determined the choice of this Hebrew god. The spot was henceforth revered as Bethel, and the divinity named "The God of Bethel," and he was said to reside in sacred stones, trees, arks, fire, and sundry charms.

As a *Jupiter Fœderis*, or "Lord of Covenants," he was shortly after symbolized by Jacob, "his brethren and Laban (who, however, worshiped other Ālê-im which "Rachel stole," Gen. xxxii.) by a karn and pillar on it." Here amity was swom, and Jacob further adopted the most binding of Eastern oaths; "he swore by the Paḥad, פחד (virilities) of his father," and ate bread on the holy place. His Āl again appeared to him in another troubled dream, when in mortal terror of meeting his much-wronged brother, he had sent away his family and "all that he had," and slept alone at Penuel, or rather *Panu-āl*, because the Āl here appeared to him "face to face." Jacob, who was evidently a somnambulist, wrestled with him all night, to the permanent injury of his thigh, and was told to hence-forward call himself Israel, or Ishr-āl, which is natural enough, seeing that the Ālê was really Āshr-al, and represented by stones and stocks called *Ashras*, 'Oshras, and by Sivaites, Ishvaras.

From Paunal Jacob wandered on as a herdsman to Shalm, where he bought a field and erected an altar to his Āl, now ealling Him or It "the Āl-Ālahê Ishrāl" = "the Āl-god of Ashr-ists." Family troubles soon drove him from this; he said his household worshiped strange Āle-im, and that his special Āl told him to go back to Bethel and settle there, which he did, and built an *Al-bith-āl* beside the long-lived sacred "Oak of Sorrow," the *Ālun bakuth*. lIe appears to have again visited Padan-Āram, and erected another Matsbé (Bith-āl), and poured thereon drink and oil libations, when the Āl appeared to him as *Āl-shădi*, אל שדי, and renewed and incrcased his promises of wealth and offspring—the peculiar gifts of *Shadi*-gods, of which more hereafter. Suffice here, that he was Abraham's "Most High," the '*Oliun-Kalkam* and god of the pagan *Malaki-Tsadak*, and recognized as a creator, ruler, judge, and the *Tsur* or "Rock"-God of Salvation, evidently alluded to by Jeremiah (ii. 27) as the Father and Begeter of the tribes. In time this

Āshr-āl cultus was spiritualized and explained away, and the writer of Ps. viii. 5 says, man is but "a little lower thall the Ālê-im," perhaps meaning angels or malakim. The central oak and sacred grove-idea seems to return in Ps. lxxxii. 1, where "the Ālê-im stands in the assembly of the Āl, acting among the Ālê-im," and we may believe the cult still existed in Christ's time, from his calling at death on the Ālê = Greek 'Eli.

The *quasi* Samaritans had as their holiest sanctuary "a sacred oak with a great stone under it." They called it "the Holy place of Yahuē," and here Jacob placed his "gods," though a later writer says here he *hid* them away, Josh. xxiv., Judges ix. This stone (= *Ālun* or oak) is defined as "*The*" or *Ha-Ālê*, "The God" or Elohim-Jehovah par excellence, and to this spot therefore went Joshua in order to write "the Law of the Lord" or Yahuê, and he too here set up a great stone or *Ābn* under an oak or *Ālun*. The sanctuary is described as a sacred grove or garden with a paved court overshadowed by the widely revered *Ālun*, the *Ballut* of Samaritans and all Syrians; hence the name of the place *Balanus* or *Balata* in the days of Jerome and Eusebius, though Arabs now call the Ālun the *Shejr al Kheir*, or "Tree of Grace." But the adjoining village, where is Jacob's holy well, is still Balātā; and from this oaken cult may come the *Ashêrah Balātāt* or oaken Venus and Ten Stones on the adjoining summit of Holy Garazim. These stones on mounts and beside oaks .symbolized the *Tsur Ālê-im*, than whom said Isaiah "there is no God"—"no *Tsur Oulamim*," or "Rock Eternal." The prophet revels in such names as "Al, the Everlasting," "the Mighty," "the Āl Shamim" = Sky Spirit; "the *Āl Alahê*," &c., one of those which Jacob saw ascending and descending through the Shor Shamim; cf. Is. xxvi. 4, xliv. 8; and Gen. xxviii. 10-22.

Ālê-im dwelt; not only in trees, fire, and arks, but in wells, priestly garments, ephods, urim, thamim, and such-like charms as the teraphim, which Rachel hid under her "camel saddle." Hosea thought it terrible to be without teraphim and ephods, (iii. 4), so these of course existed in the temple along with the brazen serpent and other solar and lunar symbolisms like the sacred pillars, Jachin and Boaz, and the '*Od-uth*, or little stone

symbols in the innermost adytum of the Ark. So we find these commonly in Eastern temples, and before them placed rice, fruits and flowers, as Moses told Aaron to put manna before his '*Oduth*, Exod. xvi. 34.

The "Mighty Elohim" at times appeared in the smoke of sacrifices and in the fire on the mercy seat of the Ark between Karubim and Saraphim—those figures so common in Eastern shrines. In all this, Hebrews saw the Divine "Presence," the *Shakina*—a glory or halo, which Isaiah magniloquently says, filled the whole earth (vi.). Some of the scenes closely resemble those in the worship of the Polynesian Atua, as when the Yahve is "levitated" or sits on a throne high and lifted up, over which stand saraphim each with six wings, two for flying and two wherewith to cover the face and feet of the serpents. They continually cry unto one another—of course in Hebrew: "Holy, holy is the Yahve Tsabaoth," and this causes earthquakes which shake the door posts and fill the house with smoke. See somewhat similar strange séances in Ezekiel, and such are not uncommon symbolisms in the rites of other old tutelary gods as the *Daimōn* and *Dii-manes*, &c.

It was usual for leaders on these occa.sions to work themselves up into extatik states, to lacerate themselves, tear out their hair, &c. Saul tore off his clothes, flung himself naked on the ground, and so lay for a day and night; Isaiah went naked for three years, and other *Prophets* were even more shameless. All were "*Spiritists*" or "men of the Ālê-im" for whom the pious Saul built altars; and he and his successors made it a duty to see that proper services, rites of divination, &c., were there regularly conducted. 1 Sam. ix., v. 37; Is. xx. ; Ezek. iv.

The reader must bear in mind that we are not here speaking of any very early period in the history of mankind. The Hebrew writings from which we quote were compiled if not composcd only some few centuries B.C., not improbably about the Ezraitik period of say 400 to 380. Even the orthodox successor of Dr Pusey in the Hebrew chair at Oxford—Dr. Driver —lately stated in his *Intro. to the O. Test.* (p. 110), that the Jehovist and Elohist "*writers of those traditions of the nation*" may belong at the earliest to the 8th century B.C.; Deut. to much

later, and "the priestly legislation" to some two centuries still later. He cannot call them historical, but rather "*idealizations*," especially the books of Joshua and Judges, whilst Chronicles are mere "*Amplifications*" by some one who represented the past not as it was, but as he and his contemporaries conceived it to have been! Ezra and Nehemiah, continues the Professor, are *writings after rather than before* 300 B.C.! (p. 487), conclusions which were not accepted when we made them twenty years ago, although then agreed to by our much persecuted friend Bishop Colenso. Here Professor Driver virtually accepts all the Biblical criticism with which Baur, Wellhausen and Kuenen have made us familar.

The arboreal cult of Hebrews was common to all Europe and Asia from prehistorik times, and especially in western Asia 800 to 300 B.C., when the rites beside the Oaks of Hebron differed little from those enacted by Pelasgi at Dodona. We must discriminate between the mere object and the spirit, as did the thoughtful and intelligent of every age and land. To bow before tree or bull (as did Samaritan Jews), conical stone or footprint, the image or picture of a Christ, Madonna or Saint, was not, said *educated men*, to worship the actual image, but only the *Dévata*, *Ālē*, or spirit pourtrayed by form and attributes. Our fathers saw the Dryads in the *Druses*, and elves in streams and sacred wells, because spirits were supposed to be always present in objects like unto themselves. The Sun spirit could be worshiped, nay addressed in any circle, ○, the moon in a crescent, and the Creator and fructifier in his lingaik agent; and the umbrageous solemn silence of the woods or sacred groves, bespoke the solemnity and impenetrableness of the great moving but ever silent Powers or Āle-im of Nature. Only to their chosen ones and their priests did the spirits show themselves or spcak: though the Yahvê, Ale-im and other Ba'al-im of Hebrews, were neither so shy or reticent as elsewhere, often appearing and speaking in gardens, roads and wildernesses; not only in bestial but human form, as when Abram saw "the Lord" (Yahvê) in persons who pic-niked with him under an oak. So Gideon saw him as an angel sitting under an oak at Ophra (Judges vi. 11), and the god walked in shady places to

avoid the heat of the day, and of course was in no sense an omnipresent and omniscient deity. Cf. Gen. iii. 8; xi. 5; xviii. 20/1.

The Elohim and all Ālê-im, including Yahve, are spoken of as partial, hating, loving and jealous; as the Creator he was pleased and then displeased with his work—the world and man (Gen. i. 31; vi. 6). All Elohim repent alike of their good and their evil intentions (1 Sam. ii. 30/1; Jon. iii. 10); they associate with lying and deceitful spirits and are often unjust, and visit the sins of parents upon innocent children, a cruelty christianity has virtually accepted in her leading dogmas. The Elohim required bloody sacrifices, human and bestial—innocent and cherished victims, even the first-born of man and beast. They gloried in "creating evil as well as good" (Is. xlv. 7; Amos iii. 6); and so loved savory food and the burning odors of the sacrifices, that these were called "the food of the Elohim." They spoke in "a still small voice" (1 Kings xix. 11), in troubled dreams, and whispered in the rustling leaves of sacred trees, roared in fierce tempests, and the re-echoing thunders of lone, weird mountains, and stood in pathways like the flaming sword of Eden, and the spirit which turned aside the prophet's ass. They were seen in the ravings of madmen and the discourses of prophets, appeared alike to unbelievers and believers, alId, as a rule, were the *Yireā*, the demoniacal, jealous, wrathful and terrible—a feature common to most early gods; for FEAR has always been man's first god, and whoso feared not had no gods, and was therefore called without religion. The god FEAR was in ancient Lakedaimonia the son and attendant on Mars, king of gods; and the temple of *Phobos* or FEAR stood beside the Ephorian halls of justice; and whosoever vowed, prayed or swore did so in the presence and name of this terrible deity—one the Hindu commonly calls Bhairava and our missionaries, "devils." According to Æschulos, *Phobos*, "Terror," was the first of the Triune gods to whom the seven chiefs swore, and Romans had many shrines to the goddesses Pavor and Pallor—"fear and trembling or timidity"—offering to them sacrifices of sheep and dogs. *Iliad*, iv. 500; v. 915, &c.

In the favorite Hebrew song of *Hanê*, "the gracious" mother

of Samuel, and in the grafik story of "the Witch of Endor," we learn that Hebrews believed that their Ālē-im existed not only in earth and skies but in *Sheol*, "the grave or pit," where they dwelt quietly with the dead, and did not like to be disturbed. They were not coufined there, for one of them, the Yahvê, was able "to bring down and raise up from Sheol," which sorcerers could also do. We thus see that men and gods—Elohim and Raphaim or spectres—resided in Sheol with food, clothing, arms, &c., and quite peaceably, though in a rather mixed society of men and shades. Here were good and bad, Jews and Gentiles, nay, true and false gods or Baals; for Kamush of Moab and Dagun, god of Ashdod, appear to have been there, and all were visited by not only the Creator, Elohim-Jehovah, but by Christ, cf. Deut. xxvi. 14; Judges xi. 23-24; Ezek. xxxii. 27; and 1 Peter iii. 19.

The Alêim Yahvê were to Hebrews "chief of Baal," and though usually to be spoken with by means of trees, fire and charms such as urim and thamim; through wizards or "wise ones" at their séances; by dreams or "second sight," &c., yet all these might fail as at modern seances—and at unfortunate moments, as poor Saul found when oppressed by the Philistines at Shunem, cf. 1 Sam. xxviii. He had then to seck one whom he had persecuted—a witch by a sacred well, one of "the Idonim skilled in the arts of אוב, Aub or Ob," that is in serpent necromancy—"one who dwelt by the עין דור, ('Oin-dur; or "Well of Dur." She, like modern spiritists, induced the Elohim, "to ascend out of the earth," though none apparently but the medium saw them or him; for Saul asks: "What form is he" or it? to which the medium replies: "I see an old man coming up covered with a robe." In this spirit (here called *Ālē-im* or *Elohim*) Saul perceiving "the dead Samuel," bowed to him reverently. But Samuel wrathfully replies: "Why did you thus disquiet me to bring me up?" and proceeded to detail the miseries which Yahvê had in store for "his anointed." The legcnd shows us that the Hehrews, or at least their writers, of say 600 to 500 B.C. believed that gods and men, the Elohim and ghosts, lived in a Paradise, comfortably robed, in direct communication with Jehovah; and were able at will or perforce to appear on

earth and declare the mind of the Supreme. They were cognizant of all that was, is, and is to be on earth, like the oracular one on the Fons Pythonis of Delphi, and as claimed by many eastern Yogis, ventriloquists and conjurers. They spoke the voice of the gods or Ālē-im in a deep hollow tone, as from the belly, on which account Greeks call them *Eggastri Muthoi*. Like most sorcerers they conjured with serpents (the *ophis* and *Ob*), and on this account Hebrews said an enchanter was a *M'naḥash*; מנחש "serpent user"; see Fürst and Prof. Huxley's useful *Art*. in *Nineteenth Century Review*, March 1886, where, however, he misses the meaning and high significance of Ob and *M'naḥash*. Ob is an Akkadian and Mongolian term fully treated of in *Rivers of Life*.

Reverend writers have been much exercized regarding *Ālē* being mostly used with the plural sign *im*, though this is a common honorific mode of address in the East. Prof. Sayce said it was more likely due to the polytheism of the tribes than any conception of *pluralis majestatis*, and calls attention to *im* signify-ing in Akkadian "*primarily* wind and tempest," so that an Akkadian Ale-im would be a Rudra or "fierce find angry spirit," like Abram's *Yahvê Yirê*; an *Alter ego* doubtless of the Pheni-cian *Murê*, the original Jebusite God of Ier-u-salm—for so did conquerors and colonists usually adopt the gods and cults of their new homes.

Yahuê, like the legendary "friend" and patriarch, certainly came out of Kaldia, for Yah or Ya or Ie is clearly the Akkadian Ea or Ie, differentiated as one of the Ālê-im, and very naturally pluralized so as to embrace all the elemental spirits of earth and heavens, not forgetting the sexual, as Jeremiah complains, xi. 3. It matters little that we occasionally read *Hă Alê-im* "the Gods," or that Elohim sometimes governs the verb in the singular (tending towards *irn* being "Wrath" ?), but this is rare. In Gen. i. 26 and xx. 13 both noun and verb are plual, and *Hă Ālê-im* occurs with the verb in the singular, just as Bahamuth, a plura1 noun feminine, is used with a singular verb. This is thought to be due to the illiterateness of transcribers, or to their usual attempts to veil the true features of the early gods; for as M. Renan and others

point out, "these have for very many centuries been most objectionable to traveled and literary Hebrews."

Parkhurst and some others have urged that the plural name of the god is given "as embracing the Trinity, to which Hebrews represented themselves as under an oath"! The Rev. Hebraist here *accepts the oaken origin of Elohim*, adding that "the overshadowing Ālê fairly connotes Jehovah stretching forth the heavens," *Heb*. Lex. 15-17. The *Ālê* embraces, he says, "Light and Spirit, and in the Old Testament the plural stands for the heavens and its rulers—a god of covenants, and materialized spirits, male and female." Hence they were "Rulers" and "Judges" on earth between kings and peoples, the master and the slave, as seen in Ex. xxii. 8, 9; 1 Sam. xxviii., &c.

Moses became an Ālêim to Pharoah (Ex. vii. 1), and all peoples had their Ālêim, male and female, arboreal, bestial and celestial. Yahvê, the personified and selected of the Ālêim, filled persons with the Ālêim, and they thus became the active powers or agents of this slowly evolutionizjng solar Jah. It was the Ālêim who graved the tables of Sinai (Ex. xxxi. and xxxv.); and in the New Testament they became the spirits of "the Power of the Air" (Ephes. ii. 2), and tutelary gods on and over the earth, as in stars, trees, &c.; so we read that "the seven stars were angels of the seven churches."

As "spirits" of the Supreme in general, and of the Oaken Jove in particular, they are often identified with his other agents, the angels—*Malak-im*, and even the wicked *Shatan* or Satan, **שטן**, the *quasi* "adversary," as when David is said in 1 Sam. xxiv. 1 to be tempted by the Ālê-im, and in Chron. xxi. 1 by Satan. It was the Ālê or "God" also who stood as *Satan*, "the adversary" in the path of Balaam's Ass, and was acknowledged by the prophet as the agent or malak of his "Jehovah Ālê-im."

All these were equally celestial officials, and we too shall all be *Malakim*, and are already by direct descent Kā *Alê-im*, that is, "similar to Ālêim in nature and powers"; sce Gen, iii. 5, 22 in confirmation of this by Jehovah—"the chief of the Elohim," who says: "Behold the man has become onc of us,"

or "*is one* of us," or "a portion *from us*" (*Mankind Org. and Dest.*, p. 160); and note that the Septuagint *makes us* θεοί, and makes Moses a polytheist, inasmuch as he only accepted Yahvê *as one of many*.

The idea of man's divinity is not however enobling, when we read, said Jews, in the Samaritan version of Genesis that their *Ālē* (deity and Creator), is "a ram, goat or strong one," the *Āil* or Amon of Egypt, from which comes the ejaculatory talismanik "*Amen*" of Hebrew and Christian rites and prayers. No wonder, as Maimonides said: "Jews were forbidden to read their scriptures lest they became idolators." Showing that in their literary period (the early centuries of our era), the race had passed by or forgotten much concerning the deities of their childhood. It is as Byron wrote :

> " Even gods must yield; religions take their turn,
> 'Twas Jove's, 'tis Mahomet's; and other creeds
> Will rise with other years: till man shall learn,
> Vainly his incense soars, his victim bleeds,
> Poor child of doubt and death, whoso hope is built on reeds."

There is nothing strange in gods and devils being often synonymous and identical, for an alike are *primarily* spirits. The *Daimon* of the Greeks was a god or spirit whom some thought good and lovely, others bad, and eventually a demon; so our old Deuce, seen in the O. Lat, *Dusius*, was, as Prof. Skeat shows, Deus, and the Hindu Deva became a western devil, and there are many similar parallels.

Throughout the ages, and on all sides, the Hebrews would see and hear the worship of "Al, the strong one," the Baal or בעל, B'ol of Phenicians and their *Ālathmaak* or "Oaken Lord"—also a plural. *He* or *They*, the *Ālam*, אלם, was their well known *God*, worshiped as an oak and under oaks (Fürst, p. 102); and to him they sacrificed his own son Saded; cut off his daughter's head (let's hope the moon?); rent his father to pieces (the Sky?) and made Earth's streams run blood. So to the *Āl* '*Oliun* or "High Āl" did Abram, when danger threatened, take Yahud (the Jew), his eldest and only begotten son, up to the "High Place"—tho Zion or "sun mount," and offered him a willing sacrifice—the innocent for the guilty, to pro-

pitiate the cruel Ālêim or spirits of growth and vegetation—a true "act of faith," and a rite deeply rooted in the hearts of all races, and one very common to thosc seeking anxiously the fertilization of flocks, herds, homes and lands.

Moses first worshiped his god in a bush, and like Jacob set up a stone or *Ābn*, אבן ; so undoubtedly the עדות, 'Od-uth, before which he told Aaron to "go and place manna" (Ex. xvi. 32-4) was such a stone. 'Od is a witness, hence "the Eterual," and like Ālê is here honorifically plural. It is wrongly translated "Testimony," but may correctly enough stand for the "God of Testimony" or a *Jupiter Fœderis*; and before such a Siva tens of thousands are still daily offering manna or rice in India, cf. *Rivers of Life* under *'Eduth* or *'Oduth*. There is not much difference between all these gods, as many Hebrew texts show, so we must briefly look a little into the characters of this Ālēim and Yahvê, to distinctly see the idea the early Hebrews formed of a God as the good and just ruler of the Universe.

The Yahvê Ālêim hardened Pharoah's heart to the destruction and misery of thousands of innocent Egyptians. He put lying spirits into the mouths even of prophets to deceive people; entered into cities to their destruction, and evilly disposed even his chosen ones, and a high angel of heaven—Satan, to the life-long misery of his favorite and cruelly tried servant Job. It was "Yahuê's messenger" who put a "wicked spirit into the heart of the slayer of King Ahab, to hew him in pieces before the altar"—a place of refuge among all peoples, see the whole treacherous, bloody, and cruel proceedings connected therewith in 2 Kings ix.-xi., and 2 Chron. xxii., &c. Yet was Yahuê "well pleased," and promised that the descendants of the new favorite should long rule over Israel. Like Rudra, Jehovah was "a storm god who breaketh the rocks in pieccs and causeth earthquakes"; both are "dwellers on high," surrounded hy angels, apsaras, gandharvas and like singers; and like Gan-isha, Yahvê is lauded by Hebrews as "a God of hosts." All alike had women allotted to their service, but the Hebrew God went beyond the Hindu, for he was "cheered with wine," and for long periods male *Kadashim* thronged his sanctuary, Judges ix. 13; Deut. xiv. 26; Jer. xxxv. 2.

Our liturgies truly say that it is a fearful thing to fall into Yahvê's hands. "He abhorred" even his chosen people, said the Deuteronomist (xxx. 11), and was like a fire which burns to the lowest hell, and consumes the earth and all its increase; he delights in heaping mischiefs upon them ana shooting arrows at them; in burning them with hunger, and devouring them with heat and bitter destruction. He sends upon them the teeth of beasts and the poison of serpents. The "sword without and the terror (or plague) within is to destroy the young man and the virgin, the suckling and him with grey hairs." Yahvê is to "whet a glittering sword and arrows which shall devour flesh and be drunk with the blood of the slain." He "sets snares" for his erring children, "to provoke them to wrath so that they be destroyed and consumed with fire. and everlasting bumings." He is praised as a god whose wrath is "as smoke from ovens," full of jealousy, and the cause of murder and rapine. Yet for ages he was, and to some extent still is, the ideal Divinity of Hebrews. Moses and others delight to call him "the Eternal," their everlasting Tsur or Rock-god, an Almighty "Spirit of truth, without iniquity, and just and right."

Nevertheless among Hebrews as others, and even in the earliest stages of civilization, there were always a few Rishis or just, thoughtful and pious men who were above their fellows, and hated evil in gods or men, and all foolish and sensual worship and rites like that of Baal Peor or Baal Barith, the Basar or Bashath, בשת, that "shameful thing" which Jeremiah reproachfully said had altars in every street of Jerusalem, and which no doubt was the symbol of Jacob's Ālē-im. It was of course the same Basar, Bast or Bas, as was then worshiped at Bubastes or rather Pi-bast, in Egypt, and which still is in Banāras and over all India. It is we, not Jeremiah, who here calls the emblem a "shame," for man in his rude animal stage thought the *Basath* was the most sacred emblem under which to worship the great creating father. But to resume consideration of the arboreal spirit idea.

There is significance in making the sacred oak bring Absolom to judgment for his treason against "the Lord's anointed"; and in "Saul and all his valiant men" being

buried under the oaken god of Jabesh, when he had "to die for his sins against Yahve." 1 Chron. x. 12. The foot of an oak or ālê was from the earliest times a royal place of burial. Jacob chose it for all his dead, and Abraham took his angel guest (one of the Ālê-im) under his oak Ālê, as the most honorable of places—the special and eponymous sanctuary of the Ālê-im. Such hypæthral temples have been honored far and wide, alike by our Druid ancestors as the Lamists of Tibet, and the wild Karens and Shans of furthest Burma and Siam. There, under Oaks or the Ficus Religiosa, its substitute, we have sat and watched these races holding communion with their Elohim—spirits or nāts as they call them.

Let us look a little closely at the legend concerning "the plain of Mamre," or rather "the Oaks of "Mămrā" (the *Ālăni Mamrā* of Gen. xiii.), for Ewald and others call it "the most ancient legend in the Bible." Abraham here took up his residence and built an altar on arrival from Egypt. The spot it is agreed was the hilly ground where the governor of Hebron used to reside, but on which was the custom house when we visited the spot. Facing Maḳpalê, מכפהל, was a field with sacred caves, for the race were in the rude troglodyte stage, as is seen in the history of Lot. Gen. xix., xxiii. It belonged to three brothers—Amars; viz., Mamrā, Ashkul and 'Onar; names of interest to Turano-Hitite scholars, and was bought by Abraham as his burying ground. The ancient altar was under the *Rex Nemeos* or divine "King of the Grove," the *Balutet Sabta* or "Oak of Rest," and *Oguges* of Josephus, *Wars*, 9. 7 ; *Ants*. i. 10. 4. And here the Ālê-im or oaken spirits had oft communed with the faithful.

The arboreal shrine seems to have been undisturbed till the days of Constantine, and the pious had here from untold time met under this Ālê, and hung upon it their ex votos. It became the central spot for fairs and important meetings, corresponding to our market pillars, *quasi* "crosses"; Arabs, Jews and Christians here alike congregated for trade and worship, each according to their rites, and all equally revering this oak as the symbol of their deity. Constantine chose it as the site for his chuch, and some say "he built *over* it"; thus

making it an enshrined Linga—a favorite idea as seen in the huge menhirs over which Spaniards built their San Miguel, as illustrated in *Rivers of Life*, ii. 405.

A Christian shrine existed at Mamrā for 1000 years—the 7th to 17th centuries, and the images and fairs only disappeared about the time of Theodosius. Dean Stanley says "the tree gave its name to the spot and was still standing within the church which was built around it, up to the 7th century. . . . It was said to have heen burnt down in the 17th century." But sacred trees, like coats, "teeth" and "crosses," never wear out, burn or die. They are necessary to priests and peoples and strangely revivify.

According to Exod. v. 3, the "Ālê of 'Obra-im" or Hebrews, was first seen in a *Sănė* or "prickly bush," though, as Fürst reminds us, this means also a "conical Rock" or *Tsur*, which is called "Israel's God" (*Ālē*) some 30 times in the Old Testament. The Tsur is "a Savior" "who begat them," as also were "trees and stocks." When the Ālê was seen in the סנה, Sanê, they at once went to the Egyptian king and told him they had seen their Ālê, and must go with all their tribe to sacrifice to him; nor would the Pharoah be ignorant of this desert god, or of *Ālu* "the strong one" of Asyrians—a people especially devoted to tree symbolisms.

The Hebrew prophets of the 6th and 7th centuries B.C. describe the worship of their tribes as consisting of "offering bmnt sacrifices and incense on mountains, in groves and under every green tree"—not oaks only. Hosea says they "seek counsel from their stocks" ("*Morceau de bois*," as Cahen translates), and that "they are answered through their *Batons*" —rods or staffs—this "under oaks, poplars and elms" or "*Ālun*, *Labnê*, and *Ālê-im*." The prophet adds, that for such conduct "Israel shall abide many days without . . . a pillar (or "obelisk"—Cahen) and without an ephod and teraphim" —objects which the pious seer evidently thought essentials to the worship of his tribe; see iii. 4 and iv. 13.

Turning to Isaiah we find the same kind of worship frequently noticed; and in i. 29, the sacred or "oaks" are called "Rams" or אילים, *Ail-im*, which the puzzled LXX translators

make *eidôlôn* or idols! but which St. Jerome states *is* "*a plural of Ālê, both coming from Al, God*"; see Cahen. But as oaks and rams were to rude races visible and useful objects, practically and symbolically, before "gods" were known, we would reverse Jerome's decision, and say that gradually the tangible and material became the spiritual, as insisted on throughout Professor Max Müller's Gifford Lectures. The Old Testament used commonly five divine terms for oaks and terebinths of kinds, viz.: Āl, Ālê, Āïlun, Āilăn and Ālūn = **אל**, **אלה** (the Āl?), **אילון**, **אילן** and **אלון**, all used as names and symbols of the Hebrew god. Ezekiel, writing some generations after Hosea and Isaiah, describes the same worship, showing that no denunciations would turn away the tribes from their *Āil-im* and *Ālē-im*—Ram and Tree gods. They held like all the peoples around them that these represented the *Baal Shamim* or great supporter of the heavens, the *Nemean* and *Zeus Orkios* of Greeks, and *Jupiter Fœderis* or Amonean Jove of others and their own Baal Berith or "Lord of Covenants," vows or "swearing"—terms which anciently meant general "adoration."

As is seen in *Rivers of Life* under "Trees," the *oak* and its divine symbol "the Golden Bough," the *Aricia*, or mistleto, lie at the base and the heart of a great and universal worship though the reader must not think that only the Quercus Æsculus, the ever green ilex or terebinths of the south, are the sole symbols of divinity; for where these are not available the pious mythologists attach the same, or very similar attributes to cedars, palms, planes, sykamores, and in the East to all the ficuses, especially the banian or *āsvāt-tha*; see interesting details in De Gubernates' *Myth. des Plantes*.

These are all "Covenanting trees" under which men vowed or swore, in other words worshiped. *Sap*, the base of the sanskrit *āsvāt-tha*, signifies "to swear, make fast or strong," and note that ālē also meant "an oath" or "curse," a matter which has greatly exercised churchmen. Parkhurst tries to explain it as applied to Ohrist, "the Ālē who was cursed for man's salvation"! Abram made his "everlasting covenant"—an oath which is believed to hold to this hour, under an oak, as Josiah swore

under the pillar of the temple as representing a Jovine stem, an Ālē, Ābn or stone—all here synonimous.

The names given to these gods are innumerable. Arabians give their Ālē or Āllah 99 names. He was the *Yeri* of Ier-u-salm, the "God of Sahration and Peace," "the Healthy One," "Health-giver," "Healer of the Breasts," "God of Testimonies," "Opener of the Way," "the Grasper or Embracer," "the Upright," "Establisher," "Opener of Wombs," &c., &c.; terms applied to Beth Peor and other Sivas. Hebrews delighted in naming themselves after their Ālē-im and Yahvê. In the Old Testament no less than 130 proper names, male and female, begin or end with Āl or Ālē; 48 begin with a popular contraction of יהוה and 105 end with his name Jah, Yah or Yahu.

There is nothing unique of course in this Hebrew worship of stones or trees, or the spirits of earth and vegetation; it would have been singular indeed had it been otherwise, for all the world, but especially Arabia and Syria, the homes and cradles of the race, were saturated with such worships as is well established in the Ḳorān, Muir's *Life of Mahamad*, 1st Ed., *Introduction*, and our own researches regarding early Arabian cults. The Ḳorān calls "the two principal deities of Arabia Ora-talt (= *Ālā tā'la*?) and Alilat, and next to them ranked "three great angels"—spirits or Ālē-im, Āl-Lāt, Āl-'Uze and Manāt—often termed "daughters of God." They were usually symbolized in Bith-āls or sacred men-hirs of grey granite, which at Tāyif, 80 miles E.N.E. of Maka, arc 12 to 26 feet high, and are worshiped to this hour. One is locally known as Hobal or *Ha-Bal*, a form of the Syrian and Phcnician Baal or בעל, B'ol, but the others are held to be feminine and have lunar attributes. Ancient Arabs preferred the left hand or Venus cults, and male moons, which often drifted into feminine deities.

Āl-'Uze or Venus presides over worship and rites connected with "the tree of the desert" or thorny acacia (*Ḳorān*, p. 13)—no doubt the Sanē in which Hebrews first recognized their special Ālē, "The Yahvê." Over this acacia, we are here told, onc of the Ḳarish—the Prophet's tribe, "built a chapel, called 'The Boss'—so contrived as to emit a sound when anyone entered it"; reminding us of the oracular

tree of Tibet (Hue's *Tart*., ii. 53), the rustling oaks of Dodona, and some menhirs of Basks.

The Ālē-im or Elohim were to Hebrews not universal, but local spirits of, under, and over the earth; partaking of its motion like the Ruḥ רוּחַ, winds, the "Spirits" which formed the earth and which Jahve called up to tempt poor Ahab to his ruin. Gen. i. 3; 2 Chron. xviii. 20-3. All misunderstood phenomena were Ālē-im or "Spirits," and are so to this day.

These Ālē-im experenced the effects of days and nights, heat and cold, and enjoyed rest und exercise as in cool shady gardens in the heat of the day. They partook of all human emotions as anger, jealousy, sympathy, &c., and even what is called death, for they went to "sheol or the grave," as we see in the strange séance where the witch of Endor called them up. In the disjointed and crudely framed creation legends, all acts seem to have been a sort of *pour passer le temps* on the part of the Ālēim as well as Yahve. The legend advances step by step in a sort of happy-go-lucky fashion, and for the most part against the wishes, if not interests of the creator, who seems to have feared like the Olumpean gods in the case of Prometheus, that the created would attain too much knowledge and happiness, climb into heaven and live for ever.

Thus after creating the heavens, earth, and most creatures, a man was formed—not of forethought, but apparently "because there was no one to till the ground"; and not that the ground was to continue to be tilled, for the man was a poor solitary *mortal*, and how matters were to go on at his death, accidental or otherwise, does not appear. By another after-thought, Eve was created as a "companion to the Ādăm"—not at all as a generatrix, for procreation was also another after-thought, although strange enough the man and woman had been created "like to the Ālēim," "male and female," or *zakr u nakaba* = "sword and sheath." This knowledge, however, they were some time in discovering, and in spite of the Ālēim; who, when they did so, wrathfully and immediately cursed and dismissed them from this Paradise which was thus left minus the tiller of the soil, to become a wilderness. Eventually, however, the Yahve, if not the Aleim, started a new idea; he blessed them

and told them to be fruitful and multiply—perhaps here taking a leaf out of the Edenik story of creation by Ahura Mazda; for there is evidently much borrowing and two Hebrew legends. The Ālēim or male spirit of chaos is shown as brooding on the waters or fertile principle—the Babylonian *Āb-su* or Abyss, which was termed *Tiamat*, the Hebrew *Thahu* תהו, the great deep, *Bahu*, void or egg of chaos out of which came all, and firstly the divine spirit of the waters and the air, great *Ea*, *I*, or *Ie*, the primordial source of many gods, and most probably of the Hebrew Jehovah, Yah, Yahue, יה, Ie, Ire, Ile, &c.

After Ea arose the usual mythological heavens and gods, with a heaven-father and telurian mother, evolving from or into sun and moon, water, breath or vital air and sundry energies, spiritual and other, and finally into wisdom. Hebrews having however a low idea of women (which unfortunately passed into Christianity), strove to efface godesses from what the learned M. Piebenbring calls their "sufficiently polytheistik and gross faith, embracing a rude fetishism and animism, and an infinite variety of objects, such as trees, stones, springs, animals and heavenly bodies," and he might have added the Sivaite Āshr and Āshêra, after which, as we shall show, they were called *Asherals* or *Esharals*. *Rev. l'Hist. des Rel.* ii., 1889, and the Rev. Dr Wright's vol., *Was Israel in Egypt*, p. 118, 190.

The tribes naturally showed a deference if not reverence for the gods of the nations around them, especially where connected with creative energies; hence the compounding of Baal, Ashr, &c., in Hebrew names, though several *quasi* prophets naturally denounced all divine names but their own. Ezra and his scribes, however, evidently did not here agree, or they would have left out much of the old polytheistik mythology, instead of emphasizing and passing it on as very valuable scripture, and so engrafting it into the tribal religion.

In northern Palestine the tribes worshiped their Yahve Ālē-im down to comparatively modern times under the name of *Ailim* or rams, and, as in Egypt, Asyria and India, in the form of bull calves with which was engrafted dove cult, which descended to Christians, who so represent the third person of their Trinity floating over the Jordan. The dove is a

vastly ancient and universal cult of Venus, still prevailing especially among all nature worshipers; cf. *Zoo-Myth*. i. 366; *Pal. Ex. J*. i. 52-57.

Phenicians said "the Father God" of Sidon was "a Father of fathers and mighty Ram"; the *Ālohn-im* Ādād or Hadad, and the Hebrew Samaritan read from his sacred roll, Gen. i. 1; "and the Goat god created heaven and earth." The Iranian saw the same creating deity in the lofty cone of their ever sacred Āl-mand or El-wend. He was symbolized in Bith-als, Men-hirs—the *Mar-kuls* or Mercuries of Syrians and Hebrews, and the Hermai of Greeks, within which the divine spirit was thought to be concentrated. Arabs similarly symbolized their *Âllah-Ta-āla*, and Phenieians their *Hal* or 'Al, in Malak-ārth or Lord-Sun of Carthage, where was "holy city of Dido"—a feminine Dā-ud or David. The "high god of Malaka Tsadak," to whom Abram offered Isaac, was such another deity and no doubt similarly symbolized. He was the יראה Yarā-e or "wrathful" Yahve, who required the first-born of man and beast, the prime of the flocks, and that babes should roast in his honor in symbolik furnaces called after him Molach or Malak. He fiercely swore he would "be a lion and leopard in the path of those who forgot him. Would rend the caul of their hearts as a bear bereft of its cubs and dcvour them as would a lion." Hosea xiii. 8. People are fortunately better than their gods and faiths, and though they may continue clinging to these, usually go on improving them.

Our missionaries very justly and frequently rebel against "*their God*" being translated by Deva, Sāmi, Shang Ti, &c. as seen in such controversies as that described in *R. of Life*, ii. 531-5. The result in that case was humiliating, for it was *ordered* that Jehovah, Elohim and Āl-shadi was then and for ever to he termed throughout China, and in its official Christian Bible, as "SHANG TI," the ancient ithyphalik Pillar god, whose early common and suitable hieroglyf was a broken ┣ f, and who the Rev. Mr M'Clatchy, missionary, truly designated as "the old phallic god of the Yang and Yin." His and all other objections to *Shang Ti* were however overruled, and history and etymologies set aside "by order," and for the unavoidable

reason that no gods can be found in any religions originally free from this sexual base. It was here necessary to have a good popular working hypothesis, and after all *Shang Ti* bears comparison with any ancient gods, and was a superior divine idea to that of the earliest Ālê-im, Ālshadi and Yahuê of pre-phrophetik times; he was quite a philosophikal idea in the writings of Yāou and Shun of the twenty-fourth century B.C. We must now consider briefly the other Hebrew God, Āl-shadi —*anglice* "The Almighty."

He was the special favourite of Abrarn and Job, and is thought to have preceded Yahve, but like all things human he lived his time, and then fell into disrepute, getting mixed up with the *Āl-shad-im* or demoniacal powers of the desert, till by Ezra's times he was all but oblivious. Shadi, **שדי**, occurs 48 times in the Old Testament. Job calling his god 31 times *Ālshadi*, and identifying him with the *Bamuth*,* **בהמות**, a monster water beast, dragon or serpent, like that of the Jamuna (its water spirit) which the Apollo Krishna conquered. Job calls it a *lui-than*, **לויתן** (*anglice* leviathan), and too coarsely sets forth its parts and attributes (xl. 16-17) which the student can best study in the Hebrew, consulting Cahen's Hebrew Bible, and Parkhurst's Hebrew Lexicon, as here the best. Job sees in the water monster, the violent fertile principle of nature's energies, calling Āl-shadi the *Hulodes* or "woody feculent one," who would be fitly represented by the Polynesiall Tā-rāo as a feathery-wooden column or Bethel such as Sivaites set up where stone is rare. See his forms in figures Nos. 173, 244, *Rivers of Life*.

In Hebrew, *Shad* is "the bosom or fertile field (= Isis), that which nourishes and excites to violence"; hence *Shadim*, "the violent spirits." *Shadê* is woman, *par excellence*, "love and marriage," as it still signifies from Persia to furthest India. *Sha*, is a cushion, cup-bearer (= Hebē) water pot, harp or sistrum of Isis-all feminine ideas. The Shadī is the emphatik *Shad* or the All-powerful Shadad, varied as in *Hadad*, **הדד**. Phenicians worshiped a Baal Sada, and in AR)'rian, Shada.du was "the violent lover or dispoiler," and "rainer"—a Jupiter Pluvius. In Hebrew, Shadad is "a harrow," that which

* Here and elsewhere sometimes read as *Bahamuth* [בְּהֵמוֹת, *B'hêmôth* – note in errata]

agitates and fertilizes the field—Isis or *Shadê*. Dr Delitzch says, "Shadi is a divine affix lacking a verbal root in Hebrew," but seen in the Asyrian *Shadad*, "to love," and *Shadadu*, "a lover," hence a lord and husband. The Rev. Robertson Smith and others accept *Shadi* as "the hurler of the thunderbolt, and he who pours forth rain"; therefore, as an Indra with his Vājra, and fertilizers in general. But there were good and bad Shadim as there were good and bad Ālê-im. Sodom was known as "the Vale of Sidim," or rather שרים, cf Deut. xxxii. 17; Gen. xiv. 3, on which Parkhurst says, these Shadim "were objects dedicated to the genial powers of Nature. . . . probably like the Phenician *multi mammiæ* of Ephcsus mentioned in Acts xix. 24." Hebrews sacrificed their children to these Shadim (Ps. cvi. 37), as they did to the Ālê-im and fierce *Yahvê Yire*, and as Indians did to Siva; and the Hebrew Targumists wrote that Āl-shadi was equivalent to Ashr, the Assyrian Siva, or perhaps to Sivī the Ashêré, of which more anon.

Holy mountains represented godesses, as Shadu in Asyria; Hima-vant the mountainous Pārvatī, and Murê, the Mor-iah of Jebusites, a Phenician godess says Fürst. Her symbol was the ovate rock and cave—the *Shati* or "Foundation Stone," for *Shat*, שת, is the base or pudenda of the world from *Shut*, שות, the Sanskrit *Chut*, and much connected as Fürst shows (p. 923) with the *Nahash* charmer and oracle. In vocalization the *daleth*, ד, interchanges with the *teth* and *tau* (ט, ת). The male symbol "stood erect three fingers high in the Holy of Holies of the second temple," says the Rev. T. Wilson (*Arch. Dict. art. Sanctum*); and Hebrews said that by "The Holy Onc throwing this *Ābn Shatayê* into the sea (the *Āb-su* or abyss of fertile matter) the world was created"; that it is "the corner stone" of all faiths, and is represented still by the *Sakhrah* or sacred rock of Mount Muré, and Christ called himself after this idea, "the Chief Corner-stone." The legends regarding it are innumerable, see *Mishna Yoma*, 52 b.; *Buxtorf's Lex.* 2541; *Deutsch's Trams. Yoma*, v. 2; *Pal. Ex. J.* Ap. '76; *Athen.*, p. 608 of 1875.

As Shadi was seen in all Beth-als and sacred mounts like Baal Peor, Hermon and Zion, it is evident that the *Ābn Shati* was its *Gnome*, *nous* or esoterik ego. It was the sacred stone

which crowns the summit of Siva's holy Zions, like Kailāsa, as well as that which "lay over the mouth of the Abyss"—the "Well of Knowledge" or *Gyan Bapi*—"the foundation stone which the Lord God (Yahvē Ālē-im) laid in Zion . . . a sure and precious corner stone," Is. xxxviii. 16; Ps. cxviii. 22; and 1 Peter ii. 6—hence claimed by Christians to symbolize the *Kurios*, a word of solar base. Prophets, psalmists, and apostles believed that "it stayed the waters of the great abyss," and listened to all true prayers and vows, wafting these to Him whose mystik name was written thereon; for latterly "the ineffable *nomen tetragrammaton*, יהוה Yahuê, was written thereon—written, said Christians, by Jesus, who "hid the sacred name in his thigh."

Not, according to Exod. vi. 3, till the period of Moses and the burning bush—some 700 years after Abramites had continued worshiping their Ālē-im and Shadim—did the rise of Yahuê begin, and then under such names as Ādonis and other Baalim. Some 700 years after this, Hosea says the deity is to be called אישׁ, Ā-ishi "the, or my, Man" or male, "sex being here the fundamental idea," says Fürst, as seen in *Āshak*, *Āsh*, *Āish* or '*Oish*, "fire and love," *cf*. further, *Rivers of Life*, i. 411.

Moses and Aaron had a serious difference as to their God, see the narrative regarding the calf or cone worship when the Yahvists overcame the Ālê-ists or Elohists and slaughtered 3000 of them, and finally established Yahvism, at least in southern Palestine, for calf and dove or Venus worship long prevailed north of Judea. This *quasi* "calf" was really, we believe, the old Phenician *Mudros* or golden cone, for the Septuagint *Moschon*, Μοσχον was originally and essentially "a sprout or shoot," i.e. a cone—in the Vulgate, *Vitulum*, and connected with "leaping and wantonness," and proba.bly with Μυσαχχος or "the shameful thing"—the *Bashat* of Jeremiah (Jer. xi. 13). The עגל, '*Ogal*—translated "calf," meant, says Fürst, "originally any lump or round thing," and Parkhurst, in his Lexikon, calls it "a cone, the sun," or symbol thereof: so we may fairly conclude that it was *the usual Bithāl*, here representing "the Bull sun" and Āl-hakim of Arabia. As Messrs Perrot and Chipiez say (*Judea*, i. 334): "The Calf at Dan, the Ark (and

its stone or Shati), and the Serpent of the temple, were all alike familiar symbols of Yahuê," and from the serpent came the "seraphs" which Isaiah places around Yahvê's throne as Ezekiel places *Karubs*.

"The idolater Micah" had a spirit chamber or *Bith-Ālê-im* (Judges xvii. 5; xvii. ii. 6), and Danites besought this Levite priest to here consult the Ālê-im; where to the delight of priest and people the Yahvê replied; showing that neither Micah nor his self-consecrated Levite priest were "idolaters"; at least they were recognized by Jehovah, and of course no "Levitical laws" could then have been known. Let us consider who these *quasi* priests were.

The Levite played all important part in Hebrew mythology and Professor Goldziher told his brethren 20 years ago, they were the ancient *Lā-uns* or desert sorcerers, *Lu-īs* or *Lavi-s* or serpent enchanters—*quasi* "medicine men," who conjured with serpents like Shamans and many Yogis: hence called *aubi*, *obi* (ophi) or *obias* who arc common throughout Asia and Africa. The יול, *Lui*, *anglice Levite*, is from לו, *Lu*, "entwining or wreathing," hence "the serpent one," and the לויה *Luiē* or serpent specialized in Job's dragonian divinity the *Lui-than* לויתן *anglice Leviathan*, iii. 8, xxvi. 13; Is. xxvii. 1. This word, says Professor Goldziher, "is but an expanded form of *Lui*, a serpent," just as *naḥash-than*, נחשתן, the name applied to the Levitical brazen serpent of the temple, is of *nahash*, any oracular serpent, as that of Eden. The sorcerer who gave forth Pythonik oracles, was called the Luḥash, לוחש, and *Lu* in many Tuarno-Asiatik dialects is "man or sign of man," with ophidian and pluvial connection, and it was one of the chief offices of the *Lui* to propitiate the rain and watery powers, as symbolized in "Indra the micturator," and as here in the case of Job's watery *Bamuth*, vide p. 360 ante.

Mongolian serpent sorcerers or *Levi* still travel about with their serpent poles; and, says M. Blonay in his *Hist. of the. Tibetan Venus Tārā*; "the pole (as a lingam) is worshiped as a cure for venomous bites even after the death of the charmer," *R. As. J.,* Jan. '96. These *Lui* often gradually grow into great importance as they did among Hebrews. At first Jehovah is

said to hand them (the לוים, *lu-im*) over as "gift" (*nathanim*, Numbers iii. 7-10, viii. 19) to Aaron and his sons "for the service of the t.abernacle and priests"; but not the Ark; and this means in the East that they were "temple slaves." It is added that they were in lieu of "the firstborn" who were sacrificed, dedicated, or enslaved for temple use unless specially redeemed; *vide* Exodus xiii. 13. These *Lu-im* shared in the war booty, including captured women, which were also given to the "*Lord*," that is to the Yahve priests, Numbers xxxi. In time the *Lui-s* got helps—"hewers of wood and drawers of water" from among the Hivites or rather *Ḥui-s,* חוי,—a name also suspiciously ophite, and reminding us of the great Turano-Dravids, the *Haihaya-s* of the Panjab and central India, who came from Kākasia and were ruled by kings called *Nahushas* or serpents. See our Article I. and Mr. Hewitt in *R. As. J.*, Ap. '89, p. 338.

ASHR AND ASHÊRA.

We must now consider the Hebrew divine symbols of the ASHR and ASHÊRÉ—that primeval cult which Hebrews persistently adhered to down to Ezraitik times, and to which, clearly, they owe their name Israel, or rather *Ishr-āl*, ישראל —a Hebraizcd form of the Ashr-āl or Ashrim divinities.

The name Israel is first and most naturally applied to Jacob, when, as in Genesis xxxi.; he came most prominently forward as an *Ashra-āl-ite* or *Ishr-al-ite*, in his mode of covenanting (vowing or worshiping) when seeking the future mother of the tribe from Laban—a "pagan" Ālê-ist or Asharist. Jacob took, it is said, "an *Ābn* (stone) and set it up as a *Mastbê*" or standing image or Ashr, and then "made a heap," גל, *gal* or omphé: that is an Ashêra, which in the dialect of Kaldia was an *Igar She-dutha*, that is a karn or sacred omphê for swearing on, or a symbol of Venus. Jacob called it a *gal-'od* or ovate "mount of testimony," and in verse 52 we see clearly that there arc two objects, the menhir and a karn, and that both are divine symbols. Laban says: "This *galod* and this *matsbê* shall be witnesses of our vows, . . . and the Ālê-im of

Abraham, &c., judge betwixt us." Jacob "swore only by the *Paḥad* (פחד) of his father Isaac," which, says Parkhurst, meant the *Shapkê* of Deut. xxiii. 1, but Fürst says the Āshak, אשך or *Fakz* of Arabs, p. 1133.

We will now try to make clear the cult here exhibited, for very few Europeans have comprehended it. Oxford was only told in 1893 by the Rev. Professor Cheyne (*Acad*., May 13) that "the question of the Ashēra being a pole or post—the conventionalized form of the sacred tree, is finally settled by O. Richter, in his great work on Cyprus." He adds that "though a post, it is also applied to a goddess in the Tell Amarna tablets," a man being called 'servant of Asherah' = Biblical "Grove" or Ashtaroth, but the word has also the sign for deity.

With Asyrians *Āsur* signified the "Tree of Life, a pole, post, anything strong, straight, erect, and the happy one," which last is the idea seen in Genesis xxx. 13; but not in the Greek transliteration Ασηρ, *Asīr*, used for the Hebrew *Āshr*, by the LXX translators; for this Greek word is "loathing, disgusting," and agrees with the Hebrew word מפלצת, maplatsath, used for "idol" in 1 Kings xv. 13. The English translation hail here misled the public, viz., that King Asa's mother "made an idol (*maplatsath*) in a grove," jnstead of as Cahen translates in his Hebrew bible: "She made a horror (*c'est Priape*) *upon* the Ashrê"—אשרה, which symbolized the god. The "idol," or *m'platsath*, may also stand in the feminine for the *aidoia gunaikos* which Herodotos mentions, and we and most travellers have seen engraved on many Asiatik priapi, Ashrs or pillars of Hermes.

The Rev. Dr Oort, in his *Worship of Baalim*, of 1865, goes far towards settling the cultus, though needlessly combating the translation "Grove." He is supported by Movers (i. 571) and copious annotations by Bishop Colenso, who shows there is no mistaking such worship as that of 1 Kings xiv. 23-4, before *matsbuth u asharim*, which Cahen translates *des steles et da bocages*, "standing images and woods," groves or *tree stems*. The radical here, says Littré, is *bois*, "wood, as a stick," stump, &c., such as we find all rude arborealists set up, and which we can recognise in the *bashath* which

Jeremiah complains of in the streets of Jerusalem. Jerome says the *maplatsath* was "a figure of shame. . . an erect pillar-symbol of the fructifying power of nature." It was often of dual sex, having both the .Ashr and Ashêré emblems engraved on it; for such altars arc usually made to accommodate both the right and left hand votaries—the worshipers of the Virgin Pārvatī as well as Siva. The reader will see the true Asherim symbols in figs. 7, 9 ans 10, Pl. xvi, *Rivers of Life*, though we veil by flowers the coarseness of the true Pompeian Hcrmai 9 and 10. Let us here define accurately the Hebrew, Syrian and Asyrian terms, remembering that these had always also the determinative for deity.

אשר, ĀSHR, a pole, tree, stem, or other erect object; in Asyrian the *Ās-ār* or "Ās-one," who goes forward and is erect, apparently seen in Hebrew *Yashar* and the Hindu Bhaskar or "bright and happy Siva" of high Kailāsa—the heaven of light and snowy purity, where the god is described in amatory joyfulness. The Ashr of Gen. xxx. 13 thus corresponds as does Ashêra with Pārvatī and like Omphean ideas.

אסר, Āsr, it form of Oshr and a. name of Ba'al, the Arabik **עשר**, 'Oshr and Phenician 'Osir or 'Ostor, "a husband, lord, protector," the **עשתר**, plural, being 'Ostharim = Asharim, cf. with these names the Egyptian U-asar and Greek Osir-is.

אשרה, **אשירה**, Ashrê, Ashêra, Ashîra., and Asyrian *Ashrat*, are feminine forms of Ashr, symbolized by an ovate object or roundish piece of root or stump, which in India is usually daubed with a red pigment and stands for *Uma* or *Ama*, "mother earth, Prākritī, or feminine nature." But she is so closely identified with her lord as to be thought androgynous, especially in genderless Turanian dialects, and by those who do not distinguish betwecn the two ends of an egg. She is a true Āshê or woman and usually placed beside an Ashī or Ashr.

אשל, ASHL, "a tree, tamarisk, terebinth or other oak," for this term is also radically "the firm and strong one" (Fürst) in both Hebrew and Arabik. All Āsharim had their special Āshls and usually a holy well and mazbaḥ, **מזבח**, or altar for offerings.

אשרות, ASHR-UTH or ASHAROTH, is the regularly formed Hebrew feminine plural of Ashr or Baal, and was "the godess

of good fortune," corresponding to the Greek Aphrodite, the Phenician *Astarte* and Babylonian **מולדתא**, *Muladtha* or Mulīta. Her plural name, says Fürst, merely denotes her plurality of forces, and in kuniform inscriptions she is called Iastara or Ishtar (p. 1106), and appears horned as a lunar power; this points to *Ishraāl* and *Ashra-āl* being the same.

עשתרה, **עשתרת**, 'Oshtharê, 'Oshtharth, 'Oshtharuth, or Ashtoreth is Ishtar, the lunar godess of Babylon, and appears on the Moabite stone as '*Oshthar-Kamush*, or "Lady of the Lord of hosts." She was like Athena, "the godess of war," holder of the spear, or "mother of the sacred pole," and "the wife of Bel" and all Baals. (Smith's *Sem*. 173.) In Babylonia Istar was "mistress of victory," and her name was non-shemitik. In Syria she was "Mother Mulita," and in all Phenician colonies "The Mother," **אם האשרת** or *par excellence*, and her name 'Osh-tharath or 'Ostaret forms the base of many words, as in 'Astartos, Abdastartos, &c. In Egypt she was *As-t-r-t*; elsewhere *Antarta*, "the star of night," a lunar Venus, the Sanskrit *Tāra*, Persian Āstāra, and Greek Aster or Stella. *Bīlit* and *Dilbat* were forms of her as "the morning star."

The original "kosmik *Diad*," said Damaskios, were "Kisar and As-ar = space and lower and upper expanse," the Greek Asa and Re, a common term for the moon. Āsur, Usur or Gusur was the Akkadian Apollo Marduk, with which cf. the Egyptian Uasar, the Greek Osiris and *Hor-os* or Har-seheft, the Greek Ar-saphes, and many like names single and compounded.

Ashr and *Ashirê* are in the English Old Testament translated "groves" 39 times, but *Ashl*, **אשל**, "a tree," occurs only twice and is also so translated; see Gen. xxi, 33, where Abram plants an *Ashl* when he wanted to worship "Yahuê the Eternal by the well of the oath." The second *Ashl* is also clearly "a tree," under which Saul sat at Ramah, see 1 Sam, xxii. 6, so there does not seem to be any clerical error between l and r, **ל** and **ר**, as is sometimes urged. Not only Ālē-ists or Elohists, but all Syrians and Arabians were great *Ashl* or tree worshipers, as personal and local names show; nor till about 625 B.C. was any real attempt made by Hebrews to ignore Ashls, Ashrs or Ashêras, and this then hastened the fall of the monarchy.

Ashr-im may include male or female Baalim (Judges iii. 7), but the latter are more particularly called Ashêra or Ashîrê, which in symbolism and rites correspond with the early Greek cippi, images or symbols of Astarte. Prof. R. Smith mentions a Phenician inscription of Mas'ub which speaks of "the Astarte in the Ashera of the divinity of Hammon . . . the Ashera is therefore a sacred symbol, the seat of the deity. . . perhaps the name itself means only the "*mark*" of the divine presence" (*Semites*, 172), which of course it does. It was and is throughout Asia a charm of great value wheresoever skratched on tree, an ashr or pillar, wall or pavement, and too commonly is so in dangerous jangal roads even in Buddhistik Burma.

"The Grove" (**אשרה**) which King Manasseh set up, (2 Kgs. xxi. 3) is defined in the margin of Bagster's Bibles as "*a simulacrum ligneum Astarte*," or wooden image of Astarte. It usually stood beside the *Mazbaḥuth* (altars or Mazbaḥim) of B'ol or emblems of Baal, so that the worship is evidently such as appears in this Asyrian shrine of the budding tree of life and closed temple of Āsh or "fire," the ark of lsis or Ishê, "woman," which the armed priest-king approaches for sacrifice, and where the virile bull represents the attrbutes of the tree. The godess appears as a fire shrine on the coins of Byblos.

Ishtar, Isis, and Ashtoreth down to the latest Mary, were virgin godesses; though depicted nude with babe in arms, in such rude forms as figs. 167/8, *Rivers of Life*. Asharoth is probably the earliest of Madonnas, and her child the first Apollo Tamuz, for she was Luna watching over the rising or increasing Kurios, as well as the mundane egg, so constantly seen under sacred trees in India embedded in an earthen matrix. (*Ibid*., pI. x. 8; fig. 224.) Still as *Eostr* or *Easter* does she greet us as the egg from which her solar Kurios emerges at the joyous vernal fetes. The egg was, said Greeks, her Elian

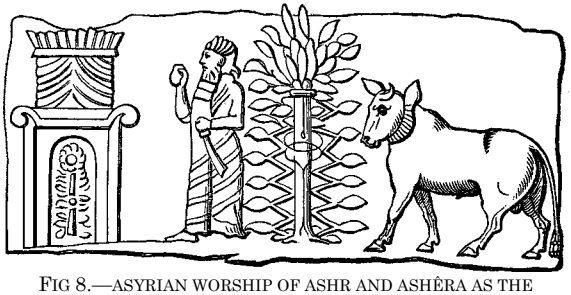

FIG 8.—ASYRIAN WORSHIP OF ASHR AND ASHÊRA AS THE TREE OF LIFE AND ISINIAN ARK.

form, and they placed it between her lord's symbolik *sherbim* or erect cedar trees, thus forming a true Asherim as depicted in *Rivers of Life*, pl. xvi. 7.

Prof. R. Smith in *Semites*, p. 171, dcscribes such a skulpture, as in this figure 9, as:—"Worship of the Ashērah, which the priests seem to be anointing . . . (it is) the conventional tree or ornamental pole planted beside a portable altar . . . and takes the place of the living tree under which originally all altars stood." It is a typical specimen of arboreal solar cult, often emphasized by an engraved *Kteis* on the Hermitik poles, or an adjoining object as in this other Asyrian skulpture, fig. 10. But the ovals on the Ashr are usually considered sufficiently symbolik of the *Ārgha* or *Sakti* to please the left-hand devotees of the אשרה, as it is called in 1 Kgs. xv. 13. It is so important a cult that we have given many of its separate and combined forms in *Rivers of Life*, figs. 18, 23, 25, 78, 86, 87, 113, 207, 208, 219, and 222, gleaned from the worship of Babylonians, Asyrians, Syrians, Egyptians, Greeks, and others.

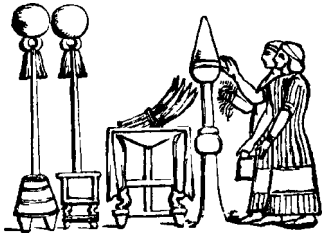

FIG 9.—ASYRIAN WORSHIP OF ASHR BEFORE PORTABLE ALTAR.

In this Asyrian gem, fig. 10, fully described in. *ibid*., I., 206, are seen various rude emblcms of Ashurians and Ionians, in which Ashr, the pole, carries the triangle or Isinian Delta, as Osiris and Siva carry Soma or the crescent moon—here seen above with Ishtār, the star of love or Venus. On each side are the maternal forms—lozenge, looped Ashêra, and sacred tree as skulptured on the rocks of Boglmz-keui and the bas-reliefs of Jerabis, the ancient Karkemish. But Ashêra's earliest Ephesian symbol was the stump of a tree; and Phrygians saw her as the spirit of Atys lying dormant in their sacred fir tree—her lord's emblem. In a hymn describing the sacred fir in the garden of Eridhu, the boughs are called "the couch of the godess . . . and resting place of Tamuz."

FIG 10.—ASYRIAN AND KALDIAN WORSHIP OF ASHR AND ASHÊRA WITH ALL EMBLEMS.

Fürst says that Ashr was often "symbolized by tree stems, the boughs and tops of which were cut off . . . to represent the Phenician (nature) god . . . it was the very *numen* itself"; and such was the arboreal deity of Kelts and Skandinavians as we depict him in Rivers of Life, i. fig. 19. If two branches were left he was then the Triune, *Tau*, *Bel*, and *Æsus*, with cloudy Nepte overhead. This may account for the general use of the plural in Ālē-im, Asherim, and *des steles et des bocages* afore mentioned of 1 Kgs, xiv. 23/4.

Āish, *Āshr* and '*Oshēr*, "man or husband," is connected with "union, love and marriage" (Fürst, p. 163), and the euphemistik "*Foot*" of Judges iii. 24; 2 Kgs. xviii. 27; and Isa. vii. 20, which we may here only hint at. The Ashr is essentially "the goer, steppor, presser," and in Arabik "the footprint," so widely revered, especially by the left hand sects devoted to feminicity; cf. Asyrian *Ithrum* or *Ishrun*, "the mark," or *Nishān*, and Hebrew and Aramean, אתר, *Āthr*, "a secret or holy place." The footprint was the *Shoe* or Ark-idea illustrated in fig. 158, *Rivers of Life*, i. 360-3, from records of Roman Mariolatry, for she too, became an Ashera, replacing "'Oshtarath the queen of heaven" to whom "Solomon built high placcs," or Omphi—"the abomination of the Zidonians on the Mount of Destruction," as later writers described those his pious acts, for he was obviously quite sincere.

He, his fathers and peoples, and all Western Asia down to near our era, believed in such deities and symbols. Jeremiah says his tribe sprang from their stocks and stones (x. 5), and he must have been more familiar with their worship by oblations, anointings and sacrifices, than Arnobius of 300 A.C. Most early peoples believed in an arboreal ancestry, and that the gods had always spoken to men in sacred groves, and issued their behests each from their special and holy trees. All the west knew that Zeus spoke in the rustling leaves of Dodona, and all Hebrews knew that David was only to advance against the Philistines when Jehovah "moved in the tops of the mulberry trees" (2 Sam. v. 24).

Generally speaking, then, all sacred poles in and about temples and holy places are or were Asherim, and more especi-

ally so garlanded pillars or serpent poles, such as stood before sacred caves or in pits like that Delphian one of the Pythoness of which we gave sketches in figs. 126-7, *Rivers of Life.* A tablet inscription of ancient Larnaka. describes the making of such an Ashr or "temple pole," for the shrine of 'Oshtarath at Kitium, where she had as usual *kadash-im* as priestesses or rather attendants; for Nature worshipers seek for no priestly intermediaries, but approach their Baalim direct; though they may recognize the attendants as seers, prophets or devotees. Too commonly the kadashim were dressed in women's garments, as youths still are at most Christian altars. Renan, who visited the sites of the old shrines at Afka, Byblos, &c., and carefully studied the cultus, says, "the goddess was worshiped in grottos—caves of prostitution." In Kupria (called after the godess) the divine symbols were menhirs, and at Goza and Hajiar kem, small cones. At Byblos she appeared in the temple of the sun as his consort *Bel-it*; and on the state coins as a temple of fire beaide a cone in a courtyard—see *P. & C.'s Phen.* i. 61 and the fire temple in p. 368, *ante.*

She was the second member of many early Trinities; as in the Phenician Baal, 'Oshtarath and Esmun or rather Āshmun—their Horos or Apollo, corresponding to the Uasar, Isis and Horos of the Nile. Moabites had a similar Triad led by Jahvê 'Oshthr-Kamash, עשתר המש. Her favorite emblem was the amorous dove, a widely diffused cult still pervading Christian symbolisms in the Holy Ghost, which was at one time feminine, see figs. 142, 143, *Rivers of Life*, i. 305, where the godess appears under three symbols, the Holy Ghost, dove, and dolphin, her euphemism for the *delpheus* or womb. She sits on the arms of Mithras as he issues from his wintry cave to refructify all animal and vegetable life.

The Rev. Mr Collins rightly told the Bib. Arch. Soc. that "Abram's oath on his *thigh* (Gen. xxiv 2, 3) intimates a wide-spread phallic worship, and seems the base of a general *Aharism* which suggested the Priapianism of Greeks and Latins." In the *Isaru*, Ashr or "Tree of Life," he secs a sun-image, for it is called "*the saml*," הסמל, in 2 Chron. xxxiii. 7, and explained by Schrader as "a sun image carved in wood."

It was in fact an Ashr, the then favorite worship of the tribes, for it is mentioned on twenty-seven occasions in Kings and Chronicles. On Bamuth it might be rock, stone or tree; the "Oaks of Moreh" or Mamre (Murê and Mamrā); the "Lord Palm" or *Baal Tamar;* the *Ālē*, *Ālun*, evergreen oak or Everlasting Āl," the Tsur or Rock of Salvation; or even that "Black stone" of Emesa, which the Roman Emperor Elagabalus. worshiped and carried away to wed to Artemis, a millenium before the Arabs of Maka had married their "Black stone" Habal or Hobal to their lunar Ālita. All alike exhibit *Asharism*.

Hebrews recognised the same in their *Jahvê-nisi* and circular altars; and Hebrew women wove hangings for Ashruth, as "Athenian" maidens embroidered the sacred Peplos (called also, the *caul*) for the sacred ship or Argha. All wept for their Apollo, Tamuz or rather *Dumzī* (the "sun spirit") at the wintry solstice; this when the fair Adonis was done to death by the Boar; Rustam slain by the thorn of winter, or as said Hindus, when *Surya-bai* was poisoned by the Rakshasa's claw. All these various devotees rejoiced on the fanciful third day, believing it to be the resurrection of "the Lord of Light," who they then saw was going to restore the powers of nature after a long wintry death.

The first great temple of Asyria or *Ashur-ia*, as it was evidently called after its mahā deva, was at *Bet-sidi* or *Sadimatati* on the Tigris, where, like Ea, Ashur presided over the waters, and was known as "Assōr the fish god." As such in later days he presided over Nineveh, ideographically expressed by the symbol of a *nun* or fish in a basin of water; for like him the fish represents nature's greatest productive energy. At Nineveh he succeeded Istar the lunar and watery or fishy principle (Sayce's *Hib. Lecs.*, i. 57, H. 104); though there was no real difference in her cult and that of the Ashr. Among all nations some prefer Paphia to Paphos, as others do Vishnu to Siva or Virgin to Christ or Paul. Among Hebrews as ourselves there were two sccts, and several prophets condemn the tribes for offering būns (cakes), incense, &c. to "the Queen of Heaven" or moon, rather than to solar Jah or the oaken Ālē-im. See 1 Kings xi ; 2 Kings xxiii.; Jer. vii.

The lunar godess was known as "the two horned one" or Ashtahrath Karnaim, the name of "the city of the Raphaim or giants," and one of great antiquity, existing, thought Josephus, in the time of Karad-lomar (*Ants*. xii. 8. 4, and Gen. xiv. 1). It was very strong and hard to besiege, apparently because of its holy shrine of Atar-gates, Astarat or Ashera. She had another very sacred temple, the Tel-Āshêra, on the borders of Manasseh and Amon; with a wondrous black lingam, and here all came to the worship of the Ālē-im or "oaks of Bashan," including the Phenician followers of the Sidonian 'Oshtarat"; see details, *Rivers of Life*, ii. 615. So that Palestine was truly a land of Asharāls.

Ashr like all primordial deities rose from the coarse, physical and concrete to the spiritual and ethikal; latterly he was prayed to not merely as the upright, but righteous one, the giver of all goodness, health, prosperity and joys, heavenly as well as terrestrial; and his names were compounded with those of persons and places to denote piety, happiness and joy, as when Leah named her boy Ashr and Latins spoke of Felix "the Happy." We still call our vernal season of rejoicing at the birth of the sun after 'Ashter, Eostr or Easter, and accept her ancient symbolik eggs as fitly announcing the birth time of productiveness, because of her lord's rising to his zenith glory.

Though the tree is a mere beauteous symbol of the deities of earth and heaven, yet even to-day it not seldom receives a *bonâ fide* worship. In central and western India we have seen whole villages assemble at certain seasons and march off in gay processions with banners and musik to a distant sacred tree, and there encamp for several days to perform various rites under and around it, as did Hebrews and Syrians by Abram's oak at Mamrā, and that at Murê in Gilead and elsewhere. The Rev. S. Matteer describes several like feasts in Sakuths or tabernakles in his *Travankore*, as at p. 133, where he says the king, court and great multitudes go regularly into camp during the autumnal *Durga* fête, as did Hebrews then go into tabernakles and rejoice in an unseemly manner over the earth's bounties of this season.

Moses thought Yahvê greater than the *Ālê-im*, perhaps

because he got the tribes out of Egypt, and was also the God of Jethro (Exodus xviii.) and "one among the Baalim." In Isaiah xliv. 10 we read that "before Yahvê there was no *Āl* formed (!?) neither shall there be after him"; showing that many then and previously had thought that there had been others like him and would be more. Nothing was known of his origin in the Turano-Akkadian E, Ia or Ya, Il or Elahu as vocalized by Shemito-Babyloniaus, from whom the Aryans would get their Ila and Ilius, the Indian Is-vara or Esh-vara.

Ilu or Iru is sometimes "God" in the abstrcet or neuter form of Brāhm or Brūhm (*vide* Study IV., *Vedas*), for this Il or √*Al* ranked before all such material conceptions as Brāhmā, Anu, Bel, Baal, or B'ol, בעל, Adon, Hadad, Ashdod, &c. Ilu was often the "general all-pervading essence," more or less esoterically seen in the life or energy of all things. As Vedantists would say, it was "the moisture in the water, the light and power in the sun, the scent in the rose, and harmony of the spheres." It was the mysterious vitality seen not only in creatures, but in trees, springs, rivers, nay, in rocks and mountains, in Ida and Olumpos, Zions, and Bethels; nor are such ideas peculiar to any race or age.

Puzzled how to get creation from his great passive neuter Brāhm, the Hindu had to postulate further an active Brāhmā and matter, by which alone creation was possible, for he acknowledged that *ex nihilo, nihil fit*. He then said that from the right side of his motionless, passionless, would-be immaterial Brāhm, sprang Brahmā, and from the left, *Prakrītī*, "Nature, or all matter," that passive but highly receptive principle which like later western metaphysicians, Vedantists taught was Māya or Illusion. So in the oaken spirits of Hebrews, Greeks saw their *Dru-ades* as Kelts saw their Druids, but also Elfs or Elfins—the spirits or Ālê-im of trees, streams, vales and hills. Toland, in his *Druids*, mentions a Bishop's "See of Elfin," as called after the *Ail-finn* (p. 103), "the spirits" per-vading *Alts*, or "High places," altars, trees, krum-lechs and men-hirs—the favorite placcs of the Heb. *Ail-im* or Ālê-im, and therefore always the favorite places of Hebrew worship.

Il or *lllin-os* was with Greeko-Babylonians the second person

in the first Trinity of *Ki-sar-os* and *As-sar-os*—patriarchal spirits, meaning in Akkadian *Ki-sār* and *An-sār*,the "Earth Tree" and "Heaven Tree"; equivalent to "Earth and Heaven-Lord," showing how thoroughly the Tree was "The Lord" = Yahve or Jehovah, and a holy or divine conception. Here it tallies etymologically and religiously with the Asyrian Ashr-resh-Il-im or chief of gods. The names El, Ila, Ira, lda, Eda, &c., passed east to India, for Vedists said Ilā. or Idā was the daughter of Manu, the Adam of the race whom their Hermes, *Bud* or Budha, married, the radical being here the Bod of our Art. II, a cone or spike hence sharp one, which became the mentally sharp or wise onc; to distinguish which in literary days the Sanskrit scholar added a letter and called "the wise" Gotama, Bud-dha.

Skandinavians had also their Āel, Æl, or Al God, the Āldi, the divine Āl, "a spirit, nectar, or creative power"—an idea, says Prof. Sayce, also found in Armenia and throughout Asia Minor. (*R. As. J.*, Oct. '82.) This Al-di or Æl was like Siva, "the Light" or *Bhāsa*-deva of Indian non-Aryans and then Aryans; the Bhās-kara or "Light maker," a Surya or Jāh—active as the sun and passive as Ālita or the moon. As Āl-lāta he was "the fire stick" or a torch; active when upright, and passive or sterile when placed downwards, as we see these symbols in the Phrygian skulpture of the living and dying bull, fig. 178, *Rivers of Life*, i, 461. He was the God of Āra-rāt or Āla-lāt, a true *Lāt*, stick, spike, pillar or god, seen in conical hills like *Samanta Kuta*, or "Adam's Peak," and the Arabian Lāt.

All this may seem strange to those who have not closely studied Hebrew gods in the light of other cults, but to those who know these, it would be infinitely more strange not to find here this once universal arboreal cultus. The wisest men of ancient Greece—Sōkrátês among others—and all the races connected with ancient Graikoi, as the Akaians or Argivi, Danai, Ionii; all offered up their prayers, vows and sacrifices wherever possible in the presence of "the monarch of the grove," which they called "the tree of knowledge and of Zeus." It was in law and fact the first deity and shrine of these races, and before them, of Pelasgi and others, as seen in the rituals and

rites of Dodona. Here the Ālê-im uttered the behests of the spirit of the universe, and some said these had even been seen written on oaken leaves as Moses said his Ālê wrote them on stones, and as Tibetan Lamas still read them on the leaves of their sacred tree at the foot of their Zion.

Abbé Huc describes his "absolute consternation and astonishment" at the oracular writing which he saw on the leaves! (*Travs. in Tartary*, II. c. ii.) So the Sabine Pur, Phor or Fire worshipers of *Fors Fortuna* said they first received the written oracles of this "Jove of Fire" on the leaves of the oaks of high Prē-nestē—a true Pur-Hesti-an shrine.

Greeks and others called sacred oaks the *Protera materes* or "first mothers," and Gubernatis says: "Les chenes ayant précedé les hommes, les peres des hommcs, les dieux ainsi que les abeilles qui symbolisent l'ame immortelle"; see *Myth d. Plantes*, on "Le chene et chene vert." Literally and figuratively most peoples till a few centuries ago hung upon their sacred oaks or Ālê-im all their hopes and wishes, images of their tutelary gods, saints, virgins, angels and exvotos, till the branchea were burdened like our Christmas sacred trees, that sub-type of the "tree of the Cross."

Under the village tree, or sacred oak, all very solemn vows must be made; here the young plighted their troths and elders ratified tribal find national affairs and offered all the sacrifices of the gods. The sacred groves resounded with music, chant-ings, wailings, litanies and prayers, as do our gilded domes, and the wide-spreading oak was thought a more divine conception than these. Like the ancient ark it was oftcn the alter ego of "the Heaven-Father"—the *Ba'l Shamim* or "sky-god," that which like clouds and the Elohim, brooded over the earth. It represented light, and darkness, was "L'arbre de la nuit où le soir va se cacher d'où sort tous les matin la lumierc du jour." It was "the lord of serpents" or elemental powers—the *ophiomorphos* and a celestial Micha-el (who fell to be an evil Sama-el), but in Egypt the holy Agatho-daimon and good Chrestos; and with the Gnostik Ophites, a sacred serpent which, says Tertullian, "they preferred to Christ." King's *Gnostics*.

The sacred grove was the special loved retreat of nomads,

herdsmen and agriculturalists; it was a sanctuary and place of refuge where sylvan Pan and all tuletary gods forbad violence, robbery or bloodshed, and where their images were always to be found, and usually some worshipers, and as Count Gubernatis says: "l'image prend memo parfois son nom de l'arbre." Tui, Teut, Theos, Theut or Thoth of Teutons, was "lui meme représenté sons la forme d'un chene"; nay, was Great Teut or Zeus himself, the Thunar or "Thunderer," before whose oaken symbol all must bow and did so until a few centuries ago in all the valleys and uplands of the Rhine, the Danube and Volga. Many of the last rebellions in those parts were caused by the destruction of oaks and their sacred wells, called, down to the 13th century, "the dwellings of the gods." Christian priests and prelates had usually to compromize with the old rites, accepting and re-naming the fetes and symbolisms under the orders of popes and bishops, until finally these persuaded the arborists that their Ālê-im were demons.

Letts called their oak "a solar symbol," a son of God and "personification de la. sagesse supreme"; and so was the *Ficus* or *Asvāt-tha* of lndia the cspecially holy tree of Buddhism or wisdom. Oaks were sanctuaries, early temples or churches with regular services and servants, priests and akolytes. Count Gubernatis says: "La cour, la sanctus sanctorum 'où s'elevant le chene sacré etait reserve' au prêtre, aux sacrificateurs, aux personnes menacées de mort qui y cherchaient un asile"—an asylum denied by Yahvê to "his own anointed," King Ahab.

In eastern Russia these sanctuaries and rites are still seen in the *Kermets* or sacred sacrificial enclosures of Mordvin and other Ersa- or Finno-Ugors, of whom there arc about one million on the Volga and its affluents. In the centre of the Kermet stands a sacred tree adjoining a blood-stained altar devoted to *Cham-Pās*, "The Supreme"—apparently a form of *Bāsa-deva*, the non-Aryan Siva of many and strange memories. Beside this Mordvin tree—usually if not always an oak—educated Europeans still sacrifice to a Hermes called Michael (a Māh-Kāla or Siva); to *Shkai*, the sky; *Parkuna*, *Asar Ava* or Evc, or *Ange Patyai*, "godess of life" and fertility, and similar deities of earth and streams, not forgetting a fierce "*Shaitān*" or Satan.

A Pryavt (cf. *Purahit*, Skt. = "family priest,") initiates the fêtes and rites, all of which begin with certain fire ceremonies before the holy tree; see further details in *Folk Loire Jour*. Ap. June 1889, and *R. As. Jour*. of July 1889.

Our Keltik ancestors exhibited the same cult in the sacred rites connected with the oak and ash. They caned their magik working mistleto "the Golden Branch" or "spirit of Drus," and cut it off the parent stem on "mothering night" in the winter solstice, with much pomp and solemn rites. Two white bulls were brought under the oaken Jove, and after several sacrifices the arch-priest reverently ascended and cut off the parasite—"the living spirit" of the then seemingly dead god; this with a golden sickle, taking care that it be caught below on a pure white sheet, for on no account may it be defiled by touching earth. It was then consigned to a golden basin for the worship of the tribe. It had many strange, mostly sexual, properties and divine virtues, the signification of which are still respected in millions of rural homes. It was "the egg of the year," and "can open all locks," a euphemism recognised by the writer of *Canticles*. Any maiden caught under the mistleto may be kissed, and used then to retire with her lover. The "holy branch" was preserved till May day, when youths and maidens then bedecked the May poles with it, and danced and froliked around, winding up with the usual night festivities, over which we must draw a veil.

So Arabian Sabeans of ancient and occasionally present days danced around their sacred trees, and sometimes like Zeus of old dressed them up as males and femules, and worshiped with chants, offerings and libations; for did not Zeus shape an oak into the form of Daidalos, clothe it like a bride, and sing to it with lustrations? by which we are to understand that it was the gods who developed slmlpture and drapery. It reminds us rather of the well-known Indian custom of marriage to trees by solitary males and females and other strange arboreal practices, especially among *Bhuiyas* and *Santāls*. An Indian bride may always be married to a tree or sword, and indeed often is, in the enforced absence of hcr affianced, showing the continued identity of these symbols with her lord.

M. Lenormant states in his *Anct. Hist*., ii. 325, 352, that "in Yemen the famous palm of Nedjran was on festive days dressed like a woman with golden necklace," and as this was a fruitful feminine tree, the cult was Vishnava, though palms usually denote Siva. He adds, "Arabs very generally worshiped sacred trees . . . they built a temple around the celebrated thorn of Nakhla," and still highly revere "the *Dhat-anvat* or celebrated date tree of Maka." In vain did the ikonoklastik prophet, like our Church Councils, fulminate decrees against this tree worship, justly seeing in it nature and sexual cult. This is inherent and deep-seated in our animal nature, and therefore proved too strong for the priests of Christian mysteries as it had done for those of Hebrews, aided though these were hy *quasi* divine prophets.

Many held that there could be no religion apart from trees or the sacred tree; just as we say, "apart from God and his Church." Ancient Teutons and Gauls called their priests, shrines, circles or groves, all alike *Dreux*, and this was also the name of the Canterbury of Gauls—their Stonehenge in the Pais de Chatrain. The words faith, belicf and truth have, said Kelts, a *Drewe* or Tree-base; and in O. Prus. *Druwi* and *Druwis*, is "faith, belief, that which is true, tree or trewth"" hence truth, trow, troth; that which we have *dru-ed* or *tree-d*, established and found worthy of faith and worship; and it was by the holy *Dru*, its ashêra or altar, that all trothing, swearing, or adoration took place; the stem or Ashr being the Jupiter Fœderis or "God of Testimony." The ancient Welsh ca1led "The Man of God" the *Dar-gwydd* or "Tree Lord"; hence the wise and contemplative one, was the *Deri* or *Daree*, from Europe to Persia and Arabia. He was one of the Driods or Dairaoi ("Dwellers by the oaks") of the prehistorik Irish—an idea expressed by St. Columba when he chanted "*Ise mo Drai Crist mac De*," or "Christ, son of God, is my Drai."—*Hists. of Scot*., vi. 261.

Inasmuch then as sacred trees were immaculate emblems of the great Unknown, and of all Ālê-im or spirit life, for these to be injured by lightning, &c., was a sad and dire omen of some great evil, morc especially if the symbolic oaken cups and

glans fell unripe to earth. We may not here deal with some of the coarse names of the fruit, though these corroborate what has been advanced. To eat acorns was to increase virile power, and the honey on the leaves was the nectar of the gods, the divine ambrosia which nourished the first men and qualified them as generators of a strong race. Count de Gubernatis speaks of the fruit too plainly to be here quoted, identifying it with the Creator, creature and agent; *vide Myth d. Pl.*, 68, and Virgil on the *duro de robore noti*. Pliny calls the acorns, "the wealth of nations" (N. H., iii. 343). They were roasted, ground into bread, and yielded an oil, which was greatly prized as an aphrodisiak, for did not the lustful Jove live on acorns? Until a few generations ago they were common on the tables of the wealthiest with nuts and apples, and our "oat-en bread" or oatmeal cakes were thought to have been "oaken bread." See Scott's *Harold the Dauntless* of 1817, in *Notes and Queries*, Aug. 24, '95.

The christian calendars still record a once sacred "oak" or "oak apple day"—the 29th May, or close of the "Bastard's mouth," when all should wear a sacred sprig, and when marriages may again take place; for the creator's symbols at close of May are seen in full honied buds, and bees which for ever hum amid the boughs were thought to be the spirits of life and immortality, drawing like the mistleto sweet ambrosia from the gods. The oak was the *Arbre de Vie*, the *Rex Nemorensis*, like the eagle and lion among birds and animals; and whoever desired to pray or vow, whether Aryan or non-Aryan, sought this first sylvan temple of mankind. Still to-day in eastern Europe are *Te Deums* chanted under sacred oaks, diseases cured by their touch and by passing between slips of oak; as did, and do others between sacred stones, pillars and flesh offerings, like Hebrews and Syrians of old and even present times.

Arkadians and Italiots averred that "they were oaks before they were men," and in Piedmont children are told that they sprang from the oak, and M. Lenormant mentions sundry races who believe they had similar arboreal descent, *cf. Orig. de l'Hist.*, the Odyssey and Ænead as at viii. 315, where men are termed the *truncus natii*, or those "born from tree trunks"—

Jove's symbols. Myrrha, the mother of Adonis, was believed for ages and by civilized peoples to have been the tree Smyrna, from which came Adonis, and according to the Mazdean *Bundahish* the first pair sprang from the seeds of a tree in Yima's *Vāra* (Eden), and appeared as trees before blossoming into human form, and from like tree seeds also came animals.

National civic crowns were merely interlaced oak leaves, and nought was more prized by heros, kings, and emperors, and the winers at Olumpian games. They carried with them the protection of Jove, and date back to the time of Romulus, who first crowned heros with the Ilex or Holm oak leaves, though the Quereus Æsculus was the later favorite. In this as in garlands, the acoms were as prominent as the similarly shaped orange bud on bridal wreaths, and remind us of the *quasi* fir cones on the Asyrian "Tree of Life," which became offerings in priestly hands at the natal door, as seen in *Rivers of Life*, figs. 25, 90, 152. The altar of the supreme god at Hêraklia had an oak on each side of it, planted, it was believed by solar Hêraklês; and an oaken crown was held up high in the hand of the statue of Victory at Herkulanium.

The dark yoni-leaved olive and Chêne Vert or Quercus Ilex was sacred to Hêra, and no place was more holy than her "Arkadian forest of oaks and olives," 'where, says Pausanias, all sprang from the same root. The Ilex god passed through many vicissitudes, falling, like Satan and Devas, from high estate. The Ilex became a funereal though immortal god, signifying life everlasting like the cypress and some other conifers. Its highly combustible and heating power made it sacred to gods of fire. It was even called Prometheus, as he who stole the fire of the gods and generated the Āsha or "fiery one." It symbolized the irregular fires of passion, and was sacred to *hetairei*, the drunken Silené, the goaty Lucidus Pan, the son of Dru-opē, who was changed into an oak when seduced by Apollo, who as the cuphcmistik serpent or turtle she too confidingly "received into her lap." As the symbol of the funereal Parcæ, doves and nightingales no longer cooed and sang in the branches of the Ilex, here only was heard the croaking of the black and impure crow. On the cedar desccnded some of the lost honors of the Ilex, and

Christians said that on the former Christ was crucified, forgetful that it was known as "the l'arbre d'Adam . . . allume le feu generateur et generateurice," having like Siva—its Indian type—the "double rôle de generation et de mort." But enough; so do symbols like gods rise and fall, evolving and rarely dying; and still therefore we see survivals of the vast old mythologies from which sprang an we so justly hold precious; nor are we in a position to blame those who in the dark past saw gods in trees and stones and running brooks.

ARTICLE VIII
JEHOVAH, YAHVÊ OR YAHUÊ
TRANSLATED "LORD" IN THE ENGLISH BIBLE

THIS Supreme God of Hebrews has, as one of the Ālê-im or Elohim, been necessarily so largely treated in the article on the Āl or Ālê of Hebrews and other western Asiatiks, that the reader must pardon an occasional repitition of ideas if not of historical detaisl, though we do our best to avoid this. Yahue was a not uncommon divine name among Asyrians and Syrians, and became the tribal "LORD" of Hebrews about 1000 B.C. As a solarized Ālê-God he is found depicted on Judean seals of about the 8th cent. B.C. as the rayed sun, and in connection with Hebrew names compounded with יה, *Iê* or *Iah*, such as Shelean-iah and Isa-iah, &c., see Perrot and Chipieze, *Judea*, i. 341-2. With some of the prophets, Yahue rose to be a highly spiritual conception, and still more so with men like Hillel of Christ" time, and in the *Theos* or "*Eli*" of Chirst, but among Gnostik Christians he fell to be a cruel and subordinate deity, and has been very variedly regarded in these days of more matured research in the science of Comparative Religions.

Hebrews clearly got Yahuê from Babylonians, Asyrians, Syrians, Kan'ans, and, says Prof. Sayce, "from Hittites and Jebusites, but more immediately from Midianites and Kenites," as we would expect, seeing that Moses primarily taught the tribes in the land of his instructor and Median father-in-law Jethro. Pcrrot and Chipiez here add (*ibid*., p. 124): "How much or how little Moses may have derived from other sources (regarding Yahvê and his worship) it is impossible to say, but (here) he was the real founder" of Yahvism; and this name occurs on the Moabite stone of about 900 B.C. A hundred years earlier David found Yahvê a congenial "God of Battles" and a "Lord of Hosts," as the Hindus also call Siva's great son Gan-esha.

The initial י, Yod, may read I, J or Y, and the Van, ו is *u*, *v*, or *w*, giving us Y(a)huê, Yēuc, J(a)hvē or Yawê; but we should confine ourselvcs to foul' letters as in the Hebrcw and Syrian. When contracted, יהוה reads Jah, Ya, Ia, Ea, Ye or Je, omitting the *u*, ו, a nominative affix in Syrian and Asyrian. The Akkadian *Ea* is seen in the Turkish Ē, a "spirit," and in Al, Ak or Ach and Āa or Āah the "moon," which is in Turkish *ai*. Long after writing the above, and when convinced that Yahvê was a form of the Babylonian *Ea* or *Ia*, we observed the *proof* of this in Mr Pinches' Art. of 1st Nov. '92: *Procs. Bib. Arch.*, correctly headed: "YĀ AND YĀWAS IN THE ASSYRO-BABYLONIAN INSCRIPTIONS." There it is seen that "*Ā* or *Āa* interchanges with Yah as in Ya-halIu; A-a-ha-a-lu = Yahālu or Āahālu," which was the Moon as consort of the Sun. Mr Pinches finds *Bêl-ya-u* or "Bel is Ya," as a name applied to the ancestor of a man *Nergal-epus*, father of *Ēa-ibm* = Ea-bani, and notices that "*Bel-Yau* corresponds to בעליה (Bo'l-Iê) a name of David's son" in 1 Chron. xii. 5 (wrong;y written *Beal-iah*). just as does the Hebrew נרביה, *Nadah-Iê* or *Iah*, with the Asyrian name *Na-ad-bi-ya-au*, see Ex. vi. 23; 1 Kings xiv. 20.

We are here presented with a few out of very many ancient and modern kuniform names, combining as with Hebrews the divine terms *Wa*, *Ya*, *Yāwa*, *Āa*, *Au*, *Āau*, as in "the not uncommon *Yāda* or Āa'-da' of Babylonians," with which *cf*. Hebrew אלידע Ali-d'o written Eliada and Nar-iah נריה, the *Nuri-ya* of Babylon.

Mr Pinches and the Rev. J. C. Ball agree that the Hebrew יה, *Iah* or *Iê*, is the kuniform "Ya wa, and a synonym of Ilu and *Ya* or Jah," and Mr Pinches adds: "the matter is clinched by Mr. Ball's finding in *Aboth* iii. 1: 'Okab-Iah, עקביה = Jacob's Jah." The true early pronunciation is thus also settled says Mr. Pinches, viz., that Jehovah or יהוה should be *Y*(*a*)*h-wê* or Yāhweh. He adds that during the time of the Persian rulers of Babylon, Jews so called their Jehovah, hut introduced the vowels of the Hitite and Phenician Adonis when the masoritik corruptions came into favor—say 600 A.C. All "Lords or Gods" were termed Ba'al-im = B'ol-im, or Ādōnī = Ādūni, אדוני pl., and in the singular אדון, Adun or Adonis.

Hebrews strove to differentiate Yā-wê from the Babylonian Ea, in the term Ālē-im, and also from the Arabian Āllah and Syrian Ōllah; and the Ezraitik writer or compiler of Ex. iii. 14 further does so in saying that Yahwe is the great "I AM" or "Existent One," as if the name came from the Hebrew היה, *Hiê*, "to be" or exist. On this point Cahen, in his Hebrew Bible, says, Āhi-ê, אהיה, is "*le nom de l'Eternal*," as when God says to Moses: "Tell Israel Āhi-ê or Āhī has sent me"; and adds: "*Ahiê-ashr-ahiê*, is: 'I am who 1 am,' or 'I will be who I will be,' as in the *Nuk pu nuk* engraved on the temple of Isis, which is translated: "Je suis ce qui a été est et sera" (Robertson's *Israel*, 1892). Renouf, in Hib. Lec., p. 245, says *Nuk pu nuk* means: "I even I," which points to it being an abreviated Creed = "I even I am Osiris," Rā or Rām, &c.

The idea of Yahve coming from היה, Hi-hê, Ei-ê or Ha-yê as "The Existing One,"—"Causer of *Hi-uth*, היות, *Esse* or *Being*, is very natural and in one scnse correct. As aforeseen the Egyptian virtualy means it in his *Nuk pu nuk*, as does the Zoroastrian in one of Ahura Mazda's titles in *Yasht* 195; where God is called the *Auv-Kinuv*, which has been translated: "the only existing one." Most ancient peoples held that any single or more definite name for "The Supreme" was blasphcmy. Yet scholars like Dr. Sir Wm. Martin say (*Structure of Shemitic Language*): "In no instance is Yahweh ever used in the sense of *real being* or absolute and unchangeable existence; the name only points to a manifestntion of divine power, and is therefore fairly rendered Adonai"; and, adds Dr. Fred. Delitzch (*Wo lag das Paradise*, 1881): "No name of a Shemitik deity could originally have signified any idea so abstract as that of *Being* or *Existence*." This is considered even too learned and metaphysical for Egyptians; so we are assured that their *Nuk pu nuk* was merely "an occult or poetical term for their ancient Hermes or Creator, and that it only occurs twice in the Ritual of the Dead;" just as the Hebrew "I am" or *Āh-ie*, אהיה, only occurs twice, or properly once in Exodus, a book devoted to the Judeo-Egyptian period. The orthodox translation as given in the Oxford *Studia Biblia* is that אהיה should be translated in Exod. iii. 14 as "I am" or

"I will be," and that Yahuê, יהוה, means: "He who causes to be," *i.e.*, the one who "creates" or "gives Life," but Cahen and other good Hebrew Biblicists accept *Ā-h-i-h* or *Ea-ie* as a pure name, and do not like to explain it "beyond the inspired Word." It may read "Ea (the) Jah" or "Æ is Jā."

The Hamuth or Hitite connection with the Babylonian Yawê, Yahu, יה, Jâ or Jehovah, is clearly seen in such texts as 2 Sam. viii. 10, and throughout 2 Kings viii., where Yu-ram or Juram, יורם ("Jah has created"), is the Hitite name of the son of Toi, King of Hamath, and Jahu-ram = יהורם son of Ahab, King of Israel, anglicized Jehoram. A king of Hamath is called by Asyrians *Yahu-bihdi*, "Servant of Jehovah," and *Ilu-bihdi*, "Servant of God," and Yahu appears also in the name of Hieropolis, "the city of the white Samaritans," (Strabo) called Yahu-bihdi or Ilu-bihdi. Jau-bihd-we or Jahu-bihd was also the name of the Hamath king at Khorsabād, and appears in the Nimrud inscription of Sargon with the determination of person, preceded by the determination of deity. In another inscription this king is called Ilu-u-bi'dii-e, llu-bi'd, thus assuring us that Ilu, Jahu, Yahu or lah-u, were names for Jehovah from Egypt to furthest Euphrates. This receives confirmation in Rev. Dr. Schrader's *Cun. Inscrips.*, p. 24; and in the tablets of Ashr-bani-pal, where a king of Tyre, *Yahu-Malak*, or "Lord Yahv," came to make obeisance. A king of Byldos of this name is also mentioned on a stela from גבל, Gabal, (Gebal), which is now in the Louvre.

Thus we see that Jah was a Primordial Pagan God in Babylonia and among Hamaths, Hitites, Phenicians and Syrians long before David adopted him, and therefore does he appear in Ezra's *Genesis*. Senacharib acknowledged him, saying that he "came up against the holy city" in the name of Yahue or Jehovah about 700 B.C.; and a hundred years later Nabuḳadrāzar and Cyrus are actually called by Hebrews "servants of Yahuê," who was then looked upon as a form of the solar Hadad, the God of Damascus. Yahuê occurs monumentally about 900 B.C. A coin of Gaza or 'Ozê, עזה, of the 4th century B.C., has YHUE inscribed over a deity seated in a fiery chariot, reminding us of the Jah or Phœbos pictured by Ezekiel, and the Tsaaoth or "Lord of Hosts" of Isaiah, and

of the liturgies of Gnostiks and present churches. Their Iao Tsabaoth was a mystical hero riding a horse, like Hindu Avatars, but Israelitish seals picture him "like a serpent, a golden bull or calf"—imagcs denounced by the Prophets; cf. Count d'Alviella's *Mig. Symbols*, 207, and M. Clarmont Ganneau in *Jour. As.*, i. 83.

The Akkadian *Sesakh* of 3000 B.C. was similnrly described as an erect god standing in a heavenly car drawn by bulls, and sometimes—especially in Asyrian days—he appears as a "bird brooding over creation" and a Savior rising "with healing in his wings," or as the sheder of beneficence—an idea found in the Rig Veda as well as Genesis, where the Eloh-im and his Ruḥ are a *duo in uno*. But Jews never previous to the captivity entertained the *Savior-idea*—that of the Akkadian *Silik-mulu-khi*—"the light or golden one" of love and mercy who "raised the dead and relieved his people from the sins and sorrows of life." They had no belief in a future state; the fiery "Lord of battles," the "*Kamush*" or "Lord of soldiers" of Moab, or the *Yachavê* of Phenicians and Hamaths sufficed, if as their revered patriarch said: "He (this Yahuê-Alê) give me bread and raiment," Genesis xxviii.

It matters really little where a deity arose, for the deeper our researches, the more we see that none are original conceptions, but all evolutions, and so was the vastly ancient *Ea* of Turano-Akkads; we can but trace gods like words and ideas through the ages. Thus in the records of Sargon of Asyria of about 720 B.C. we observe that Arabians and Hamaths were worshiping a Yahu; that a Hitite king was called after his god, Yahu-bihdi, and that in 680, Hebrews had such names as Yahu-ahaz; that Esarhadon I. calls one of his tributary Arabian kings Yahu-Ilu, corresponding to the Hebrew Eli-jah or ĀlêYahu; and that in an ancient Hebrew Psalm, Yahus (as Asyrians called Jews) are desired to "praise the Ālê under his name Jah." Very similar and far earlier fill Asyrian Psalmist wrote, "The Lord God *Iau* or *Iav* will transport thee (those he loves) into a place of delight. He will place thee (his children) in the midst of (a land of) honey and butter." See *Records of the Past*, xi. 161, by Mr Halevy, and cf. Josh v. 6, where the

Hebrew leader urges his tribes to seize Judea as "a land of milk and honey," offered to them (most unjustly) by their tribal deity. There is no express mention here of the Ālê-im—"Gods," but we have seen that Al, Il and Yah are identical in popular estimation, as is shown in much detail in *Synoptical Tables*, Appen. iv., *Rivers of Life*.

Professor Sayce wrote that Yahve is essentially non-Shemitik, and possibly a Hamathite "Baalim or sky god like Dyaūs . . . in so far as he was a god of the polytheistic multitude and not of the prophets, he was a Baal and identical with the Had or Hadad of the Syrians of Hieropolis:" see *Modern Rev.* Oct. '82, and *Asyrian Princes*. Professor R. Smith sees *Iahveh* in *Huê*, הוה which he reads *Hê-yé* perhaps to get nearer to היה, *Hiê* variously translated in the Old Testament as "to be, is, was and shall be," and the "I am." He adds, "Hue is he who causes rain or lightning to be, or to fall upon the earth as in Job xxxvii. 6, and El Shaddai is 'the El' who gives rain." But all this "I am"-derivation assumcs, as Professor Sayce here says, "both a Semitic origin and etymology for Yahvê, notwithstanding the contrary evidence of compound proper names, as well as the Assyrian inscriptions." He adds that there is no other alternative to that offered by Professor Smith if we reject the pretty well established fact; that Yahuê } is a Turano-Hamath god. But without accepting the "I am" argument, we can accept the clear meaning that Yahuê's *alter ego*, the Ālê-im, were "Rain or fertilizing deities," just as Indra. and Jupiter Pluvius were "Causers of Rain" as well as Solar gods, Thunderers, Gods of Battle, and increasers of families, fields and flocks.

The Rev. G. Margoliouth, in a monograph on the divine names *Yahue* and *Shadi* (*Procs. Bib. Ar.* Feb. '95), comes to the conclusion that the terms signify the same, viz., "one who sends down things from heaven;" *Shadi* being the old Aramean, and Yahuê the Hebrew-Arabik translation adopted in Mosaik times, and therefore not known to the Armean-speaking patriarchs Abraham, lsaaḳ and Jacob. The Rev. writer, perhaps disliking the idea that the god of Moses should be only "a sender of storms" like Indra, Rudra, Maruts, &c.,

adds, "yet Yhue is the causative of *H-u-e*, which often interchanges with *H-i-ê*, היה, and applies to "*a sender down of a revelation*" *!* though "*H-i-e* never means any thing but to be or become." There is not a vestige of authority for the "revelation" idea, and the learned author adds, that he only speaks "tentatively," neither he nor others having arrived at any certain explanation of either *Al Shadi* or *Yhuê*. Thus the usual reading of "all-mighty," from *Shad*, "strong" is here put aside, and what we said of Al-Shadi in Article VII. stands.

The Rev. Professor R. Smith—a good Hebraist, if poor churchman—"regretted, as a believer in Biblical inspiration," ! that highly competent scholars like Lenormant, Bishop Colenso, Professors TieIe, Land, Delitzch, Sayce, and others should have come to the conclusion that "the God of the Bible was a Phenician deity," for if so, he is a form of Shem or "Sams the Server," of Bel, Baal and Hab-bal—an interpretation disturbing if not fatal to the Hebrew as well as Christian faith; for the great Creator of Genesis becomes then a mere tribal pagan god; and Hebrews are then mere borrowers of their religion, and all details of their social and political life from the old Turanian races—a conclusion we came to and fully stated in 1879, see *Rivers of Life*, ii. 460-76. But what have scholars to do with "regrets," *a priori* premises and "consequences" in true scien-tific research? Let us get at the truth and hold it fast, and then all things must eventually fall into their right position.

It is astonishing how long and completely such terms as "God," "Lord," &c., and the misplacing of vowels, have hid from the public the real gods, their sameness and connection with those of adjoining peoples. Therefore did we fifteen years ago compile the "Synoptical Table of Gods" at end of vol. ii. *R. of Life*, and do still urge all who desire to get at the base of divine ideas, to investigate their roots, as in El or Āl, Il, Ir, Yā, &c.; nay Ā, Āa., Ē, I or Y. The Rev. Sir Geo. Cox, in his *Life of Colenso*, expresses deep regret that the English Bible does not use the actual Hebrew words for "God and Lord," thus confusing the ignorant with these misleading tcrms; for "the Hebrew gods were in no way distinguished from the Elohim of the nations around them . . . and the Shemitic

nations had no special monotheistic tendencies, and those of Aryans were decidedly polytheistic," p. 666.

It is very probable that the Hebrew was called a Jew, Jeu, Juif, Ju or Jau, after his Jahu or Jav: what better source can be found for this name? Throughout ancicnt Mesopotamia and Asyria, and still in most of Asia, he is called a *Yahu-di*, and hence his province is *Yahudea* or Judea, though Europe omits the *d* as in Ezra for Ez-dra; but *d* is a commonly intruded lettcr; see Mr Chance in *Acad.* , Nov. 21, '91. In Gen. iv. 1, Eve says: "I have gotten *a man of Yahue*" (**אישאת יהוה**), which Bishop Elliot in his *Commentaries* reads "a man who is a Yahue, meaning no Canaan"-in other words a Yahu, Jau, or Jew.

But Syrians, Kan'ans, and Phenicians pronounced Yahve with the guttural *ḥeth*, ח, making it Ya*ch*awê, and Prof. Wright finds the two *h*'s (ה, ח) "often interchange, and especially in words of frequent use" (*Comp. Gram.*, p. 48). Renan says "they interchanged from the earliest times up to the days of printing" (*Hist. Is.* i. 63, 70); and Messrs Pinches and Ball show from the tablets that they did so from the 6th century B.C., and of course all through Masoretik times. Drawls and gutturals are essentially a feature of man's illiterate stage, which Fürst recognizes when he says "the guttural ח is Phenician and a very early form, and the Phenician '*God of Govenants*' was called *Āch* or *Āḥ*, **אח**, which corresponds," he adds, "to Āb, **אב**, Father, God, and Protector." He translates the Hebrew name *Āḥban*, **אחבן**, of 1 Chron. ii. 29 as "*Āch*, *i.e.*, God, is knowing," and says that "Āch, the God and Friend" of man, is commonly connected with Ie, **יה** or Ya, *and expressive of the divine Being*." (The italics are the lexicografer's.)

Thus *Yahue*, *Yachawe*, or *Yaḥave* is a development of the Phenician *Āch* or *Āḥ*, the sun, fire or holder of fire; cf. Jer. xxxvi. 22-3, where it is translated "a brazier." The roots ja, **יה** are constantly combined in names as in Āḥ-iah **אחיה** = "Godly one," or "Friend of Ya;" Āḥi-malak, &c. They are evidently loan words from the Turanians of central Asia, for Kelts also called the god of sncred fields and groves, *Āch* or *Āgh*, and Indo-Aryans said that their supreme solar

Vishnu was Ā or Āa, Aum, and OM. Egpytians called their solar Rā, *Nutar Āa*, "the great and good God and the begeter"; and Khonsu the Creator was *Āah* from *Āa*, "to beget," from which base too probably comes solar Aman or Amon, "the hidden one or god of the secret place."

But as from the great productive principle of all things, "water or moisture," came gods and all that lives, so from the early Akkadian *Ā*, *Āb*, or *Āp*, "water," sprang the first god Ê, Ea, Ie, or Ya, and the Asyrian Yau or Yav—"the rainy sky Spirit, the Inundator who lets loose the floods." He is more or less an Indra, Rimon and Vul, the oft-angry Air-god, from whose throne issue lightnings and thunderings like those of the god of Sinai. Sir Geo. Cox classes Yah or Iau of the kuniform, and Iak-χos of the Dionusiak inscriptions, with Jehovah, *cf*. *Life of Colenso*, i. 533. Among Sabeans a deity Yughuth was worshiped down to modern times at Sunat Djorsh in western Arabia, calling him at harvest time their Ād-on or Ādonis, as did Jews.

We must ask the reader to bear with us a little longer, and try to follow us through this difficult but all-important research, for the subject lies at the root of the Hebrew and Christian religions, as founded on the infallible and inspired Word, commands and character of the highest God-Idea, in the Bible. It is no light matter to decide, as the old sage asked, whether "to follow Jehovah or Baal" (2 Kgs. xviii. 21), and still more as to putting them both aside, as the mere ideals for the time being, of barbarous desert tribes.

It was long ago easy to gather from the Rev. Dr King's *Gnostics* (if he does not actually say so), that Jah, Iah, Ie, יה or Yah-u-e was a growth on the Akkadian Ī, Ēa or Hea. Orpheans had ages ago affirmed the identity of Zeus, Ades or Pluto, Elios, or Phœbos, Bakχos, the Greek IHΣ or Dionusos, whilst an oracle quoted by Julian included also Sarapis as an Osirian sun-god idea. We may add to this list the gnostik eagle-headed solar IAΩ, which became the Tetragrammaton of Clem. Alexander—the IAOU, as then pronounced, i.e. *Jahou* or Jahve, and the IABE or Jabê of Samaritans. Jerome called him *Jaho* or *Jah-u*, "the Supreme," and Greeko-Egyptians

saw him fancifully in their talimanik seven vowels, IEHΩOΥA, and Gnostiks in the *Abracadabra.*

Hebrews, Phenicians and others said Āch, Yah, AIL, Ie or El, were divine names for the elements, but especially fire, rain and storms, and so Yah appeared to Moses as a. fire in the desert bush. Yet only after many miracles and threats was he accepted, and thereafter symbolized by Moses as fire on the lid of a box or ark, such as desert wanderers usually carry about with them as a charm and to contain their conjuring phylakteries. The afIix ו, *u*, as in Yah-u, Yachu or *Āch-u* is, says Fürst, a mere grammatical form, as in An-u, Nab-u, &c.; and others think the final ה, as in Yahu-ê or Achawe, may be for euphony or an obsolete Turanian form of the definite article, or to emphasize the name, like *a* or *va* in the names of non-Aryan gods, as in Bhaīrava., Bish-va, &c.

Aryan, Turan and Shemite would alike recognize Āg, Āgh or Āch, as "the Creator and destroyer," and a thoroughly Phenician and Kan'an ideal; and Professor Land insists that Yahve was a Kan'an deity, whilst Professors Tiele and Cheyne find he came to Hebrews through the Arabian Kenites. *Enc. Brit.*, art. *Circumcision.*

There is no mention of Yahue in the Tel Amarna tablets of the 15th century B.C., but Dr. Delitzch sees him in the Lāt or pillar-god of Akkads known to Kaldians as *Iau;* and Dr. Tyler says Yahu is merely a variant of D'yau, Dyu, Dju, Diu or Zi-u—*a universal sky-spirit idea.* Ancient Aithiopians knew the sky as Jah or Yah, and the wild Dyaks of Borneo call their "great sky spirit" *Ya-ouh* or *Ya-u-eh*; and ancient Japanese called their sky-god Ieue, Jeue or Yeue, and depicted him like Brahmā with four legs and four arms holding the distaff, a rosary (religion?), the *chakra* or rising sun, and a shrub like the sacred *Kusa* grass of Hindus—man's earliest spring blessing and therefore the first annual offering to the gods. In *Rivers of Life*, ii. 441, we describe this rite among Manxmen. "They carried," says Mr. Brown (*Guide*, 119, 200, 315) the early grass to the top of their highest mountain, that is as near as possible to their solar and mountain god, and Japanese performed like rites when seeking increase from their Yeue.

This name would easily tmvel from Babylon to India and trans-India by the numerous emigrations shown in our *Studies* I. and II.; in this way the Akkad *Zi-an* became the Chineso Ti-en the sky and fiery one, seen also in the *Ti-ene* or fire of Kelts and Skuthians.

Even if Hebrews were never slaves in Egypt for either 400 years or a few generations, they were long a poor tribe in its eastern deserts, or on the barren highlands of Edumea, and would therefore in the constant recurring famines, resort to the great grain depot of the Nile at Pithom (Pi-Tum or Tum's Oracle), and therefore know somewhat of Egyptian cults, gods and symbols. From the bi-sexual *Ankh* cross, they would get Yahue's sacred **T**, *Tau*—the mark placed on the foreheads of his chosen oncs, and also the יד, *Yad* or divine "*Hand*" or *Manus* as the Vulgate well terms the *quasi* "Tomb of Absalom," which is a genuine conical Indian *Chaitya* and Hebrew *Napash*, expressing alike a *lāt* or pillar and the mysterious spirit these represent.

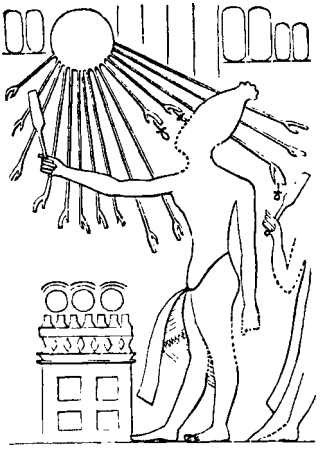

FIG 11.—WORSHIP OF ADON RĀ, HANDS AND ARK OF ISIS.

They would see that every ray of the sun-god (their Yah or Adon-is, the Adan or Ātan Rā of the Nile, as in this fig. 11 and others), was a divine *Hand* stretched forth to bless or to curse, a figure which all priests have imitated exactly as we see the Parthian priest doing, in fig. 222, *Rivers of Life*; and see further, *ibid*., i. 199, 200 and ii. 71, where the hand crowns the lofty apex of the shrine of Belus in Babylon. It is a world-wide sacred Sivaik symbol, with "the all seeing eye" as its feminine form. Dr. King shows both in his *Gnostics*, (1st ed., p. 22, pl. x. and p. 115), where in oue instance this euphemistik hand is the foundation and support of a divinity. See further, travelers' jottings in *Notes and Queries*, Oct. 1887, and D'Alviella's *Symbols*.

In a tablet of the tenth year of Darius (511 B.C.), appear

names compounded with Iah or Yahu, as of persons called Nathan-Yahu and Gamar-Yahu whom Hebrews would call Nathan-iah and Gamar-iah; and in an Asyrian transcription we read of "Yaho-ahaz or Ya u a zi = Jahuazi; not Ja-azi," says the Rev. J. Ball, who pronounces this Ja-êva, Jahă vah or Ya a wa, with a break between the vowels.

Seeing all the above, we are justified in concluding that Hebrews required no revelation, but only an introduction to a very old god in their Jehovah; they had but to adapt him to their own fancies or idiosyncrases; and so, as in all cases, the god-idea moved on where the name but slightly changed. This is very apparent if we carefully study the character of Yahve in the Torah and Prophets; who had on the whole a more educated and spiritual conception of deity, which, however, is no criterion of the gross faiths of the masses. The ignorance and heedlessness of these oppose a terrible *vis inertiae*. Abram was such a one, and we see from Gen, xiv. and xxii., that on his arrival in Palestine or Philistia, he at once and *con amore* adopted the Āl-oliun or "most High Āl" of the Turano-Yabus-im or Jebusites on coming to the hill of "their god Murê" (Fürst), *anglice Mor-iah*—a name which shows how readily Hebrews tacked on *Iah* to pagan divinities. Abram we have seen, called him Yahve Yirê or Irāê, the wrathful god, for he required from him and his, "the first-born of man and beast"; and this name Ira, Ier or Jer, is still adhered to, but is probably older than even the legendary Abram or Ur, as will appear hereafter.

Only very gradually did Hebrews begin to spiritualize and improve the deity, and try to efface all gross and barbarous characteristiks. They said Eliun was a form of their Elohim or Ālê, as when Āl-Jakim and Ja-Jakim are identical, *cf.* 2 Kings xxiii. 34 and xviii. 18. Moses would hear much of him during his long residence with Jethro, one of his priests, for his mother was a Yahvist, as seen in her name Jochabad = Yukabad יוכבד though the writer of Exod. vi. 1-3 states as a fact never before known to Moses or his tribe, that the Ālê-im is Yahve. He says this was unknown to the patriarchs, who knew only *Āl-shadi*—a text in direct antagonism to Gen. xxii. 14, and indeed to all Genesis, where Yahvê is the common term for

"Lord." On this account we are asked to consider this text as a prolepsis, ! but Abrabam frequently acknowledges Yahvê as in this narrative and name, Yahvê Yirê.

Kuenen thought Moses was the first to call Israel "Yahvehites" (*Rel. Is*., i. 278), and Wellhausen and his school describe Yahvê "as a mere tribal god," and find "Joshua or *Yahu-sho* as the earliest instance of a composite name with Jehovah for one of its elements, signifying Yahu the Savior."—*Prol*., 433. According to Renan: "the pronunciation Jehovah with the vowels of Adonai, has only been used since our 17th century, the real vowels of יהוה being unknown," but *Iah-veh* or *Iahwih* has been common since our 4th century.—*Hist. Is*., vi. Of course all Easterns would readily place the breathing ă and read the Yod, י as I, Y or J, so that Yahuê would be common, and we find Clement of Alexandria writing Iaovê, and Greeks speaking of Iaou, Iaō, Ieuō, and as before said Samaritans called him Iabê, and St Jerome, Iaho. But, says Mr. Pinches, Babylonians and Asyrians seldom pronounced an *i* or *y* before another vowel or end of a name, so that foreign words in *Ya* became *Āa* or Ā, as *Āhi*, Ā*a*, *Assur Ā*, and *Samas Āa*; reading "Father God," "Assur God," and Samas or Sun god. Asyrians, though intimate with *Ya*, did not call him Ya-we; but they knew, says Dr Schrader, of Iaō, Io, Iah and Iahou, with both the guttural and soft *h* as used in Syria.—*Procs. Phil. Soc*., Feb. 1, '89.

According to the masha or mesa Moabite inscription of 870-890 B.C., the Hebrew יהוה, Yahovah was a form of Chemosh, that is *Kamush*, כמוש, the solar "Ruler of Hosts," from Kamash "to rule," based on *Kam*, the Turkish for "a lord, papa or priest" and *mas* "soldiers." Kam-mas was therefore "the Lord of Hosts" or *Tsabaoth*, a name familiar to the Hebrew prophets as "the Eternal," the Hebro-Phenician *Oulam* or *'Olam*, from which Greeks probably got their *Ai-ōns*. He was represented by Karns or Gal-gals, arks, pillars or menhirs, and worshiped in Bethels as "the Elohê Israel," and vows were made to him on "the thigh" or *Paḥad* (virilities), unmeaningly translated "fear," in Gen. xxxi. 53.

Mr Grant Allen in an important article in *Fort. Rev.* of Jan. '90, though erroneously attributing the setting up of all sacred stones to sepulchral rites (which last is refuted by Mr. A. Lang in the *Contp. Rev.* of March '90), wrote: "I don't see how we can avoid the inference that Jahveh the god of Hebrews, of Abraham, Isaac and Jacob, the God afterwards sublimated and etherealized as the God of Christianity, was in his origin nothing more or less than the ancestral fetish stone (the *ashr* and *ashêrê*) of the people of Israel, however skulptured, and perhaps in the very last resort of all, the monumental pillar of some early Shemitik sheikh or chief"; upon which Mr. Lang remarks, that "if so, we may as well shut up the book of the history of Religion." But why so? All gods have been similarly symbolized, as we have frequently shown here, and in *Rivers of Life*, see especially ii. 531-5.

The Eloh-im or Ālē gods and Jehovah, were seen in the Ālē or oak like the Greek Zeus and Latin and Keltik Jove. Ormazd and Agni were fire, sun and light, and Agni grew from sexual and sacred fire to be an omniscient and higher conception of deity than the Hebrew Yahve, Greek Apollo, Jupiter or Odin. The theogonik process grows unceasingly and forms as Max Müller says the base and only sure foundation from which in later times sprang the highest and truest conception of deity. Agni lost his original character, as has Jehovah in the Christ, Kurios or Theos of the New Testament, and became the same kind of supreme deity, "the soul and moving power of all things." He is said "to be in the universe and the universe in him"; to be "the great and eternal Law-giver whom all must obey," but who of his good pleasme could pardon those who fell short, and who bestowed eternal life on his worshipers. He too grew from a babe and was one of the earliest ideas of child-saviors. He was, said Hindus, a spark from off the altar of etemity which grew into a mighty ideal, firing the race with love and vigor find enlightening the world intellectually and otherwise.

And truly gods are but our highest ideals and must therefore expand and be from time to time symbolized by those objects which seem to embody the attributes most prized; if

procreation of the species, then by the agent of the Creator; if increase of herds and flocks were sought for, then by bulls, cows and rams; if corn and wine, then men worshiped sun and rain and prayed for fruitful seasons. None of these symbols or objects however were meant by pious and learned men to efface the god or spiritual idea, but rather to render it concrete, visible and more get-atable by the busy unthinking masses. These no doubt too often worshiped the emblem rather than the spirit or power symbolized in animals, sun, fire, &c.; this however much the wise urged them at times to the contrary. When shrines arose the impecunious promoters each claimed the special presence of their deity; and insisted that the oracles were the behests of heaven. If there was no special shrine, dark cave or fetid well, they said the god spoke in rude fetishes, ephods, rods, teraphim, urim and thumim, or like charms; and from curtained chambers, as in Egypt, came sepulchral voices and symbols, managed says M. Renan by secret mechanical apparatus.

So spoke the Yahve Āle-im to those who in faith waited on his *Mazbaḥs* and *Matsbe-s* (מזבח and מצבה), altars and pillars or symbols, and even this was an advance on the traveling shāman, wizard or "wise one." He conjured up the very gods or Elohim as well as their prophets and against their wishes, by means of enchanted wells and serpents, aubs, obs or ophi, like "the witch of En-dor"—a legend full of information to us, not regarding the dark future, but what the ignorant worshipers of Yahve thought regarding this.

There is nothing unusual in such deities as the Yahve-Ālē-im ("lord-gods") being represented by serpents, as will appear hereafter; nor by fire on an ark box, which M. Renan says must have been a lantern at night. (*Hist. Is.* i. 147.) An ark was the movable altar or shrine common to nomadik tribes, and as usual contained all the conjuring—*quasi* divine apparatus, as a rod or kaduceus, a sprig of the almond tree and the sacred stones or '*Od-uth*—fully described in *Rivers of Life* under '*Ed-uth*. For these the ark was especially made; and when halted and surrounded by its tabernacle, the shrine was called the *Ohel* '*Od-uth*, a plural term doubtless because representing the Ālē-im, before whom Aaron had constantly to place

manna, (Exod. xiv. 34), as Hindus still place rice. In both cases the deity is a Jupiter Fœderis or "god of testimony or witness," before whom vows w'ere made, this, says Fürst, being the radical meaning of עֹד 'Od.

Yahve was very variously pourtrayed; once by a living *Mazbe*, which from the description in Exod. xvii. 9-16, was as per fig. 12 composed of Moses himself standing on a stone on a hill-top, holding aloft with both arms the magikal rod of Yahve, supported by Aaron and Hur. This is called "the Mazbe of Yahve nasi," and Yahve, it is said, placed his hand upon the *nas* נס, "pole, baton or rod," corresponding to the patriarchal *Irak* or *Paḥad* ("*thigh* and *fear*"), and swore an oath against the Amaleks. (Gen. xxiv. 2; xxxi. 53.) This is a natural enough legend regarding the god of a tribe worshiping Ashr and Ashêrê. The godess, says M. Renan, was symbolized as in the case of Athor with a cow's head over a Δ, delta—the symbol of fire, sun and Siva, common to Hitites and Cypriotes; vide *Corp. Inscrip. Semit.* i. 1, 281, from the *Phenician Monuments of Carthage*, and *Rivers of Life*, fig. 277.

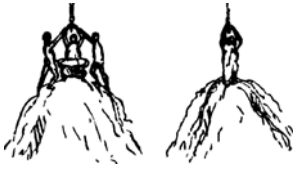

FIG 12.—"THE ALTAR OF JEHOVAH NISSI."

Whatever, says the Rev. Sir Geo. Cox (*Life of Colenso*, p. 605), "was the origin of the name Jahvê, it was the sacred and mysterious name of the Phenician Sun God, and it is useless to shut our eyes to the fact that Israelites actually worshiped the Phenician Baal under this designation," and, according to Colenso, "with idolatrous rites and impure practices, not only in the high places of Juda and Israel, but even in the very temple of Jerusalem . . . In the eyes of the multitude J H V H represented only the chief deity of the tribes of Canaan—the God of the land" (*Pent.* v. 275, 284). Sir G. Cox adds (p. 606): "In Josiah's temple stood vessels made for sun and moon, Baal and Asherah and for the host of heaven. There was a grove or phallic object for which the women wove hangings, &c., and in this worship the priests took part, nay, maintained it. . . . Josiah on this occasion hewed down the pole (tree or Ashr which symbolised the fructifying power in nature)

and broke to pieces the altar or 'foundation stone' (the *Shati* or Ārgha of Hindus) on which the Ashar rested. . . . At Samaria and elsewhere, but not at Jerusalem, he slew the idolatrous priests who had presided over perfect shambles of butchery; for the Phenician sun-god demanded hekatombs of human burnt-offerings, and Israelites were not to be outdone in feeding his altars with human blood. . . . The '*passing through*' of children meant (at least in most cases) burning their sons and daughters in the fires of the high places of Topbet, as well as on those of Baal (Jer. vii. and xix.), and this in the days of Josiah." Nor, continue Colenso and Cox, had these matters "much improved during the Captivity" or middle of 6th cent. B.C. "Ezekiel charges Israelites with sacrificing their sons and daughters to be devoured (xvi. 20-21, xxiii. 37-9); with slaying their children to their idols and coming red-handed to the Sanctuary . . . the courts of which were filled with the blood of innocents." Kings Ahnz and Manasseh set the example by burning their own sons to their Jehovah, regarding which, says Sir G. Cox (p. 607): "we turn with loathing from the fiendish brutality of Mexikan worship, but we have scanty grounds indeed for thinking that Israelitish worship in the days of Josiah was less cruel and hloodthirsty." Why should it be so? Mexikans had an altogether superior civilization. Both peoples wept for their dying Tamuz or Adonis, and hailed him as again coming to life on the third day; and worshiped their Creator and Creatrix, "symbolized as Ashrs and Ashêras, stocks and stones, trees and serpents, and with very obscene rites." Colenso's *Pent*. vii. 219, and Cox's *Aryan myth*. II. ii. 12.

The Hebrew heaven of those times was not the sinless abode sornetimes depicted, as when the writer of Hab. i. 12, 13 says his God "was of purer eyes than to behold iniquity." He calls him the "Rock spirit" or Tsur *Ālē-im*, and when, as in 1 Kings xxii. 19-23, he called for volunteers to lie, deceive, and murder, he, "the Lord," was answered from the foot of his throne. There at once stepped forth an angel saying, "I will deceive or persuade him," and Jehovah, well pleased, replied: "Go and thou shalt prevail." Then went forth Mik-iah ("one like unto Iah" or Jehovah) and boldly said: "Jehovah has put a lying

spirit into the mouth of all the prophets to deceive the King" —meaning the 400 national prophets who, like Mik-iah, had urged Ahab to go up to Ramoth Gilead. The result was a cruel murder. Similar deceit and scheming occurs elsewhere, and in Ezekiel xiv. deceit is openly attributed to Yahve; who is made to say: "If a prophet is deceived, I the Jehovah have deceived him."

The Rev. Sir Geo. Cox describes "the popular and national religion of Jews as a gross, sensual, and cruel idolatry, under which familiar spirits and wizards had for a long time a shelter and home. . . . The Jews abandoned themselves to images, idols, and all abominations. . . . The Mosaic and Levitical codes, if known at all (prior to Jeremiah's days), were a dead letter. There is no warrant for declaring that the main body of the people knew anything about them, or had ever heard of their existence," p. 548.

Early in the reign of Josiah a real attempt was made to reform the faith, and, as usual in such cases, a *Revelation* miraculously appeared at a time when the temple was badly in want of funds and popularity. Hilkiah, the high priest, suddenly announced that "a law of the Lord" had been discovered in the temple, and was vouched for by the witch (Hebrew "weasel") Huldah, and the young king was thus induced to institute sundry rites and fetes. "There is, however, no real evidence of any sacred writings down to the time of the Captivity. The Decalogue," continues Sir G. Cox, "is never quoted by any one of the psalmists and prophets. . . . The primæval history of Genesis, on which the whole scheme of Christianity is made to depend, soems to have passed clean away from the memory of Hebrews" (p. 543, 589); for many scholars do not accept as *evidence* such interjectory texts as Hosea viii. 12, so easily interpolated and opposed to the general tone of the scriptures. Noah, the deluge and its accessories, wrote Colenso (*Pent*. iv. 286); is never mentioned by psalmists and prophets except in the latter book of Isaiah and Ezekiel by (unknown) writers undoubtedly living after the Captivity.

Alike in his *Aryan Myth*. and *Life of Colenso*, Sir G. Cox showed that Yahve's "Eden was no geographical paradise . . .

but the garden of the human body, in the midst of which stood the fruit-giving tree of Life," and entwined around it the serpent as symbol of creative passion. It was the Creator's symbol, consecrated from birth to Yahvê, and for which Jewesses "wove hangings"—those elaborate "colored garlands" with which Hindu women still bedeck their Elā-jī, as described, *Rivers of Life*, i. 47 ; ii, 140. The "hangings" are given in our fig. 223 from Canon Rawlinson's *Anct. Mons*., and similar "hangings" are seen in fig. 224 on the fetishes of Fijians. Yahveism is therefore part and parcel of the most ancient and complicated of man's religions and mythologies, and with scores of strange euphemisms of which the favourite Hebrew ones are stones, arks and 'Od-uths, trees, apples, "hands" or *Yads*, "thighs," "feet" and "heels," poles, and serpents with "bruised heads" —symbolik lauguage well understood in Asia, and which the Rev. Dr. Donaldson boldly unveils as regards the creation story at p. 300 of his Latin *Jaser*.

Strange, indeed, have been man's symbols of his Creator, creative powers and agents. These were seen not only in the glorious orbs above, but in monsters of the deep; in crocodils, dragons, the *Bahamuth* of Job, his *Elehiun*, "the worms of the rivers," which, as Bishop Colenso told us in 1874, corresponds to the Zulu God, the *Um-Kulun-Kulu* or huge Cadis worm of reeds and marshes; so Hottentots see their God *U-Tixo* in the springing, bowing Mantis, which the pious Maslam slays as "a mocker at prayer"!

Solomon rightly and naturally saw nothing foreign to this Jahve-Elohim cult in the shrines of all the peoples around his capital, and therefore religiously extended and strengthened it by erecting temples to Kamush, B'ol-Ḥaman, the Amonite Malakam, and Phenician Milkum, Ashr and Asharé. Imitating the altars of B'ol (Baal), he placed sun images (*Ḥamān-im*) in Yahve's temple, which, with the serpent, pole and sacred pillars, remained there for over 400 years, revered and worshiped, as Prof. Kuenen shows with some interesting details in *Theological Rev*., 1876. In vain did a few men like Micah denounce the worship; not by such artillery was a citadel of this universal old cult to be destroyed.

Jews have for some time become aware of the slow evolution of their faith; thus an orthodox Hebrew wrote in the *Jewish World*, Nov. 1887: "There was no real difference in the rites of Jehovah and Baal . . . not even in regard to human sacrifice, till ahout the seventh century B.C."—the *quasi* prophetic era. This writer describes his god as androgynous like all great early deities. He says Jehovah has a feminine termination, and according to Is. lxii. 4 was a king with a royal spouse; that in Hebrew, *Asa a asūbah Hezek-iah and Hephsibah*, &c., means: "Thou shalt no more be termed Azubah nor the land Shemaniah, but thou shalt be called Hephsibah and thy land Beûlah (married), for Yahve delighteth in thee, and thy land shall be married." This looks like an approach to the Trinitarian doctriues of other races, in which Yahve and Hephsibah—"the delightful"—have a Horos as in Egypt. The people had always actually symbolized and worshiped male and female gods in Ashr and Ashtaroth. Let us now consider a little more minutely the character of Yahve and his specially holy capital Jerusalem, Ur u salm or Ier u salm.

We have seen how readily Abram accepted the Baal or Jā of the Jabusi or Jebusites, as "the most High God" or *Āl-'Oliun*, but naturally called him *Yahve Yirê*, the angry Jah, because he only arrested the murderous knife at the last moment, and claimed "the first-born of man and beast," a legend which assures us that foreknowledge was not one of the attributes of this very ordinary tribal god, for he knew not how the patriarch would act on his troubled dream. As regards the epithet *Jireh*, *Yire* or *Irāê*, יראה we are not to be misled by the explanation that it signified "to see or provide a sacrifice . . . an abode," &c. Cahen in his Hebrew Bible is obliged to acknowledge that it denotes essentially "the Fearful One," "from *Yarā*, fear, violence and terror," and as such it appears in very numerous texts. In Gen. xx. 11 Abram again calls his Ālê-im "the God of fear," the cruel one, because he was in terror of being killed for his wife's sake, so we may believe that Jerusalem hecame known as the abode of Yire or Yiru, and all early gods arc fierce and cruel, or they would not have been propitiated and worshiped, and *Ier* or *Yir* is a very widely known and feared deity.

The Rev. Dr. Pope, prof. of Dravidian languages at Oxford, lately wrote to us: "Yar, Ier, Iyar, Ai yar or Ayanar (as variously spelt and pronounced) is one of the very oldest Dravid (Indo-Turanian) terms for 'Lord, Father, and King,' and is still in common use for 'Sir, Sire, Lord, and Master' (or Malak) throughout south and central India. . . . Ay-an-ār, is 'I' (the one), and the epithet of a god who claims sonship alike with solar Vishnu and Siva . . . and Ir-rae is in Sanskrit Rāja or King." Naturally the city was therefore "Ier's abode."

This was also our own opinion and we long dwelt in the lands of the south Indian Iār, and spoke and wrote pretty fluently the two principal languages, Tamil and Telagu. We could not fail to recognize that his name and characteristiks were those of the Ier of Jerusalem. Both gods controled the forces of production, sterility, war, disease, life and death, rendering fruitful, or blasting homes, flocks and fields according to their pleasure; and as Iyar was most prominent in trouble, our missionaries taught their converts to identify the god with "Devil worship." Therefore was he seen in Kāla and Kāli, the cruel and jealous ones, though Hindus also praised him for goodness, justice and mercy, and his grandeur and puissant majesty have always called forth their worship and admiration. They describe him as "the *Sāstri*, preceptor and leader of the heavenly hosts"—the Hehrew Tsabaoth whose special care is over lands and homes, and whose Hermaik symbols (lingams) mark the bounds. He was thus the Greek Terminus and the Hebrew *bashr* or *basht*, בשת, which stood in every street of Jerusalem, said Jeremiah. So Ier stands or stood at the gates of the towns and temples of southern India, as well as under every green tree (as did Hebrew Ashrs and Ashêras), and usually with a rustik altar. Buds, Bods, or Bad-a-kals were his *alter egos* (see pp. 104-112, *ante*), and so is the Aryanized Siva or Kāla, "the giver and destroyer" of all that lives. These gods demanded human and other bloody sacrifices, and in their form *Aman* they enjoyed death and disease, which was actually called "Aman's pastime," with which compare Yahve's inflictions on Egyptians, Israelites and others.

There seems nothing incongruous in this comparison when

we remember that Tamils and other Drāvids came to India from Babylonia, if not Kākäsia, and latterly through lower Persis, the Makrān coast, and Indus delta—the route of Alexander the Great, and by which Parsīs reached India. The Dravids would bring with them their *Ier* or *Iyār*, whom in Babylonia they would recognise as El or Il, the Greek Ilios. They seem to have left colonies on the way, for even to-day Col. Holdish, R.E., C.B., recognizes Drāvids in the *Brahuis* of Baluchistan and the Makrān coast (*R. Geog, J.*, Ap. '96). They gave to the Indus delta and Surāshtra their great early god and faith in Ira, Ila, or Ida, the I1 or El of *El-Ur* ("town of El"), where these Dravids reared magnificent monolithik cave temples as they did at Ila-pur or Somanāth, see *ante*, p. 119.

I or *Ai* or *Ay-ur-salm* would with these Turanians signify I or "Ayār's abode," and in Indian mythology this Ila or Ira was bisexual, and the name had the primary meaning of "food oblations," and latterly praise, which became deified and personified as speech or Vāch. The same idea of the "food-god" appears near Jerusalem in *Beth-lechem*, the god of "bread," that is Ilios or Helios, the food-giver.

The solar race of the lower Indus was known as the *Ila-vila*, and they were those noble Kshatryas from whom sprang the Ikshvākus, who rose to empire at Māgadha, the Māgha or Māla-land, on the central Ganges. *Iāryā* or *Jārā* was the mythical "hunter" who slew the Indian Apollo Krislma with an arrow, striking him on the cuphemistik "heel"—that virile and vital spot which as in the case of the solar Achilleus, reminds us of the wintry skorpion seen eating away the generative powers of Mithras the Phrygian bull or autumnal sun, *vide* fig. 178, *Rivers of Life*, i. 461. Jāra signifies "cold," and season of winter, and Krishna was then in Hades—India's most western "gate," hence called *Dvārka*, which thus became the holy capital of the faith, and known as Ila, Era, or Ira-pur, and in later times Soma-nāth or the lunar Siva. According to Mālas or Māgadhas, Iyār or Jāra was a form of Siva as old age or decay; yet was an honorable and even royal name as in the person of *Jārā-Sandha*, the great Pāndu king, likened to the divine warrior, "Bhima the Terrible."

Yahve was such a power; none could see him and live. His very presence killed. He pursued Moses and would have killed him had not Tzaparâ pacified him by casting her boy's foreskin at his feet (Ex. iv.). To meet him amid the gorges of Mt. Sinai was certain death; and he dislocated Jacob's "thigh" for striving with him in prayer. It was a supreme privilege to catch a glimpse of him behind. His theophanies took place amidst lightnings, thunderings, and storms; see Ex. xix.; Job xxxviii., &c. Fire or flame were his symbols and abiding places, whether in the burning bush, the ark or the dread cliffs and caves of stormy Sinai, for he loved mountains, and Noah gave him a savory sacrifice on one. Psalmists proclaim him a vision of flame who rode in the whirlwind and made the angry clouds his chariots; cf. Ps. xviii. 104; Deborah's song, Judges v. ; and Renan's *Hist. Is*., vi., xiv.

Like all such gods, Yahve had on Mount Murê a sacred oracular cave and stone symbol—the *Shati* which took the place of the lost ark. It stood on or under the *Tsur 'Oulamin* or *Rock Eternal*, as Isaiah calls his god (xxvi. 4). The Deuteronomist is perhaps the first to call him the one only God, but adds that he delights "to whet his glittering sword and to take vengeance" on all who do not worship him. "His sword without and *Irā* or *Yarā* (terror) within, is to destroy both the young man and the virgin, the suckling and the man of grey hairs. His arrows are to be drunk with hlood, and his sword to devour flesh . . . the blood of the slain and the captive. . . . He is to move his people to jealousy . . . and provoke them with anger. . . . His wrath is afire which is to burn into the lowest hell. It is to consume the earth with her increase and set on fire the foundations of the mountains": clearly he is no deity to be honored in these days of societies for the prevention of cruelty. Having created, and knowing the frailties and the future of the first pair, he yet tempted them and has never ceased to be angry with their countless posterity: and still proclaims, that without blood there is no remission of sin, and that the just must die for the unjust.

Jews are not peculiar in fearing to name their deity. Thirty centuries B.C. Akkads refused to name theirs. They

said, "Only Hea or the gods know or dare to name Thee," and Phenicians had the same dread, as indeed had our Keltik ancestors. These went further—refusing to mention "the Evil One" except as "the Good One," "the Old Man of the Croft." It was dangerous to speak not only of gods and devils, but of any loved one or object. The Norseman, fearing the bear as a spirit in disguise, called him "the old man in fur," and Dyaks call small-pox, which like Indians they personify, "the Jangal One," "Jangal Leaves" or "the Chief." Even modern Hindus avoid naming Brāhm, and like Christians use such terms as "Providence, Nature, Existence," &c . Mithras is "Mitra the friend" and Siva is Mahā-Deva "the Great God." Yahuê might be freely called Adonis, Baal, Elehun, Eloh or Āli; by which name Christ addressed him, and Syrians knew him as Zerah, "the rising, bright or upright One."

He was anything but an immaculate God, indeed partook of many of the frailties of Zeus, Jove and Indra. He was "cheered" with wine and took his share of the captive Midian maidens say the writers of Joshua, and Numbers. At Nebo he was a Baal symbolized and worshiped in Baal Phegors (lingams), trees, stones, sun, &c., as a learned Jew regretfully says in the *Jewish World* of Nov. '87. When his *Nabim*, or Prophets and the later kahans or priests arose, the oracular urim, ephods, &c., were to a great extent suppressed, the nabim desiring to be considered the only oracles of deity, arboreal or other. Witches were put down, though Samuel found himself at the bek and call of her of Endor, and Saul besought her aid as soon as he lost his prophet and got into trouble.

Yahve's connection with sexual matters is more marked than that of most deities, and such puerilities have descended into our midst. None who are imperfect in their organs can approach Yahve,* nor may even the chaste father of a family who has slept with his own wife, enter the temple that day; and no woman may at any time go within the sanctuary; but as the worship is that of a male god, the attendants and choristers are dressed in surplices or gowns. Buddhists seeing the frailty

* See note, *Rivers of Life*, i. 148, on a papal custom which of course still holds good.

of priesthoods early adopted special ruling on these subjects, *vide Ind. Anty.*, Feb. '93 .

We have not here touched much on the arboreal Jahve, as this phaze of the cult is perhaps more peculiarly Alē-ism or elemental animism, on which Jahvism may he considered an advance. It belongs more especially to the article *Elohim*. Isaiah expresses a hope that his people will give up "their oaks or terebinths and no longer enflame themselves with idols under every green tree nor slay their children in the clifts of the rocks" to their tree and rock or *Tsur* god (i. 29, lvii. 5). Yet down to the time of the captivity, the people identified their Ālē-im or Āls with their oaks and groves; and Hosea says one of Yahve's punishments will be to take away their images or stelæ, ephods and teraphim (iii. 4). These passages should be read in the Hebrew.

David, the earliest prominent Yahvist, was the friend of Hitites and Moabites and befriended of them, and his allies and relations were called after "these strange Gods" and those of Phenicia. His sons were Baal-ido and Ādon-ijah or Adan-Ie. Others compounded Bel and Hadad. The surnames of Gideon suspiciously combine the Bashat or "shame" and Baal (Judges vi. 30; 2 Sam. xi. 2,1); and Saul or Shaul, so called after a Hitite God, named his son Ash-Baal and Yahu-nathan, whose son was Marib-baal. The gods of David, Omri and Masā, king of Moab, were scarcely distinguishable, and may be described as maturing towards Yahvism from the arboreal Ālē-im to that of Kamush, the solar nature deity.

About 900 B.C., when Omri, the founder of the Samarian kingdom, reigned, "the religion of Yahvê," says M. Renan (*Hist. Is.*, ii. 207), "had a very feeble link with morality. It was in this respect similar to that of Chemos, and afforded no impediment to murder and every abominable vice and violence. . . . David and Mesa were religiously and intellectually on the same level. Yahvê was essentially a local Baal, caring only for his own little portion of Palestine; and his followers firmly believed that he delighted in human sacrifices like Chemos, and therefore did the Yahvists at once fall back from their siege of Mesa's fort when they saw that king offer up his son to Chemos. . . . Yahvê's prophets were always cruel and implacable. No

mercy or quarter could be shown to his enemies, neither age nor sex was to be respected; see 1 Kings xx., and the hewing to pieces of Agag. He despized all human aid or co-operation. Man insulted him by endeavouring to know and improve the world. In ordcr that none might share his glory, he preferred to make use of widows or barren women for his great designs; the younger to the elder. . . . Every step in the development of humanity was made in defiance of this god's will. . . . A thirst for knowledge disturbed and irritated him. Sin through ignorance entailed the same consequences as intentional sin. He invented original sin and the doctrines regarding man's innate corruption which Paul so amplified" (pp. 241-301). The world has not yet recognized the untold blood and misery which many of his *quasi* commands have wrought, as that one: "thou shalt not suffer a sorceress to live." Whatsoever was good and moral in the commands, as: "thou shalt not afflict the widow and fatherless," was rendered immoral and purely commercial by the promises or threats which followed the teaching—with which compare the philosophik ethiks of Buddha, Confucius and others. "Better far," says M. Renan, "unadulterated mythology than relative good sense, when this comes to be regarded as inspired. The cosmogonies of Hesiod may be further from the truth than those of Genesis, but they have certainly not led to so much nonsense being talked. No one has been persecuted in Hesiod's name, and no absurdities have been accumulated to discover in his works the final truths in geology"; whereas the Hebrew scripturcs have led men for eighteen centuries into unhealthy and unscientific methods, and as far as possible stopped research into natural laws. A firm hatred of cruelty and injustice has been impeded by hopes or promises of future rewards and ignorant carelessness regarding present existence; sec especially the politics and religion of Amos and other prophets, who, as Renan says, were the worst enemies of their country, pp. 367, 414.

Judaism as a distinct religion only arose when Hebrews were in the grip of Asyria during the 8th and 7th centuries; Christianity, when the Jewish fanaticism was aroused by pagan gods being enthroned in their Holy of Holies, and the most

hateful of outrages enacted in their temple. Hence perhaps the recrudescnce of the worst features of Yahvism and the diabolical doctrines and practices of many Hebrew converts to Christianity. This is prominent in the teaching of the most pious and learned, from the apostles downwards. Even the "Saint," Jerome wrote: "if thy father and mother lie lifeless and naked across thy threshold, trample on them; yea, on the bosom which suckled thee, and with unmoistened eyes go to the Lord who calls thee," *Epistle xiv. ad Heliodonium*. On which Lecky remarks (*Hist. Eur. Morals*, i. 125). "The extent to which discredit (of domestic ties) was carried, the intense hardness of heart and ingratitude manifested by the Saints towards those who were bound to them by the closest of earthly ties, is known to few who have not studied the original literature on the subject. . . . To break . . . the heart of the mother who had borne him, to persuade the wife who adored him that it was her duty to separate from him for ever, to abandon his children, &c., . . . was regarded. . . as the most acceptable offerings to his god."

The turmoil and misery of Talmudik times blinded Hebrews to the moral defects of their old deity. They "closed their ranks," eyes and ears, and proclaimed Yahue a talismanik charm which guarded them like great Jove's Ægis. It was declared an unheard-of blasphemy to kill a Jew or Yahu. In *Tosefta Baba Rama* x. we read: "It is more sinful by far to injure a Yahudi than a non-Yahudi" (or Judean); because it is a desecration of Yahue's name. The name and its every letter of became a fetish, and the following, wrote Mr. Wm. Simpson (*Notes and Queries*, May 13/93), are the rules for transcribing it as given hy M. Shapira, apparently quoting Maimonides:—

"1. A Scribe must say before writing a Holy Name of God, 'I am ready to write the Name of the Lord with mind and understanding.' If he omit this formula even once, the roll is made unlawful.

"2. He must not write the Name of God with a freshly dipped pen, for fear of making a blot, but must fill his pen when he has at least one letter to write before the Holy Name.

"3. He is not allowed to put a single letter of the Holy Name either out of, or between, the lines.

"4. According to the Talmud, it is forbidden in Deut. xii. 3, 4,

to scratch out, destroy, or blot out even a single letter of a Holy Name, in the words, 'Ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the Lord your God.' If a Holy name be written incorrectly upon anything, whether an earthen or stone vessel, or a sheet of parchment, that thing must be buried and replaced by a correct one.

"5. The scribe is not allowed to think of anythiug else, or to speak, while he writes the Holy Name, nor to give an answer even to the greetiug of the King (see Jerusalem Talmud, tract Brachoth, ch. v.).

"Some of the cabalistic writers went so far as to wash their whole body in water before writing the Holy Name."

Gnostiks, who were the first learned and distinguished Christians, and with a great knowledge of Eastern and Egyptian faiths, said, according to Dr. Davidson (*Gos. St, John*), that "Jehovah was the dcvil's father, . . . a Demiurge whom only the elect are to escape from through the Æon Christ. . . . His Paraklete is to judge Satan, the Prince of the Power of the Air," whom the Alexandrian writer of John's gospel seems to allude to when he says, "Ye are of your father the devil."

The learned Gnostik leader, Valentinus of 180 A.C., said that this Demiurge begat Satan from the Grief of Chamoth (a form of Sophia or Wisdom), and that "Jehovah was ignorant of 'The Great Non-Existence' ruling the heavens above him." The other leading Gnostik, Basilides, dilates upon "The great Ayin or Nothing," and says "Jehovah was the second Archon who inspired the prophets and fulfilled the commands of the first Archon whom he, Jehovah, succeeded." We find even the Talmudik writings of these and later days running all the same lines. Jehu-el or Yahu-el is called "the Prince of Fire, who rules six archangels, Gabri-el, Seraph-el," &c. (*Marcion*) and Yahu el is "*Yah Baal*," one of the Trinity of Shalisha or Baal Shalisha—"the treble one"; he is a Demiurge who is to be followed by a Messiah but not Christ, who is called "a phantasmal appearance of the Supreme." Throughout the early centuries of Christianity many learned Christians taught, and thousrlnds believed that "Jehovah was an evil spirit and the author of the Old Test."; that he had an angel son Lucifer, who led astray many angels whom he imprisoned. in human bodies, and

that Christ was another angel who visited earth to redeem them. The god and author of the New Testament was not held to be the great supreme Eternal Brāhm, but a Person or Being and a Creator like Brahmā.

These beliefs were largely held and taught by southern and eastern Christians down to the Crusades (13th cent.), and by pious and often evangelical sects. From early Gnostiks they passed to Paulicians of the 6th cent.; and north to the cruelly persecuted Albigenses and like sects who continued the so-called dual doctrine of the antagonism of evil and good from all eternity—teaching which Christians would obtain from Zoroastrians. Thus Yahve has not escaped the universal law of all existences, birth, life, and old age, if not yet death; and after a close, calm, unbiased study of the Hebrew God-Idea we wonder not that religious men gradually framed a new god and found him in a good and pious "son of man."

ARTICLE IX
SACRED BOOKS OF THE WEST

IN THEIR CHRONLOGICAL AND HISTORICAL ASPECTS

THE GREEK SEPTUAGINT AND BIBLE OF HEBREWS

THE Septuagint is considered to be a translation from the Hebrew "Temple Standard" of about 250 to 230 years B.C., and as that "Standard"—the Bible compiled by Ezra with subsequent additions—was lost in the destruction of Jerusalem by Titus in 71 A.C., the question arises: "Have we a genuine Bible—a true 'Word of God' such as Christ and his apostles knew"?

The honest histories of Bibles have yet to be written, for ecclesiastics—almost the only writers thereon—have been hitherto bound under vows, to strengthen and support these props and foundations of their faith, and to avoid all that seemed to shake or undermine them. Where learned and capable, they have as a rule shrunk from exposing the weaknesses they have seen, and started with an *a priori* assumption of the infallibility which they had to establish, and thus nullified much historical and exegetical labor. As Professor Hart of Cambridge (a reviser of the Greek N.T.) wrote: "The conventional English ecclesiastical shcolar does not willingly violate truth, but has never discovered that there is such a thing as truth" (*Life*, ii. 102); and criticizing a volume by Dean Mansel he added, "It is clear, vigorous, and not often unfair, but *false* from beginning to end," i. 402, *Acad*. Oct. 31/96. The italics are ours as the Dr.'s words are unusually harsh.

The historical basis of our subject is a sadly weak one on which to construct the great European system of rites, symbolisms, creeds, dogmas, administration and worship now prevailing; and in this age of literary accuracy, all foundations

must be minutely examined from an impartial standpoint, and the real facts stated so that the nature and extent of the reliance may be clearly understood.

In the foregoing *Studies* it will be seen how feeble and fitful have been the lives of bibles, from birth to maturity: and how strong, persistent, and to some extent unscrupulous, have been the labors of their votaries to rear the youthful and re-establish the dead and dying; see the destruction, nay obliteration of the Hebrew temple, its ark and treasures including some scriptures, in the 6th century B.C., and the very similar event in the life of the Zoroastrian bible at the sacking of Persepolis 200 years after. (*Vide Study* III.) Yet neither in these or other like cases have we been deprived of these most invaluable books, only we must remember their vicissitudes, and neithor consider them originals, inspired or perfect, but the productions of many minds and ages,

The Aryan has been content, as usual, to accept bibles like mythologies, superstitions and religions from the fertile brains of the mythopœik spirit-loving Turanian; and in the case of Christianity, through their imitators the conquering Shemitik races. In our first Article also we give reasons for believing that in like manner the Indo-Aryan got most of his faith from the Indo-Turanian Dravid; but here we shall only consider the sources of the Christian *Biblia*, and the true matters of fact in their history as this can be gleaned in reliable Hebrew, Greek, Latin, and English literature.

The *Thūrê*, תורה, or "Law" embracing the first five books and therefore called Pentateuch, to which we add *Joshua* as completing the Pentateuchal narrative, hence our Hexateuch, was the nucleus of the Hebrew hible, and said Samaritans, all that their *Yahve Āle-im* or "Lord God" ever revealed and that man requires to know. Evidently the books were neither a continuous nor sudden Revelation, but a slow growth through long barbarous ages; and the Law portions arc what may or called "Case Law" or oral decisions, given out from time to time by the more respected priests on cases brought before them.

The word *Torah* (*anglice*, usually and properly pronounced by Eastern Jews *Tūră*) occurs in several canonical books (though,

perhaps, in after-insertions), from Hosea (740-600 B.C. ?) down to 520; but in many instances this does not apply to "the *Law* of the Lord" and in some, as Amos ii. 4, is evidently an interpolation. In 2 Kings xxii. an actual document is called the *Torah* of Yahve, and is suspiciously produced by the high priest Hilkiah at a time when he was pressed for funds "to amend and repair" the temple. This was about 625 in the early part of the reign of the pious young king Josiah, who ordered Hilkiah (father of Jeremiah) to prove that the writing was "the Law of the Lord" or "Book of the Covenant" or ברית; and this the old priest accomplished by means of a sorceress—an heretofore unknown woman Hulda or "the weasel."

Hebrews and Christians have accepted this as a kind of epitome of the legislation of Deuteronomy, but no previous writers seem to have known of it, and though it probably served the needs of Hilkiah in rites and fêtes, it soon passed into oblivion, and was unheard of till resuscitated by Ezra and his scribes when these came up from Babylon in 398 to start the rites and rituals, &c., of the new temple. This was the halcyon time for priestly and Rabbinical editors, compilers, and no douht composers and harmonizers of all that Moses was traditionally believed to have taught the tribes 1000 years earlier, including the fanciful, or as Philo said, allegorical kosmogony of the world "from the beginning"!

We have said that Ezra only came up to Judea about 398 B.C. instead of the usual orthodox date of 458, and must here pause to explain that 398 is the result of historical researches made by us several years ago, and which are fully confirmed by such papers as those of Sir H. Howarth in *Academy*, Jan. to Ap. '94; though very little research was necessary.* Josephus seems to be the base of the error that Ezra was permitted to go up in the reign of Artaxerxes I. *Longimanus* of 465 to 425, instead of in that of Artaxerxes II. *Mnemon*, who succeeded *Darius II. Notus* in 405. A slight knowledge of the anti-Jewish feelings of *Artaxerxes Longimanus*, as in the Esther episode (romance though it is as to details), and other circumstances of his reign, suffice to show that he would have becn the

* The reader should consult the two previously given chronological tables.

last to allow Hebrews to return and set up a government of their own; moreover we have the statement by Ezra at end of chap. iv., that the work was forcibly stopped by an Artaxerxes, and permitted to begin in the second year of his real successor, Darius *Notus*; that is about 424, and this is perhaps rather early.

This Darius has hitherto been mistnken for the Darins I. Hystaspes of 521-485, *who was not preceded by any Artaxerxes*. Not till chapter vii. does Ezra say, he went up, by which time the temple was twenty years old, having been finished in 418; *cf.* chapters iv. 24 and vi. 15. Bishop Cotton "*believes*" and "*concludes*" among other things (see Smith's *Bib. Dict.*), and chiefly, that the book of Ezra is a disjointed muddle in its chronology, which we can perhaps best disprove by the following actual reigns of the monarchs, taken from the monuments, and by interpolated black type, giving the story as in the biblical writings of Ezra..

	Succeeds	Dies
	538	529
Smerdis—"the true," succeeds and is murdered	529	525
According to Book of Ezra, chapter I.—Jerusalem allowed to be built by Cyrus.		
Kambyses	525	522
Darius I., "*Hystaspes the Great*" . . .	521	485
Xerxes I.	485	465
Arta-Xerxes I., "*Longimanus*"	465	425
According to Ezra iv.—All buildings stopped.		
Xerxes II. reigns two months, and Sogdianus seven months	425/4	
Darius II., "*Notus*".	424	405
Ezra iv. 24—Building of Temple allowed . .	**422**	—
,, vi. 15—Temple finished . . .	**418**	—
Arta-Xerxes II. "*M'nemon*"	405/4	359
Ezra vi. 14, and vii. 7—Ezra goes to Judea .	**398**	—
Jonathan becomes first High Priest .	**395**	—
Neh. i.—Nehemiah, friend of Artaxerxes, to Judea	**385**	—
Do. returns to Babylon . .	**373**	—
Arta-Xerxes III, "Okus"	359	338
and so on until Alexander broke up Persian Empire	333/4	

The foregoing makes monumental facts and Biblical story symetrical, and simplifies a number of other difficulties which have puzzled all commentators. Nehemiah appears on the scene, and apparently as a friend of Artaxerxes M'nemon, and in the position of a kind of priestly consul or governor, who was only concerned with the building of the ruined walls of the capital, and the civil administration of the colony, which he seems to have managed for twelve years—385 to 373. But to return to our subject, the history of the Hebrew Bible.

In *Esdras*, ii. 14, Ezra says that the Lord placed him and five scribes in a field to write to dictation, as will be hereafter detailed; by which we may understand tImt a regular school of Pandits then arose, and continued collating, and perhaps largely composing the Hebrew scriptures, till possibly the death of "Simon the Just" in 291 B.C. Thus betweon 398 and 300 there was produced t11e Hebrew Bible containing the Torah, "the greater and lesser Prophets," some Psalms and Proverbs; perhaps "the Wars of the Lord," Jaser and other now forgotten writings; to which would be added, by the first century B.C., such later canonical books as those of Esdras, Daniel, the two Wisdoms, Ecclesiastes, Tobit, the Mākabēs and other minor writings (now unjustifiably classed as Apokryfa); additional parts of Job, some Psalms and Proverbs. Such was no doubt the Hebrew "TEMPLE STANDARD" BIBLE in the Days of Hillel and Christ.

But as these were, it is said, all written on separate and badly tanned hides, no wonder some disappeared, and as they would have to be recopied every generation or two, they would necessarily suffer through designing or incompetent copyists; but especially would they suffer during the Roman occupation and wars of the Hasmoneans or Mākabis. Thus about 169 B.C. the temple was ruthlessly invaded, and its treasures, rites and ordina.nces trampled upon and destroyed, for Tacitus says, "when Antiochus Epiphanes King of Syria, returned from his Egyptian campaign, he set himself to root out the. Jewish superstition, and was only prevented from reforming this vilest of people by the Parthian War." *Hist*. v. 8.

The Jews under the tolerant rule introduced by the great Makedonian had now imbibed Greek culture, and but for the unwise tyrany of Epiphanes might have quietly drifted away from their old superstitions. Even the high priest and his. retinue in defiance of the laws of Moses lived at the Roman court, and Jehovah's priests contended at Roman games in a gymnasium sacreligiously built against the temple wall; and Jewish maidens boldly met young men for dance and song in the groves of Motza; while throughout all "the Holy Land," the fetes and revelries of Bakchos were constantly celebrated. The people had looked pretty closely into all the faiths of western Asia and mixed with all worshipers.

King Antiochus naturally thought the times ripe for denationalizing the people, and uprooting all troublesome distinctive customs; he therefore appointed one of his officers, Apollonius, governor of Palestine, to reside in Jerusalem, and directed him to sternly suppress all these, and shortly after a decree was issued throughout the land forbidding circumcision and the keeping of the sabbath; *copies of the law and other scriptures were collected and burnt*, and the people commanded and in many cruel cases forced to eat swine's flesh. The temple, was reconsecrated to Jove and desecrated by foreign worship and swine sacrifices, which were also burnt on pagan altars in the. streets; whilst on the knoll of Akra—an ancient sacred site claimed for the Holy Sepulchre, a small citadel was erected and garrisoned by renegade Jews and Greeks, to control the lower town; see Col. Conder's .*Judas Maccabeus*, chapter iii. Enraged at the resistance he met with, Antiochus the following year despoiled the whole temple, and about the same time that on Mount Garasim.

But the great catastrophe was the siege led by Titus, son of the Emperor, in 70/7 A.C., followed by the prolonged banishment of the whole race from Palestine. Then capital and temple were all but levelled to the, ground, and the sacred treasures, including the revered "*Standard Copy of the Holy Books*," were for ever lost or destroyed. Josephus was rewarded for his unpatriotic conduct, by Titus permitting him to send all the sacred writings to Vespasian, then residing in the palace of the Cæsars at Rome, where they were never more heard of.

Up to this time there doubtless existed *Three Great Versions*, viz:.—

I. **THE JERUSALEM STANDARD**, believed to have been compiled from oral and fragmentary matter, between 400 and 360 B.C. by Ezra, as one specially raised up and inspired by God for this purpose, and therefore known as "the second Moses." Previous to his time, as will be detailed hereafter, all "the Holy Scriptures" had been lost ("burned," according to II Esdras xiv.), scattered or obliterated, this between 599, the first year of the captivity, and 398 to 370, the time when Ezra and his scribes probably "entered a field" by Yahvê's command and wrote to his dictation.

II. **THE SECOND GREAT VERSION**, or Septuagint, was the Greek translation of No. 1.—"the Temple Standard." *It too is lost*—burned, no doubt, in the Bruchium library in 47 B.C.* Its compilation, of which more hereafter, was briefly this; *Ptolemy I. Soter*, urged by his friend, *Demetrius of Phaleria*, a learned Greek prince then an exile, began in 285 B.C. to collect a world-wide library, and to give himself more leisure, he raised his younger son, *Ptolemy II. Philadelphus* to the throne. Soter commanded every person within his empire to send copies of all books and MSS. to form a national library in Alexandria, then the capital of the literary world. When he died in 283, his son amplified this decree by insisting on originals being sent to him, adding that authenticated copies would be officially given to all owners in lieu thereof. He reigned till 250 or 247, before which time the Jerusalem priests had arrived and been permitted to take back their "Temple Standard," after a Greek translation of the *Pentateuch*, if not of the Prophets, had been made. Modern criticism does not acknowledge that Daniel,† Ecclesiastes, most of the Psalms, and much of Isaiah then existed. According to the Chronicle of Jerahmeel, of our 10th century, the Greek translation of the whole LXX only dates from the first half of the 2nd century, say, 130 B.C., for it

* Some two years after this was written, we noticed that Prof. Sayce alludes to the "burning" in his *Egypt of Hebs.*, 1895.

† Daniel was written about 110, and "parts as late as 63 B.C.," in the opinion of Bishop Colenso and others. Some early parts may be 165 and the later only 46 B.C.

was taken part in by the high priest Eleazar, which means, thinks Dr. Gastin, that "this was the date when all the books of the LXX were translated in whole or nearly so, as alluded to by Jes. Sirach of 130 B.C."; see *Procs. Bib. Arch.*, 6th Nov. '94.

III. **THE THIRD VERSION**—*the Samaritan Roll of the Pentateuch*—is the only portion of the Hebrew Scriptures which Samaritans consider to be "inspired" or necessary. They are said to have been written in the 4th century for the first temple of Mount Garazim: but this shrine and its belongings suffered even more, and earlier than that on Mount Murê (Moriah), and of course the present roll can only have existed some four centuries in such a climate and place. Good critics think that the present version is from a late and corrupt copy. The oldest MS. may date back to our 6th century, but this has never been seen or read, says Col. Conder. by any scholar. The present version differs from the *quasi* LXX and accepted Hebrew versions as manipulated by Masoretes. It often agrees with the LXX against the Hebrew, pointing to its having suffered from the Samaritan priests, who tried to harmonize and adjust its impossible chronologies and legends; they evidently effaced much that was to them distasteful, yet Bp. Kennicott wrote "a masterly vindication" of this text.

The existence of the "sacred roll" was well known to Christians in the days of Origen and Jerome (230 to 410), but, as written in a peculiar character, it was to most unreadable. There seems to have been two or more editions in the times of Eusebius and Jerome; for a quotation made by the latter between 380 and 410 regarding the years of the patriarchs, differs from that quoted by Eusebius and the present Samaritan Pentateuch. See for this and other important points, papers contributed by Sir H. Howarth and others to the *Academy* during 1893/4. He says that Whiston, Ewald, Bertheau and Dillmann came to the conclusion, that the Sam. Pent. has best preserved the original years assigned to the patriarchs, and that this is agreeable to *a priori* reasoning; there is no polemical reason for Samaritans altering the numbers, as there is in the case of the Masoretik, the *quasi* LXX and other versions, some of which agree with the Samaritan and with Josephus.

His historian, Whiston, says that "we have no direct evidence whatever that the Samaritans tampered with their texts, while we know the Jews tampered with theirs; Samaritans had no feud with Christians and no motive to alter their Bible, but every motive to preserve it intact in view of the fierce criticism of their neighhors." After carefully going through a mass of details, Sir H. Howarth supports these views and comes to the conclusion of the early Fathers, that little critical value can be attached to the Masoretik text, and that our only hope of "securing a text of the Pentateuch, free from the sophistications of the Jews, is to try and recover the original LXX text" —a futile attempt, as will be seen further on.

Biblical scholars cannot of course admit that there ever could have been one *inspired original*, and consistent Pentateuch or Hexateuch. The whole like the parts is a growth, and in at least three strata, widely apart from Mosaik times. *Deuteronomy* belongs to the days—625-600 B.C.—when Hilkiah and Jeremiah were earnestly pleading for onc great national sanctuary at Jerusalem, to the effacement of all the ancient local shrines "under every green tree" with pillars and altars on *Bamuth* or "High Places." Whilst *Leviticus*—the *Priestly Code* and guide to temple worship, rites and sacrifices, was evidently the result of the decisions and labors of learned priests, educated in and officiating in Babylonian synagogues in the 5th century B.C. It was probably introduced into Yahve's temple for the first time by Ezra about 14 years after his arrival or in 384 B.C.; see Neh. viii.-x. and Enc. Brit. xviii. 514; where the learned writer says: "While Deut. *demands*, the Priestly Code (Leviticus) *presupposes* the limitation of worship to one sanctuary. . . . It builds on the realization of the object arrived at in Deut. (about 630 B.C.) and therefore belongs to the time after the exile." As to Genesis, it also is doubtless a compilation which Ezra brought with him from Babylon, and is the work of many learned Răbbim aided by literary Kaldians.

The SEPTUAGINT differs much from the Hebrew in the books of Joshua, Samuel and Jeremiah, where the LXX was evidently amended by later writers. It shows geographical errors by placing some of the eleven cities added in Joshua, in

Judea, although the boundary of Judea is distinctly laid down. The LXX also rends *Shiloh*, where the Hebrew has *Shechem*, probably from hatred to Samaritans; from which cause also the Hebrew text leaves out parts of Joshua. Of course the LXX thus gets over several difficulties, but like the Masora text it is untrustworthy. Our Hebrew text of the tenth century steers a middle course between all the old bibles, and is probably, say some, the best bible which can ever now be got.

Professor Swete of Cambridge agrees (*Academy*, 27 Oct. 94) that "it is impossible to dissent from the superiority of the LXX over the Hebrew text . . . which is more than 1000 years older than any known Hebrew text."* He adds: "the LXX brings us into touch with a text differing sometimes widely from that of the MSS. reflected in the Masoretic Hebrew." The *Academy* correspondence ending with Sir H. Howarth's paper of 3rd November 1894, shows that *it is generally agreed no reliance can be placed on the Masoretik*, though the revising committee accepted it as their standard rather than the LXX, which was the rule of faith and of Christendom for 15 centuries. It was only displaced in the 16th century when Protestants, longing for an "infallible book" instead of an "infallible church," ignorantly took refuge in the Hebrew bible, presumably because written in the original language.

Every effort was made to suppress the first note of warning given in that wonderful book "*The Critica Sacra*" of the Protestant scholar Capelli. After thirty-six years labor he put it forth in 1650 and showed that "the variations in the LXX were not corruptions, but for the most part represented *a different original* text." Hebraists rose in arms and contrived to absolutely stifle the *Critica* for ten years; indeed, till the time of scholars like Kennicott, a Jewish took the place of a Christian bible. Then indeed did it begin to dawn on Protestants, if not Europe, that the interpolated paragraphs, omitted verses and re-arranged books, had "mutilations and alterations, pointing to deliberate editing and sophistication. . . useful in the great religious polemics" which raged throughout our early centuries,

* The Professor seems to forget that the oldest *existing* Hebrew belongs to the 10th century and the oldest LXX to the 4th or 5th century.

but which were not due to decay, careless copying, &c. Only in our second century, said Justin Martyr, did Jews reject the *quasi* LXX which up to then they had spoken highly of. The Răbbim had then *made* their own Hebrew bible, and were making open war against all Greek versions, and some came to believe, like christendom of to-day, that their bible was the only true "Word of God."

It is now however, clear to the learned, that there are *no originals* and no authoritative recognized translations from originals, and that it is absurd to quote and minutely criticize in detail, texts from spurious or unknown sources. The fact is that our various texts all belong to mediæval times, and come from unknown and dubitable sources, and were compiled and copied by unknown, biased and harmonizing ecclesiastiks; probably from fragments here and fragments there belonging to local sects, sanhedrims and churches. See the case of the able, good, and learned Origen picking up accidentally in Cæsarea a Greek *fragmentary* version of tho Old Testament, "by one Symmachus, a semi-Christian translator of Jewish scriptures," and handing this down through all the churches and ages as "The Word of God." !

Had leamed Hebrews immediately after their banishment and the destruction of their capital in 71 A.C. set earnestly to work to collect, collate, edit, and compile from all then known fragments, as from *quasi* copies of the burnt Alexandrian LXX, the writings in the Tiberias and other small local Sanhedrim, they might have framed a very close approach to the lost, or, as Esdras says, "*the burned*" originals and "Temple Standard"; but nothing of the kind appears to have been attempted. Some, it is said, re-translated the *quasi* Alexandrian LXX back into Hebrew, which, if proved, would show how little they valued the local Sanhedrim copies or fragments. For above a generation after the burning and sacking of their holy places, the race seem to have been utterly disheartened. They were forbidden to live in Jerusalem, and their lands were sold to Romans and other Gentiles. It was dangerous to be a prominent Hebrew, and in 135 A.C. the whole race were banished from Judea, and became poor exiles driven from place to place

and finally thoroughly Hellenized, especially in Alexandria, which had then become their real capital, as it was that of the whole western literary and religious world during our first three centuries.

To its wealth and splendor Hebrews contributed not a little, and the Talmud, says Mr. Montefiore (Glasg. Lec. 25/11/95), describes the synagogue there as "one of the wonders of the world amidst a. city of palaces." But here "*the synagogue worship was always conducted in Greek*, for Egyptian Jews knew little or no Hebrew, and never spoke it . . . There was no national (Hebrew) life. . . . It is difficult," adds Mr. M. "to say what an Alexandrian Jew was, in the midst of so vast an admixture of nationalities. . . . Hellenism had drawn the Hebrews away from their fatherland—nay, Jerusalem." Philo says: "they regarded the countries where their fathers, god-fathers, and ancestors had been born and dwelt, as their father-land. . . . They read only Greek literature, and their leaders were enthusiastic over Aristotle, Plato, and the Stoiks," which altered the national conception of a tribal God, the doctrines of immortality and a soul as distinct from the body. Thus was diffused a broad ethikal religion, which, adds Mr. Montefiore, led up to an intensely missionary spirit, which produced a great number of proselytes, to whom Christianity owes not a little of their scriptures, translated, as these were, back and forward to Hebrew and Greek, and Greek to Hebrew, and into many other languages.

On being driven from Palestine the people rapidly adopted Greek, Koptik, Syrian and Latin; and *perforce* turned all their attention to commerce, but especially usury, for lands and property were generally denied them. Their Răbbim long scorned Gentile tongues, at least as a vehicle for holy things. What energy they had in this direction, was expended and very much wasted on the Mishna, Gamarās of the Talmud, and strange Talmudik lore, which the masses, especially in Egypt and even as carly as the 2nd ccntury B.C., had begun to look upon, though largely oral, as sufficient for their wants; and for all the practical purposes of life, of equal value with the mysterious, lockcd-up ancient scriptures of the temple and synagogues. The Alex-

andrian LXX had during its short life of 230 years (277 to 47 B.C.) sufficed for the learned as well as the masses, and so did its fragmentary following of *quasi* scriptures, even in this learned and critical capital of the literary world. Here it had thrown off a goodly crop of translations no doubt fragmentary, but suitable for the usual sabbath readiugs of the different sects and churches, Greek, Latin, Koptik and Syrian. The services in these consisted of only a ritual, chants, and a short lesson occasionally from simple parts of the *Tora;* for the people cared little for all the rest of the "Old Testament," holding that it was only for răbbim or theoiogians.

It is difficult to say what was the body and actual text of Scriptures mostly in use in Palestine and Syria during the time of the Greek-Seleukian rule—312 to 26O B.C.—when the Zoroastrian Parthian empire arose as a great proselytizing power. Then appcared some heroik Hasmonean literature —"patriotik Psalms" say many good scholars, of the time of Judas the Makabī—the books of Daniel, Ecclcsiastcs, and sundry much-valued Apokryfa, none of which wa.s known to Ezra and his schools, nor till the century prior to and after our era; when arose a fanatical hatred of Christianity and a mutilation and sophistication for palpable polemical reasons, of all or many of the Hebrew texts.

Only about 180 to 220 A.C. did Răbbim begin in earnest to collect and arrange their "Holy Books," yet they never scem to have tried to rccover the lost "Temple standard copy." They evidently believed that it had been burned or destroyed in the temple, or had rotted away in some damp cell of a Roman palace, whither, said some—who were behind the scenes—the renegade Josephus had sent it to his old patron Vespasian, the father of Titus, when this General offered him at the close of the siege in 71 A.C., three favors for his highly unpatriotic services. The real facts appear to be as follows:—

The then Emperor Vespasian had been the Roman General who saved his life when, as vanquished "Priest-General," Josephus commanded the Jewish levies in Galilee; and when Titus offered him a reward, he chose, first, the safety of his relations! and only second, that "the Holy Books" be sent to Vespasian.

To this Titus readily consented, so the precious rolls were elaborately, "wrapped up in velvet, and despatched to the Emperor's palace in Rome," when we are left to imagine their reception amid the jeers of irreligious courtiers, ladies and slaves, who here saw for the first time the strange hieroglyfs on roughly tanned cow-hides, of those they esteemed as "eastern barbarians."

If not destroyed at once, they would in this focus of busy life and action, receive short shrift from Westerns who cared for none of these things, and who knew of Jews as only a rude factious oriental hill tribe who bad on divers occasions been forbiddcn to enter Rome, and even banished from their own country. The chances are, that the roll of bullock hides would be consigned to some palace lumber room or damp cell, where the hieroglyfs—"the ever sacred Scriptures"—would soon be effaced, and the whole rot away. Anyhow no more has ever been heard of them; and thus the Alexandrian LXX, which was translated B.C. 280-270, (if it could only be found!) would apparently have been at the close of our 1st century the oJdest known bible; but alas! it too no longer existed either in original or in any fairly authenticated—nay, in any known copy. It had clearly perished in 47 B.C., when the Bruchium library was accidentally burnt, as we must now relate more fully, for no ecclesiastical writers have apparently dared to say this, if indeed they knew or had thought about it.

History shows that Ptolemy I. *Soter*—one of Alexander's generals, had towards the close of his reign as King of Egypt, Palestine and most of Syria, become an author and deeply interestcd in all]itemry matters; that under the guidance of a Greek savant, Prince Demetrius of Phaleria, Soter had devoted his great and extensive power to a systematic collection of all the books and MSS. of the then known world; and to give him more leisure to attend to this, he in 286/5 associated his son Ptolemy II. Philadelphus with him on the throne. Soter had previously built and largely stocked the Bruchium library, the first and then only one in Egypt, and had appointed a learned Greek of Ephesia, Zenodotos, as the first librarian of this imperial treasure house.

Ptolemy Soter died in 283/4, and his son Ptolemy Phila-

delphus continued with equal zeal his father's literary efforts; but he early dismissed Demetrius, because he had recommended his father to place his eldest son and not Philadelphus on the throne. The Bruchium quarter of Alexandria continued, however, the centre of light and learniug; and Philadelphus here added an *Academy* and *Museum*, and later started another library, the *Sarapium*, which was destroyed in 390 A.C. He died in 246/7, and his son, Ptolemy III. Euergetês (247-221/2), continued the good work. It had become a rule of the empire that the original of all books and MSS. were to be placed in the national libraries, and the owners supplied with certified copies in exchange, and in this way a world-wide eollection of works, Arabian, Syrian, &c., was effected, and as far as possible translated into Greek and Latin.

To this ruling of the Ptolemics I. and II. we owe the most valuable contribution ever made to bistory; for Ptolemy Soter cmployed a learned Egyptian pricst, Manetho, to compile a history of Egypt in Greek from all temple engravings and records; and by 270 B.C. this was added to the other treasures of the Royal library; but alas! no doubt to that of Bruchium, for the Sarapium was not then established. Thus Manetho's history shared the fate of the Greek Septuagint, and we have only a mangled and corrupted list of his dynasties made by the Christian priest Julius Africanus about 220 A.C., which Eusebius a hundred years later saw and copied and further altered, in order to harmonize with his ideas of biblical chronology. It is on this doubly "harmonized" chronology, that most Egyptian history of past centuries has been framed.

Manetho had evidently read the newly-translated Pentateuch, and as if ignoring the exaggerated Hebrew legends of their *quasi Exodus*, as beneath the notice of an historian, he briefly shows the substratum of fact on which it probably rested—viz., the expulsion during the reign of Mene-ptah or Amen-ophis, of a horde of some 80,000 leprous, impure and troublesome laboring classes, from the delta into the desert under one Osar-seph, which, says Professor Sayee, is the Egyptian for Joseph and not Moses.

Of both these and the miracles at the Exodus, there is no history but only Ezra's bible legends. Tacitus, in II. bk. v. 2-8,

says, "they, the Jews, were expelled from Egypt because of a loathsome disease," which "induced them to give up eating swine." He calls them "an execrable people . . . enslaved to superstitions and. . . . of unbridled lust . . . whom many state are the progeny of Aithiopians." He thus seems to identify them with the Arabians of the Hadramaut, who we know entered the Nile valley and Abyssinia, through Al-Yaman.

On the death of the first librarian, Zenodotos, in 260, Kalimachos, equally learned and zealous, became chief librarian (260-240), and he catalogued the lihraries, showing that the Bruchium collection consisted then of 490,000 volumes and rolls, and the Sarapium of only 42,800. Both went on increasing till unfortunately in 47 B.C. the Bruchium library was accidentally burned down when Cæsar set fire to the Egyptian fleet lying in the bay. It was rebuilt, and a gift made to it by Anthony, of *the Pergamos library*, consisting of 200,000 volumes. It went on gathering till 273 A.C., when the whole Bruchium quarter of the city was burned down during the Aurelian invasion. In 390/1 Theodosius and his ignorant fanatical Christian following, burned and pillaged the Sarapium library and museum, which again rose, to be again destroyed in the Mahamadan invasion of 640, but not by them, as Christians falsely stated.

Now there can be no doubt that all the early collections, and among them the Greek and Hebrew scriptures, perished in these first libraries of the first three Ptolemies, most probably in the earliest—*the Bruchium* of 47 B.C.: also that whatever then remained would infallibly be burnt in the later conflagrations; as in the "Aurelian fires" of 273 A.C., where also perished the defective labors of the scripture translators, Aquila, Symmachus, and Theodotion; though Tertullinn and others thought that the version of Symmachus was burnt in the Sarapium fire of 390 A.C.

Of course not a word would be said by Christian priests or leaders, nor even whispered by the pious to their children, regarding the loss of the original Bible of the Faith—the "Temple Standard," and dearly-prized Pentateuch of the 70—to which had no doubt been latterly added the Psulms, prophetic and other books. No people ever mention such losses. Though the fanatical Portuguese insisted on showing the chief

Buddhist priests of Ceylon that "the divine 'Tooth' of their Lord" was ground to powder, they blandly gazed on the great sacrilege, and took care that it should never go beyond themselves. So the "Tooth," like the LXX, has survived, and all Asia still believes in and loves its false "Tooth," alias lingam treasure, and holds masses, fetes, and processions in its honor, as Christians said Philo did in honor of their LXX, and as they do still over fragments of the Cross and the Coat of Trèves—which things never die.

We will now give briefly the traditional story—long and universally believed to he strictly accurate—of the Alexandrian or Ptolemaik copy of the Pentateuch, for this gave to it the name of *Septuagint* as the later books were added. It was accorded religious rites and processions to and from its supposed birthplace—a ruin on the Strado or *Hepta-stadium*, leading from the city to the Pharos or lighthouse on the outer mole.

The tradition is thought to be a pious fraud set forth by Jewish, and continued by Christian priests towards inducing the masses to believe in the purity of the original, its divine guardianship, aucl the inspiration of the Greeko-Hebrew translators prior to the loss of the "Temple Standard." All this was effected by the appearalice of a letterof 250 B.C., copy of which is still extant, purporting to be from one Aristæas, a Hellenized Jew, of his proceedings as a leader in the negociations between Prince Demetrius the librarian, and the high priest of the temple of Jerusalem. What could be more natural than such a report from the head of the mission? It seems as hyperskeptical to doubt the plain and very natural story of Ptolemy requiring a history, sacred and secular, such as the Pentateuch of his Hebrew subjects in the kingdom of Palestine, as to doubt a less attested but recognized fact, of his having at this same time commanded the Egyptian Manetho, to write a history of Egypt from its temples and in direct communication with its priests, from whose sacred writings he had to copy.

Josephus, all learned Jews, Christian Fathers, and the churches generally, have till this century accepted the general facts of the translation as seen in the report of Aristreas, omitting only the miraculous addenda of later writers as to separate

cells and divine intervention in the translation—a natural enough addition of priests, who ever seek after inspiration theories to commend their scriptures to the ignorant.

Josephus, in accepting the main facts, says that "the translation of the Law was due to the energy of Demetrius, who started the mission and mandate to Jerusalem" long prior to 283, when Ptolemy Soter died and Demetrius was dismissed. All Jewish writers say that only the *Tora* was sent for, this only being read in the synagogues till our first cent.; after which time the whole Hebrew scriptures had probably reached the Alexandrian Răbbim and libraries.

Aristreas says that Demetrius urged Ptolemy I. to command the high priest of Jerusalem, Eleazar, *to send the* "*Temple Copy*" to the capital with learned men to aid in its translation into Greek—an order which Philadelphus altered; for he directed *originals* to be sent, and these *it is affirmed* appeared, but only after much pressure and many royal gifts and beneficencies extended to all Jews; the principal being that all in Egypt were declared free men at enormous outlay, and all Hebrews throughout the empire accorded the free usages of their religious rites, &c. Finally 72 temple elders accompanied the precious rolls to Alexandria, and though nominally making them over to the royal officials, never actually, it is said, lost sight of them. The elders were allotted a quiet house in the suburbs of the city on the Pharos mole, where they undisturbedly performed their duties in "the space of 72 days"—the only attempt Aristæas makes towards a miracle. Sce Dr Gregorie's learned work of 1684 upholding the legends, and Dean Prideauxs *Connection* of 1752, I. ii. 36-66, in which he argues against them as untrustworthy legends. Nevertheless the *quasi* legends took fast hold, perhaps on much evidence. now long lost, and perhaps as quite natural and appealing to the feelings of the early ages. The *quasi* history of the text was followed up by many writers from Aristobulus of the 2nd cent. B.C. downwards; all writing confidently, and like Hebrew, Rabbim, and Christian Fathers sometimes waxing enthusiastic on the subject. They would have done so much more, only none could make out what became of the divine child, and dare not say that it was burnt.

About 400 A.C. Jerome opposed the inspiration theory, the 72 cells and other imported miraculous matters, and as seen elsewhere could not find any true "Word of God." The fact however remains, as even Dean Prideaux says, that "a translation of the Hebrew scriptures into Greek was made in the time of the Ptolemies . . . that it was done in Alexandria in the Alexandrian dialect . . . firstly, the law only in the time of P. Phil. . . . then the different books at different times by different persons," and of course revized and accepted by Hellenized Alexandrian Jews.

In all cases the *Tora* was first translated and read. Ezra read it in the new temple, and had to interpret it for his immigrants, into Kaldi; and not till about 170, the time of Antiochus Epiphanes, were the prophets read in the synagogues, and then also in Alexandria; and not till the Greek version was made, was the Hebrew there interpreted to the congregations, nor would they get readings of the prophets till far later.

Ptolemy Soter, Philadelphus and Euergetês were alike devoted to literary and art collections. The first wrote a history of the wars in which he had taken so leading a part, from Makedonia to India, under Alexander the Great, and the same spirit guided all the Ptolemies. They liberally established libraries, museums. academies, art, literary and educational institutions; while they tolerated if not aided the religions of all their subjects. Many strange anecdotes are related of their zeal and stratagems to secure books and MSS. from very distant lands far beyond their sway; so we may be quite sure that they did not fail to get all that existed within their states in Egypt and Western Asia.

The official translators had doubtless various and often slight abilities for their tasks, but they were the most competent of their day; nevertheless they had much to contend against in translating religious works, and especially those of Jews. where sectarian bias was so strong and the faith in a rapid state of evolution. The "Laws of Moses" were no longer applicable, and the kosmogony of the world was founded on legends which were being allegorized or spiritualized. The Hebrew words and letters have, it is thought, been misread by the LXX translators, and the sense been misunderstood, so that

not only phrazes, but long passages differ from Hebrew versions, which those favoring these consider to have been the original. The order of chapters differs, and some are written twice over; see Nehemiah, parts of Jeremiah, &c., but all this may be the fault of the original writings when these came in a ruinous state into the hands of the library translators. *Their* clear duty was to translate all that authors placed before them; they were incompetent to alter and re-arrange. Many good Christian scholars therefore conclude, not that the original LXX translation of Ptolemy was erroneous, that is, different to "the temple standard," but that both having been lost, all later versions were drawn from divers fragments and probably adapted to suit current views. The Alexandrian is said to be closer than the Vatican Codex to the best Hebrew versions.

Josephus, says Bloch and the Rev. Dr. Edersheim (in his able and elaborate article in Smith's *Christian Biography*,) "chiefly followed the *quasi* LXX," and Bloch gives numerous "passages outside the Pentateuch in which Josephus adopts the LXX as against the Hebrew text." But like all Rabbim (though outwardly dcclaiming against any alteration of "a tittle of Holy Scripture"), his "version of scriptural narratives," says Dr. Edersheim, "differs from that in the sacred text (?) by *numerical deviations, through mistakes, by alterations, additions and omissions*" *!* so we may conclude Josephus had different fragmentary versions before him, now for ever lost. He considered himself occasionally inspired as Dr. Edersheim shows, yet as a rule Josephus says inspiration ceased about the time of Ezra, but he recognized the gift of prophecy down to his own day!

We must remember the very late date of many Psalms and several books like Daniel and others; also that the Canon and outside writings, esteemed by many as inspired, grew considerably from the Hasmonean era to that of Josephus. The present LXX contains much of the Vatican, Sinaitic, and Alexandrian Codices of our 4th to 6th centuries, but diffcrs widely in regard to the Tora, from the Samaritan and some Hebrew texts, though it is possibly nearer to the "Temple standard" of sub-Ezraitik times. It is superior in arrangement, and of course more ancient than any

Masoretik scriptures, and has escaped much tampering and sophistication which occurred in the ages of Rabbinical compilers.

Origen in 230-240 speaks of the corruption of the LXX, which even in his day was a recension of recenaions; and in 400, Jerome finds among other defects, that it omits 800 verses of Job, for which he blames Hebrews, but perhaps this was owing to the transcribers of Alexandria not having a complete Job and we certainly have not yet a perfect one. The Christian Fathers freely supply passages in their own versions, gleaned from unknown Hebrew MSS. Jerome's favorite Hebrew version was, he said, one he saw or got from Tiberias. He did his best to resuscitate the scriptures by suggesting various readings and alterations in omission and addition, which, as in Origen's case, doubly corrupted it, for transcribers are said to have deftly woven his varied readings into the text; for the saint is not accused of inventing but only of giving many and divers versious.

In vain have diligent eeclesiastiks asked during the last 1200 years: "What Greek MSS. or class of MSS. did St. Jerome use? . . . No serious answert has been possible," say some of the latest of these scholars, as Messrs. Sarum and White in *Acad.* 27/1/94. In a letter to Damasus of about 383, Jerome states that the four canonical Gospels "were *emended* by him, by a comparison of Greek MSS. and those (other) old ones"; yet say the above-learned critics: "We have been for some years engaged on it revision of St. Jerome's text of the Gospels with the aid of some 26 representative MSS., and the conviction has been gradually forced upon us, especially in regard to St. Luke and St. John, that Jerome's Greek MSS. exhibit a type of text which is not represented by any one Greek MS. or class of MSS., and *sometimes* not by any *existing* Greek MS." !

This being so, our "EMENDED" *bible is quite untrustworthy;* and even the Fathers overlooked the fact that *their favorite ancient versions were mostly by Apostates* like Aquila, Theodotion, and Symmachus (of whom more anon), or by Jews who, in regard to the Old Testament, sought to improve upon the features of their tribal God, his rites, wars, &c. Hence we can put little trust in the Hebrew versions which pertained to local Sanhedrins of onr early centuries.

The history of Symmachus of 180 to 210 A.C. points to there having been then professional copyists and translators corresponding to the well-known village Pandits of India. From such an one Origen got a version of "some Christian Scriptures" through Juliana, a sister of Symmachus—then just dead, this when hiding in her house in Kapadokia, about 250. Origen's words are that he "copied an Ebionitish work" by this "Apostate, semi-Christian, or heretical Ebionite, (as Symmachus was commonly named), *together with other interpretations* on the Scriptures." (Smith's *Biography*.) Yet he calls the 2nd version in his Tetrapla, "that by Symmachus," and says it abounds in "improvements, alterations, omissions and additions" over all other versions! Dr. Taylor says: "metaphorical and other characteristically Hebrew expressions frequently disappear in the course of this translation, or they are toned down by the insertion of a '*quasi*' . . . Symmachus adopts more or less paraphrastic and inaccurate renderings under the influence of dogmatic prepossessions." He avoids attributing form to God; does not 1ike the idea that he should like man be "cheered with wine"; so omits altogether Judges ix. 13, and all that refers to God's tempting men to sin and hardening their hearts. But Symmachus adopted the idea of a future life and retribution, then becoming prominent, so he alters sundry Psalms, Is. xxvi. 14, &c., &c.!

Of the Hebrew and LXX texts of Exodus, Professor Hazard, of Harvard University, writes in *Acad*., 14th April '94, strongly in support of Sir H. H. Howarth's valuable papers of 1893-4, showing that all originals had long passed out of existence. The Harvard Hebraist does not mince his words and is convincing in his arguments, as when he says: "Under manifold redactions and manipulations, the Hebrew text gradually assumed its present shape. . . . A general collation of the LXX with the Masoretic text shows that supplements and amplifications continued down to the 3rd century. . . . All the evidence points to the fact that the Hexateuchal Hebrew texts, even as late as the 3rd century, were handled with a hitherto unsuspected amount of freedom. This subjected them to manifold scribal recensions and amendments. . . . *It was a long*

*continued process to produce such rescensions of the sacred text as seemed to the Scribes needful and apt"!**

Sir H. H. Howarth shows that the LXX represents a better text than the Hebrew version or so-called Masoretik text—"the sophisticated and new canon created by the Răbbim of our second century"; also that the Alexandrian canon is not an amplification of any supposed Palestinian text; and Professor Hazard says, "the original canon was an elastic one represented by the Septuagint," *Acad*. May 5 ; June 9, 1894.

A more rigid, and to critics troublesome canon arose at Bether about 120-135 A.C. when Barkukabā, "the Messiah of Răbbi 'Oḳibā," insisted on adheriug to every word of the sacred texts, to the exclusion of all Masora. 'Oḳibā was enthusiastic on the inclusion of the erotik poem of the frail Shulamite maiden, and gave it high praise in his Mishna. He was fanatically anti-Christian, and was, said Jerome, the instructor of Aquila or Onkelos, the so much trusted apostate of the bible-makers, Origen and Jerome.

Rabbi 'Oḳibā rejected the Book of Wisdom and very nearly Ezekiel from the Canon; only "agreeing to the latter when a group of Răbbim undertook to reconcile. it with the Thora." He ordered that none should read it uuder 30 years of age. Its *Masora* is confessedly very corrupt and "its marvels and dislocations (like those in Jeremiah), quite unintelligible." Josephus according to some, says there were two books by Ezekiel (see (art., Smith's *Bib*. *Dict*.), which our canon seems to have jumbled together. Critics from Whiston to Ewald and later, agree that the Greek text is more intelligible and original than the Masoretik; yet this text was in the opinion of our best critics, "purposely and deliberately altered, and at the instigation of perhaps the most bitter foes which Christianity ever had to face, viz. the Rabbins, who in the second century created Neo-Judaism and made it the secluded faith it still remains." Howarth.

"The early Fathers distinctly charged the Jews with having altered the numbers in Genesis . . . to give authority to the Jewish Messiah Barkukabā at the expense of the Christian Messiah." The sacred books were also mystically

* Mahamad speaks to same effect in regard to both Old and New Testament; see that article Rev. T. P. Hughes' *Dict. Islām*.

equated to accord with the number of letters in the Hebrew Alfabet—"at one time 22, at another 24, and as this caused the discarding of some books, others were brought in or cut up to adjust the gaps; as when Ruth was separated from Judges; Chronicles from Ezra, and Jeremiah from Lamentations," &c. According to the Palestinian tradition the canon contained 24 books, but the Talmudists of our third to fifth centuries fancifully grouped it in 22 books; see Mr. Stanley Cook in *Acad*., March 30, '95.

This learned writer here states that "in many cases the Hebrew text is superior to the Greek and *vice versâ*, . . . that corruptions are to be found in both texts, (showing) they had passed through the hands of many editors who had scruples in inserting foreign matter. . . . Thus in Exod. xxiv. 10, the Hebrew reads: 'they saw the God of Israel,' whilst the LXX, to avoid the anthropomorphism, reads: 'they saw the place where the God of Israel stood,' " and so on—facts discarding all orthodox theories of a real or "inspired Word of God."

Corruptions more especially abound, argue Professor Robertson and Mr. Cook, in books like the two *Samuels*, which were valued for their interesting narratives, and had little place in the synagogue service. These were mostly read and annotated on in private, and the students "did not therefore hesitate to fill their own copies with notes and additions from all sources, in order to facilitate what they thought was the sense; and so a door was opened for a multiplication of errors which easily became permanent," for the notes got into the texts.

We are assured that scholars have too rashly adopted the ruling of Gesenius, that when the Samaritan and Masoretik texts differ, we should accept the latter; for many ancient and modern critics alike hold, that Masorites drew largely from the Samaritan and *quasi* LXX version, as is "notably the case in the patriarchal numbers before the flood"—see Dillmann.

Nevertheless an opinion once started flows on, and the corrupt Masoretik text has continued to grow, and reached its zenith of power in 1885, when our learned Westminster Revisers made it the foundation for a new English and American bible, to supercede that first issued by King James in 1611. The

revisers meekly observe in their preface, that they have followed this Masoretik Text, "as it has come down in MSS. . . . of no great antiquity . . . the earliest being 916 A.D." ! ! But here they are a century too early according to the orthodox Encyclopædia of the evangelical Schaff Herzog, who says "the oldest MSS. of the Hebrew bible is only 1009," or about 600 years later than the earliest Greek MSS. of the New Testament.

What abundant time and opportunity for the play of the honest and dishonest, the whims and manipulations of priests and copyists, not to speak of the unavoidable errors, amounting we are assured to upwards of 100,000 in the Greek versions alone? Like Josephus, Origen, Jerome and other bible-makers, we must still complain: "There is no true and uncorrupt version of the Bible." Even the lost "Temple Standard," and LXX of the third century B.C. were no doubt priestly compilations from Ezra's version, itself of unknown authority.

As to our *present printed Hebrew Bibles*, these are but medleys—growths of the ages and compilations of unknown value, belonging to our 15th to 17th centuries, and more immediately based on the editions of Răbbim Hillel, cir. 1000; Aaron ben Asher, and Jacob ben Naphtali of 1030-1040. Asher's edition was kept for many years at Jerusalem and termed "the Standard," and Maimonides of 1160 asserts it was universally appealed to, and was his "exemplar." It was in MS., and distinguished as "THE HOLY SCRIPTURES OF ISRAEL," and of "the People of Palestine."

The European copies of Hebrew Scriptures, alike in MS. and print are based on this, and south-western Jews are proud to possess copies of it; but the Naphtali edition is preferred by oriental Jews. Both texts are alike faulty, which, indeed, must be granted by all who do not believe in a long continued miraculous agency, for this only, Jews and Christians must mean when they speak of an "holy inspired Word of God."

The "temple copy," which went to Rome in A.C. 71, would be "*The Standard*" of priestly reference in the days of Christ and his disciples; yet the apostolik quotations do not show that their Scriptures have descended to these days. Our bible has an abundance of foreign words, many Aramaik, some

Greek and Persian, betokening a much later date; and we must remember that christians, like other heretiks, would not be able to gain access to the revered temple rolls.

We are no better off with our latest revized text. The revizers apologetically confess that they know of no original or even ancient text or codex. They could but collate and edit from all respectable sources of our middle ages, find give us, as they have, a sort of average of these, just as previous bible-makers have collected the best of their times. Canon Selwyn confesses that our present LXX was so formed in the 16th century by "a collation of many MSS. . . . all differing from each other," especially in chronological matters, and all of little known authorship. Of course the pious collaborators could, like their predecessors, get aid from the fragmentary *Uncial Codices* of unknown age and authorship, and from the mysteriously collated Vulgate, of which more anon.

However favorable a view we take of all the materials and builders ever since our first century, they have given us a poor and treacherous foundation on which to rear so mighty a structure as the ecclesiastictal edifice of civilized nations; we dare not present the biblical books before any judicial tribunal and ask for a decision as to their trustworthiness or validity. Yet on a still smaller and more easily recognized insufficient base, did "the Fathers" and leaders of early times, rear a great system of church government, dogmas, creeds, rites and worship, which we have foolishly enlarged instead of curtailed, as our higher culture and maturer purview of history should have dictated.

We now see that after inextricably mixing together all the versions and comments thercon, handed down through Origen and Jerome, into one confused pulp, they placed it, "duly harmonized" in what they thought a suitable mould; and so it remained, says M. Berger (*Hist. de la Vulgate* and *Athen.*, Nov. 11/93), "the daily bread. of the western Churches for more than 1000 years; and yet it is (as seen in the Vulgate especially) the worst edited and least known book in all Latin literature. . . . Its history, from the day when it left Jerome's hands to the middle of the 16th century (and now), is little better than chaos. . . . This is largely due to the prejudices of alike Protestants

and Catholics," who feel that to move in this matter would raise very upsetting and momentous questions *concerning also New Test. history*, the imperfections of which are no less palpable, and equally beyond rectification.

Our Greek printed version of the New Testament belongs only to the times of the Protestant Reformation, and is simply a collation from MSS., none of which are older than the 11th century. Its variations or erroneous readings have been variously estimated by learned ecclesiastiks at from 20,000 to 50,000. In the MS. collection for Griesbach's edition, it was computed that there were 150,000 varied readings; but this is foreign to our present *Study*, though we may quote the following from the pious Dean Alford's "*How to study the New Testament*":—

"These Gospels, so important to the Church, have not come to us in one undisputed form. We have no authorized copy of them in the original language, so that we may know in what precise words they were originally written. The authorities from which we derive their sacred texts are various ancient copies, written by hand on parchment. Of the Gospels, there are more than five hundred of these manuscripts, of various ages, from the fourth century after Christ to the fifteenth, when printing superseded manual writing for publication of books. Of these five hundred and more, no two are in all points alike; probably in no two of the more ancient can even a few consecutive verses be found in which all the words agree."

Men who in those days tried to collate and issue a pure "Word of God," carried their liberty if not lives in their hands. The good and zealous William Tyndale was strangled, and then publicly burned at Antwerp in 1536, because he tried to give his countrymen a printed bible; so that England's learned theologian and man of science, the great Roger Bacon, got off well, when some 300 years earlier, he only suffered some dozen years of solitary imprisonment for his wise teachings and writings. It is not surprizing that we have got corrupt Scriptures. "Alone and in vain Bacon told his own generation in the 13th century, that the well-intentioned '*Correctoria*' of the religious orders and the so-called '*Paris Recension*,' only increased the mischief they were intended to remedy"; to which the English Church replied by locking up the great philosopher in his cell;

for he was nominally a Franciscan monk. All persons were forbidden to read his works or listen to his teachings, and he was finally committed to jail, where he spent ten years of the best part of his Efe.

About this time the Dominicans framed a bible from such Greek and Hebrew MSS. as they had, rather than from Jerome's text. "The Bible of the Paris University" was the result, not of any scientific recension, but simply the work of the University *librarii* and stationers, who, to secure uniformity and please their international customers, amalgamated all sorts of foreign readings and announced a "*Complete Edition*," ! see Berger's *Hist. de la Vulgate*.

Jerome translated his Vulgate, which is lost—probably amended out of existence—between 385 and 410. It was based on his favorite but unauthoritative Hebrew and Greek versioons, one of the Κοινή or "Vulgates" of those days, designated "the older but less accurate." Canon Selwyn adds: "Fragments of it are belicved to be represented by the still extant remains of the old Latin version," that which was more or less rejected by the above-mentioned middle age conferences? "He took, however," continued the Canon, "as the basis of his own new Latin version a later (than the *Koinē*), which he thought more faithful to the Hebrew," meaning perhaps a Taberias MS. "He, like Origen, speaks openly of the corruption of the ancient translations, and the great variety of copies used in different countries." (Selwyn.) Thus Jerome added only to the general confusion!

Origen, like later Fathers and revisers, had tried in 235, to do his best with the corrupt material then available, using no doubt the oldest but not necessarily the best, and no originals. He left his fellows to judge and select from his versions each for himself according to tastes and idiosyncrasies!; but added comments, proposed additions, and improvements by marginal marks, &c.; and his bible appeared first as a *Tetralpla* or four Greek versions, and when he had studied Hebrew it appeared "six-fold" or a *Hexapla*, which Eusebius claims to have copied; but original and copy have alike been lost for ever—the former probably in the Cæsarean library conflagration.

We are asked to believe that the *Hexapla* "is the probably

ancestory of sundry *codices* entitled *Hexaplar*" (Canon Selwyn); but neither these nor more original transcriptions would much llvail, for it is acknowledged that even before the time of Jerome the separate versions had got confused and marginal comment had slipped into the texts, along with emendations from other versions of unknown value and authorship.! In fact poor Origen's labors had only made confusion worse confounded, and the Κοινή or Vulgate then in use, and which he called "corrupt," proved in the next century better than the bible he had labored to perfect; see Montfaucon, Kitto's *Ency*. and Smith's *Christian Biog*.

Various writers, ecclesiastikal and lay, have detailed the differences—*many of them vital*—between the Hebrew versions on which Origen and Jerome depended, and the *quasi* LXX of their days; which LXX, says Dr. Payne Smith, "corrupt and defective as it had then become, seems to have been more ancient than any known Hebrew versions. Orthodox scholars like Workmann find, however, that *we have not in the then LXX, the work of the Alexandrian translator, but what was evidently made by a later editor* or copyist in the (corrupt) Masoretic reconsion or text itself." Everywhere in the studies of such scholars we come upon passages such as: "Here the LXX is much shortened; the additional phrazes of the Hebrew text are . . . interpolations. . . . A later hand has added this passage (Movers and Hitzig). . . . These verses are wanting in the Greek. They are without doubt spurious and disturb the connection. . . . The Greek recension is generally preferable to the Hebrew one. . . . Neither is always correct. . . . In the great majority of cases the Alexandrian is preferable." (Professor Dr. Davidson and others.) "It must," says Workmann, "be admitted that the Masoretic text of Jeremiah is deplorably unsatisfactory. . . . The Hebrew text has in many ways and at different times unquestionably undergone considerable change . . . it has been extensively and systematically modified," &c.

In *Hebraica* for July '87, Dr H. P. Smith, comparing the value of the two texts, comes to the conclusion that "the LXX (which ?) was made from a better text than the one presented for us by the synagogue" (?); but there is clearly not much to

choose between the competing corrupt texts. Many scholars seem to prefer the present *quasi* LXX as coming nearest to, though far from its original; but all now seem to see that Christianity is really "based on a bible which has been systematically altered and sophisticated" during the last 2000 years, to meet the views. prejudices and polemical needs of priests and sects, until it has become a bible very different to that of Ezra's or Christ's time, or of the Greek LXX as known to Philo, and in honor of which translation he says, Alexandrians used to celebrate an annual festival.

The Fathers, except a few like Origen and Jerome (who were "*mere students of Hebrew*"), knew only Greek, and therefore of course used and preferred the corrupt LXX of their times. It was the popular bible of all the Gentile world, and though amended and harmonized again and again, it, and the still more corrupt *Latin Vulgate*, remained the standards of the Churches down to the Lutheran Reformation. But then a change set in. The Reformed Churches looked with suspicion on everything accepted and used by Rome. They rejected the Vulgate, put aside its parent the *quasi* LXX, and in ignorant haste adopted the corrupted Hebrew text of the Masoretes as the nearest *original!*; and from then till now, Christians have looked to it for elucidation of all LXX difficulties.! This brought them into line with Jews, but it would have been as well to have reversed the process, seeing that the Răbbim had before, and through all the Masoretik period—second to seventh centuries, been "altering and improving," "smoothing down important words, and passages thought to be objeetionable," and making sense out of what was incomprehensible.

The Hebrew version had in fact for long centuries passed through much the same disintegrating and renewing process at the hands of officious Răbbim, as had the Greek versions of our second to fifth centuries, at the hands of the busy priests who so inextricably mixed up the *Tetraplas* and *Hexaplas* of Origen and Jerome with their *proposed* readings and comments. The varied Hebrew texts had also "alternative readings, marginal notes and comments which slipped into the text"—itself of unknown origin!

The Alexandrian LXX was, it is said, occasionally re-translated back into Hebrew, and the great Jewish population of Egypt were sure to have had some family versions, fragmentary if not complete; all would pride themselves all the close adherence of their versions to the Ptolemaik LXX which had received the sanction alike of the Jerusalem and Alexandrian Sanhedrim of the third to first century B.C., when the original perished in the Bruchium library.

From such Hebrew Bibles probably come the Greek versions of early "heretics and apostates to Judaism" like Onkelos or Aquila and Theodotion. This last apostate's version (called "an independent translation or rather revision of the LXX," *Smith's Christian Biography*) is the one on which Origen principally relied in preparing that bible which Eusebius prided himself on having a copy of, before it was burned in the Cæsarean library. Originals and authoritative copies of all these bibles have however been lost or amended out of existence.

Theodotion we know "was a self-taught Hebraist, one not competent to be an original translator . . . he was a mere worker on lines laid down by others," and anxious above all things to upset Christians. (*Christian Biog.*) He had before him different versions of the Scriptures in 170-180 A.C., the most accurate of which would probably be versions *professing* to follow the most popular LXX in Alexandria; for *the real* LXX was gone and even the *quasi* version had then passed through some 200 troubled years of wars, uncritical editing, and inaccurate and biased transcribing.

As an obscure Ephesian—"an apostate with Christian antipathies," Theodotion was not likely to get access to any authoritative Alexandrian or other trustworthy versions; for he was known as an unsafe translator especially of passages refering to Christ as being the Messiah, and at this timc begining to be called God himself. Jerome thought that "Theodotion's object was not so much to make a new translation as to *revize the* old, *correct its errors and supply its defects*"! A large order, considoring be was supposed to be dealing with "the Inspired Word of God." This remark also shows that Jerome considered there did not exist in the second century a correct

version of the scriptures either in Hebrew or Greek, and that the LXX which had received the imprimatur of the Alexandrian and Jerusalem Sanhedrim, had long before perished.

Jerome describes Theodotion as "an heretical Christian of Pontus—a Marcionite, who quarrelled with his fellow sectaries, apostatized to Judaism and learned Hebrew." Hieronymus and others knew him as "*semi-christianus*, an Ebionite, a Jewish proselyte;" and Epiphanius speaks lightly of him as "an Ephesian who learned Hebrew, and from an unknown Hebrew text made a Greek translation of the LXX" in 160 to 193. On this version Origen in 220 largely relied and placed it as the fourth in his *Tetrapla;* the third being another *quasi* LXX edition. The second is that of the *quasi* Symmuchus of 200-210, and the first, the version of "the apostate Aquila," Ākilos or 'Onkilas. Cf. Smith's *Bible* and *Bio. Dicts*.

All the writings of Theodotion are lost except a few fragments and a Greek Daniel, but upon his confessedly unsound Greek foundations, Origen, Jerome and all Churches have built up Bibles, although a few generations later, the texts of Theodotion are denounced as "containing most serious deviations from the various accepted Septuagints of the Churches": see Dr. Garstin in *Procs. Bib. Arch*., 6th Nov. '94. The truth is, Origen saw people must have some reliable standard Bible, and *posed by the fact* which he often states about 230, that "ALL known versions have been tampered with"; he frames his *Tetrapla* as the best collection then possible, and proceeds to tamper with the tampered! But worse happened!

After 250, Origen was followed by translators and transcribers, who rendered his able and diligent labors worse than useless, for they knew not how to deal with the great mass of details, various versions and readings which he had so honestly collated and exhibited in juxta-position with remarks and comments thereon. "He had labored," says Dr. Taylor, "to give a special recension of the LXX (even then a much recensated work), in which errors were corrected, defects supplied, and the order of the Hebrew restored," and which was much wanted, *vide Jeremiah*. "Asterisks and obeli were inserted to indicate the

redundances, hiatuses and transcriptions of the original versions; all of which got mixed up or dropped out, possibly through ignorance, carelessness, or worse, by persons trying to improve the texts! So thought Mahamad; *see* Muir's *Coran*.

Thus the "tampered versions" which Origen had tried to reset, were now irremediably confused; and be had very corrupt and imperfect literature to start with. He wrote: "There is a great difference in the copies (of the Scriptures), either from the carelessness of the scribes, or the rash and mischievous corrections of the texts by others, or from the additions or omissions made by others at their own discretion." Unfortunately he himself continues this very process which he condemns, though giving his authorities. He says he "*uses by the help of God other versions as our criterion* . . . and where doubtful by the discordance of copies, *forming a judgment from the other versions*."! See Canon Selwyn's translation and *his italics* as here.

This being the state of matters 200 to 250 A.C. we need not concern ourselves to discuss the accuracy of all or any later *Hebrew or Greek Bibles as being* "*The true Word of God*." The fountain is impure at its source, and every addition only polluted more and more the troubled waters; assuring us as an historik fact that no true Bible was known or was possible after our first century; but we must now look into the history of Aquila and his biblical labors.

Theodotion seems to have had before him in 170 A.C. the Greek version of Aquila, Akilos or *Onkelos* of 130-140 A.C., and apparently other unknown and more or less imperfect Hebrew and Greek fragments, then floating about among Jewish and Gentile communities; for Theodotion's own version follows some old Hebrew MSS., if we may judge by some names used in the Law and Prophets, for which he gives no authority—a not uncommon thing in those days. An author rarely investigated the history of the documents he used. Let us look into the strange dual history of Aquila, Ἀκυλασ, *anglice*, Onkelos. "This apostate," as Dr. S. Davidson proves (Art. *Targum Kitto's Ency*.), is "the Christian pervert Āunkalus or Ānḳalus (**אונקלוס** or **אנקלוס**), the 'Oḳilas or Āḳilas or *Āqilas*, **עקילס** or **אקילס**, of Talmudik and Hagādik literature. Hebrews boast that he threw

into the Dead Sea the fortune which came to him through his Christian relatives; and by some strange legendary confusion or perversion he becomes the author of the celebrated *Targum of Onkelos*—one which thoroughly commended itself to the Răbbinikal world, perhaps because of its anti-Christian nature. Babylonian Jews also accepted it; *their* Talmud describing it as "a Targum of the Pentateuch made by Onkelos, the proselyte, from the mouths of Răbbim Eleazar (cir. 280 B.C.?) and Joshua (of 160 B.C.?) . . . for have we not been taught that the Targum existed from the time of Ezra . . . only it was forgotten, and Onkelos restored it" (Davidson).

This Babylonian tradition is absurd, and is upset by the Jerusalem Talmud which though somewhat similarly praising the Greek or Aramaik version, assigns it to "Onkelos the *Proselyte*"—a Christian! Yet he is the same Onkelos, for even the names of his parents agree, see Dr. Davidson's article. The late appearanee of "the *Targum* of Onkelos is also against it, for the Jews of Tiberias never seem to have heard of it," nor apparently did other Palestinians. It seems first quoted in a Midrash of our 8th or 9th century, as "a Paraphrase of Onkelos."

Dr. Davidson sums up his researches with the remark: "the fact remains indisputable; that this 'paraphrase' is not attributable to Onkelos till the 9th century . . . and it is a common opinion among modern Jewish critics, that '*Targum Onkelos*' means simply a version made after the manner of Onkelos the Greek translator"—which means that Jews have accepted as their "Holy Scriptures," an anonymous translation from the *quasi* LXX of our 2nd century, made apparently in Aramaik by a very biased Christian pervert of about 130 A.C. because of some hazy traditions. !

"The similarity," says Dr. Davidson, "between the renderings of Onkelos and those of the LXX cannot fail to arrest the attention of critics. It is most strikiug, however explained." Of course it is corrupt in many important particulars as Origen and Jerome and even the learned Hebrew *Maimonides* acknowledges, and it became still more so when it passed into the hands of Babylouian Rabbim. Very apparent doctrinal biases appear; as when Onkelos labors to hide the early anthropo-

pathik and anthropomorphik ideas concerning the deity. Thus qualities. and ornaments assigned to Jehovah are given to men, and many like matters appear showing that this Targum could not be a free Christian compilation. Early Palestinian Hebrews like Brāhmans were severely opposed to writiug their sacred books. Neither Targums nor Halaka dare according to Dr. Dayidson be written in olden times. In Ezra's day the Targumists or "Translators" were merely to verbally interpret and explain what the priests read, for the tribes had then forgotten their language; see Neh. viii. 8; xiii. 24 and II. Esdras xiv., where the whole strange story of the compilation of the Hebrew Bible as it is believed by Jews to-day is detailed.

We have hitherto assumed that our readers were familiar with this origin of the Ezraitik Bible, but it may be as well to here briefly relate it in plain English from the sacred records. Amidst a mass of Hebraized legend we may accept as a *fact*, that about 398-395 B.C. Ezra established a school of Scribes who rewrote or perhaps wrote down for the first time, the *Genesis* of all things, and especially of Shemites and the Hebrew branch of these, their history, civil and religious laws, rituals and rites; this would be in Kaldi or "south Aramaik,"—the character of Babylonia, though in the Hebrew language. It would require interpretation to the exiles, though Hebrew in a mongrel Phenician character is apparent in the Siloam inscription of about 700 B.C.

Yahve in giving this revelation to Ezra, tells him that when he made a similar one to Moses, he had commanded him: "some of these my words thou shalt declare; some thou shalt hide"; so in this case: "some things thou (Ezra) shalt (only) show secretly to the wise." See 2 Esdras xiv. where the story—equally credible with most in the canon, runs on thus. When Ezra was sitting under a sacred and eponymous oak or *Ale*, the Alê-im or Elohim spake to him out of a bush as in the case of Moses (showing that the tribe were still in the arboreal stage); "I will reveal again all that has been lost—the secrets of the times (ages?) and the end, for thou wilt be taken away and henceforth remain with my Son." Ezra in reply says. . . *Thy Law is burnt* therefore none know the past or the future

. . . send thy Holy Ghost unto me and I shall write what has been done since the beginning (the Genesis) which were written in thy Law." Yahvê says, "Go then and tell the people not to seek thee for 40 days. . . . Prepare box trees (writing slips) and take five swift writers (named by the god), and I shall enlighten thee—give thee inspiration, till this work be done, when thou mayest publish some and show some secretly to the wise."

Ezra finally got his five scribes and went with them into a field, and "the next day a voice called: 'Esdras open thy mouth and drink,' which when he did," he (the god) reached me a full cup of as it were water but of the color of fire. . . which when I drank. . . my heart uttered understanding, wisdom grew in my breast and my spirit strengthened my memory: my month was opened and shut no more. . . . The Highest gave understanding to the five men and they wrote down wonderful visions of the night which they knew not. They sat 40 days, wrote in the day and ate bread at night, writing in all 204 books . . . I spake in the day and held not my tongue at night."

At the end of the 40 days "The Highest spake: the first (134 books?) that thou hast writtcn, publish openly that the worthy and unworthy may read, but keep the 70 last (books) that thou mayest deliver them only to the wise among the people, for in these is the spring of understanding, the fountain of wisdom and stream of knowledge."

Such is the thaumaturgic and paraphrastic legend of probably later timcs, for in this chapter we read not only of "the Holy Ghost" but of the resurrection and immortal life of the righteous (v. 34) teachings of the 1st and 2nd century B.C.

Notice also the Mosaik features which we would expect to find in this narrative of "the second Moses." Both are 40 days shut up in close friendly intercourse with Jahvê, who in both cases permits 70 wise men to come up to him, to know his secrets; the "rest are to worship afar off" (Exod. xxiv. 1), and 70 only are to assist Moses when he is "in the tabernacle of the Highest," Num. xi. 16. This is pamphrazed in Ezra as meaning that 70 of his 204, or one-third of "the Sacred Scriptures," are only for the priesthood.

What is here of most importance to us, is the evident fact of the inception and birth of the first Hebrew Bible shortly after 398, when as seen in our chronologies, Ezra came up from Babylon by permission of Arta-Xerxes II. or M'NEMON and not *Nothus* as hitherto imagined. This was the *Historical* birth of "The Law and (some of) the Prophets," to which from time to time were ever and again added and rejected, till Christ's days, sundry other books or writings, until Hebrews settled their canon. From its birth till the days of printing it passed as we havc seen through grievous vicissitudes and changes, more especially when the energetic and busy Aryan accepted it as also his *Bible*, and the foundation of his "Covenant of Grace," or the *New Testament*.

Europe rejoiced for about 1500 years in the most varied compilations of both Bibles in all the languages of Western Asia and Europe, and out of the medley arose our English printed Bible of the Old and New Testaments—as good a version as the case admits of. No true student, however, can overlook its down-grade life of some 2200 years, nor the crucial objections which even its most orthodox upholders admit—often with too little perception of their significance; as when Canon Selwyn says: "These matters are only of consequence to the most critical scholars whose worthy object of pursuit is the '*Original Text*.' "

What can be more important than to discover the real foundation of the faith of the whole *civilized* world, the base on which stands its authority for worship, rites and dogmas, especially when this is called "*The Inspired Word of God*"? *Only* "*Critical Scholars*" *can settle these matters*. With the masses, religion is a geographical accident; and "scholars" are now saying that Jew and Christian can only claim they have the substance of their Biblcs, not the literal text or even any unquestioned passages, for whole chapters and books are affected. It is vain therefore for Jews and Christians to base as they do all their doctrines and citations thereon, or to wrangle over words—even Divinities and Trinities.

A host of critical scholars now state that no version or text can be accepted as original or authentic; that even the best can

only be termed "one among many, the least corrupt," and most certainly very far from original. Yet do we read in the Articles and Confessions of churches, which learned men bind themselves by oaths to maintain, that "the Holy Scriptures contained in the Old and New Testaments are *the Written Word of Almighty God and inspired by Him;* that the only acceptable way of worship is that herein instituted by Him and here limited by His own words," &c. They forget that all that lives must die; and that the universal laws of evolution have here as elsewhere operated, and that bibles like religions must go on improving or for ever perish.

Since writing the above there has been much discussion between what may be called the "Archeologists and Explorers" of biblical lands, and the "Higher Critics" or those who have long and elaborately explored the biblical language and literature of Hebrews; the former contending that their surface and subterranean "Finds," support the traditional theories of the churches in regard to the inspiration, authorship and correctness of the Pentateuch; some assert that Moses *did* because he "*could* have written" the five books; whilst the "Higher Critics" find the authorship unknown, the dates many centuries apart, the statements often at variance with each other and the known facts of history and science, and the inspiration theory therefore untenable.

Our critical studies do not trench on any such wide or mundane subjects, but accepting the records like all orthodox Hebrews and Christians, we investigate only the history and characters of the Hebrew divine ideals as we there find them, and on a purely religious plane, to see if they are deserving of the worship and admiration of this generation. Our criticism, therefore, goes higher than. that of the "Higher Critics"; deeper than that of the archeologists and of all present or future "Finds" of explorers of mounds or ruins; and wider than all geographical researches on the surface of "holy lands."

None of these really touch *religion*—the *raison d'etre* of the bible, but only its *quasi* historical facts or fallacies as con-

nected with Hebrews and other tribes; the lives and movements of patriarchs and of leaders like Moses—the supposed founder of the Hebrew Bible. We are asked to believe that he wrote all the Pentateuch, though this gives a detailed account of the kosmogony of the earth and heavens and all that exists thereon; the rise and fall of all tribes and nations; the growth and organization of religious rites and worship, extending back to at least 2700 years before his time, but which history, geology and astronomy show, would require to go back to at least this number of milleniums.

Moses himself, a mere Hebrew Egyptian slave, must of course have received all the vast details, national, political, social and ecclesiastical direct from his god Yahvê; neither he nor any other person of that age could nave then written these five books, hence a good reason for the inspiration theory, but also for not indulging in *a priori* views and theories. As the kuniform was written (on soft clay tablets and then baked) in Syria in the fifteenth century B.C., it is assumed that Moses knew kuniform and found all the necessury materials to his hand !; but Moses never was near Syria, and never knew of Yahvê till he announced himself in a burning bush in the Midian desert, when he rejected him or at least demurred to his commands and evidently tried to escape from him; see Exod. iv. to vi. From that time till his death the prophet led a troubled, busy, wandering life, and had no time or opportunity for so formidable a task as studying kuniform and attending on Yahve to write down all the Pentateuch in this difficult tablet literature; even if he could have got clay (where nothing but sand existed), and learned Syrians to help him.

Eastern customs assure us that writing was invariably confined to a small select class of *Pandits*—to a *Karaist* or writing caste; and if Yahvê or Moses required writing, these Pandits must have been imported from Syria, and until we have some reliable evidence of such a marvel, as well as that an Almighty Creator of the universe appeared before this poor illiterate wanderer, and communicated to him all Pentateuchal details of the previous history of the world; we do well to be silent, and may rather suppose that these details were the float-

ing legends which some Hebrew priestly writers could have collected without much difficulty during the Babylonish captivity. The result of this waiting, agnostik attitude may be fatal to some orthodox ideas regarding the *quasi* "Fall," "original sin" and corollaries therefrom, but so is the now gencrally accepted evolution theory; these however are *consequences* with which the real searcher after truth should not concern himself.

The records by whomsoever written, are accepted by all Hebrews as truly representing the religion and divine conceptions of their ancestors regarding their gods—the Āl-Aliun or Ālēim, Yahve or Jehovah, Al-shadi and Adonis; their attributes and characters, and the rites, prayers and sacrifices proper to the worship. We are here therefore on solid ground such as is not given to critics, "High" or low, of biblical books or texts, and have but to choose as the old seer said betwixt the Yahve-Ālēim and other Baalim; and we must reject every unworthy or degrading conception of an Almighty Ruler of the universe when or by whomsoever written, and no matter what this entails.

ARTICLE X

MAHAMAD AND MAHAMADISM

OR

ISLĀM AND ITS BIBLE THE ḴORĀN

AND

MAKA, ANCIENT AND MODERN

SEEING the strong and long prevailing personality of this great Arabian, we divide our *Study* of his faith as above into four sections.

FIRSTLY, giving a detailed history of the Prophet, his bodily and mental growth, and all that urged him in his head-strong path till Western Asia acknowledged him as its leader.

SECONDLY, chronology of the Prophet and of his FAITH as he and his immediate khalifs developed it.

THIRDLY, of the ḴORĀN or the *quasi* "Revelations" which he received from heaven.

FOURTHLY, We describe the pre-Ḳorānic Maka as the nidus of very ancient faiths and mythologies.

SECTION I.

Mahamad was born A.C. 570/1, and died 632. His name —a common one—signifies "Praise-worthy or The Praised," from *Ḥ-m-d* or Ḥămădă, "to praise." Turks call him *Maḥmad* and Latins Mahomet, and in East and West he is variously named Môhammed and Muhammad, but the Arabik original name (which had no diacritical marks) gives only the four consonants *m ḥ m d*, which therefore only admit of intermediate breathing *ă's*. Diacritical markings only arose among Makan scribes about a century aftcr Mahamad's day, and evidently by

the Ḳarish or Ḳuraish tribe to perpetuate their own dialect, and some of the other local idioms through which Arabik was then rapidly passing, to its present classik stage. It is however no more correct than is the English of Yorkshire or Wales; and for this and other reasons we omit its pointings and those of Hebrew and Persian. In archeological matters it is necessary to avoid letters and vocalization which cannot be traced back to the most original sources, more espccially in Western Asia, where the strangest liberty is taken in omitting and adding vowel sounds.

In almost all Eastern languages there are letters for *e* or *i*, *o*, *oo*, or *u*, so there is no justification for inserting such sounds by diacritical marks where these letters are not found in the original. We are only justified in giving the usual breathing *ă*; therefore do we write Măhămăd, مهمد—and would prefer writing *Āslām* for *Islām* and *Ḳarān* for Ḳorān, for there is no *i* in the former, or *o* or *u* in the latter; but we fear to confuse ordinary readers. European and Arabian writers have often effectually done this be writing *i* and *e* for *ā*, *ă*, &c., as in Ālexander for Īksander; Āsh, Īsh; Ālah, Īlah; Ālê-im, Elōhim, &c.—this last, probably to differentiate, without cause, the Hebrew Creator *Ālê-im* from the old Arabian god ʻAlīm, one of the 99 names of Allah.

We reject Q for the guttural Ḳ or *Ḳöf*, marking this as here with a dot when the reader should pronounce such a word as Ḳaran nearly as Ḳüran. A *Q* wrongly implies a *u* or *yu*, and confuses the ordinary reader and marks rather too strongly a difference not known to ancient times and illiterate people. It would also compel us to write Afrīqa for Afrĭca. The ancients do not seem to have agreed that the base of the term *Ḳorān*, and all "Readings," was from *Ḳarā*, قرا = Hebrew קרא, and that the *Al Ḳorān*, or "*The* Reading" *par excellence*, was a *Karas*

كـــراس	*Karās*, Writings and The Ḳorān.
كرارپس	*Karārēs*, Writings or Readings.
كـــرز	*Kars*, Preaching.
كـــارز	*Kārs*, a Preacher.
قـــاري	*Ḳārē*, a Reader.
قـــران	*Ḳarān*, The Ḳorān or 'Al Ḳorān.
ארק	To read loudly, preach and worship

with a plain *K* as generally used in India in connection with writings and writers, whether Kitābs, Krānīs, Kātibs, Karâsts or Kayasths.

Islam was a protest, so far as was then possible, against the old nature cults of Arabia, Sabeans, Hebrews, Christians, and Trinitarian sects. It was a long and strong cry for the worship of one great creating Father Allah, who was to be conceived of as an ever present universal spirit, but never symbolized. ISLĀM, from which *Maslam*, pl. Maslamin, fem. Maslamat, come from Salm, "peace, trust, belief and satisfaction." Europeans. like some Mahamadans, write (in English) and pronounce *Maslam*, Mōslem, Mūslim, &c., hut there are no such vowels in the Arabik. "A believer" is called an *Islāmi* or *Maslami*, and in Persian a *Masalman*. Islami is a verbal noun, and Maslam the participle of the radix. Both signify "faith, obedience, blessing and saluting reverently." "Argument," said the Prophet, "is forbiden . . . if questioned, merely reply: 'I am a Maslam.' "

He said of himself, as did Buddha, that he was only "one of four," including Moses, Elias and Jesus; but added that being "Āllah's last messenger" he must be esteemed the greatest. He agreed that the Hebrew and Christian bibles were worthy of all reverence and were inspired, unless where at variance with the Ḳorān, which, as Allah's final inspired mandate, must ever be esteemed the highest authority. He accepted the Hebrew patriarchs, calling them "the Fathers of Arabians, of whom Abraham is the most Holy Father and the Founder of Islām." Thus Islām started on very simple and clear assumption—*on faith not facts*, and was most acceptable to a weary, busy and troubled world.

Like all faiths it was a growth, built upon the past, or as much of this as was known to the founder, which in Mahamad's case meant a good deal of Judaism, Christianity, Sabeanism, almost nothing of Mazdaism and much of the old elemental cults. We ueed not, therefore, expect to find any thing very original in the Ḳorān. A new teacher, whether Christ or Mahamad, Plato or Buddha, can but build on, amplify and adapt, what may be traced back, though perhaps faintly, to earlier times. If he

attempts history, he must commit signal blunders, as we see Mahamad did when he touches on the *quasi* history of Hebrew patriarchs and their times. He had probably built largely on Talmudik legends and teachings of local Rabbim; and in Christian matters on peripatetik preachers, reading from various gospels; and the superstitious rites of Ebionites, Essenes, Nabatheans, &c.; scattered throughout Arabia. Like most of them he turned in prayer, for the first dozen years of his mission, to "The Dome of the Rock" (= Tsur God) of Jerusalem; for it too had a sacred well and stone or Shati like to Maka, then denied him. True to the natural conservatism of his race, he ever revered the old ways, places and rites of his fathers, loving to visit their shrines, and to reverently tread the spots where they had walked and knelt, prayed and wept, as the emotional among ourselves do on Olivet and Gethsemane. To him it was a real "Communion of Saints," to climb Arafāt, and pray and fast where Adam had dwelt and been reconciled with Eve; and to pace around (*Tawāf*) in solemn worship, the holy cell or *Al-k'aba* in the center of the *Bait-Allah* (Bethel) or mosk of Maka, where Abrabam and Ishma-el had so oft walked and worshiped with "a purity of faith now lost"—he thought.

The Prophet was of high birth; one of the dominant tribe of Western Arabia—the *Ḳarish* who had charge of the sanctuaries, city and sacred province of Maka; but his parents were poor, and he was sent away as a babe from the unhealthy city to be reared in the desert, where he remained four or five years. As in the case of all great religious leaders, we have no contemporary nor reliable history of his youth and early manhood. Our old friend the great Arabik scholar and lexikografer, the Rev. Geo. Badger, rightly warns us that "the Prophet's earliest biographers lived at least two or three centuries after the events they relate, and that amongst them there exists great diversity of opinion" (*Smith's Christian Biog. Dict.*), so that we must walk warily, but are no worse off than in the lives and bibles of Lao-tzse, Confucius, Buddha and Christ. We can but here relate what is fairly reliable, and is the result of about half a century of study and intimate intercourse with all sects of Mahamadans, their histories and traditions.

After being named by his father on the seventh day, the infant was made over to a Badawī nurse, who took him to the desert of the Saāds, from which after two years he was brought back weaned, strong and healthy. He then went back again to his desert foster-parent for perhaps two or even three years, when the nurse returned suddenly with him to his mother, alarmed at an apparent fit. The child said he "was seized in a lone place by two men dressed in white, who cut open his belly": and tradition adds, "took out his heart, washed and replaced it." This did not alarm the mother, who saw her boy was strong and wen grown, though several Ohristian writers notice it as showing early epileptik tendencies. Sir Wm. Muir suspects such, yet says: "His five years' residence in the desert gave him a robust constitution, free and independent character, eloquence and the pure and beautiful language of the Peninsula, an important element towards his after-success;" especially when combined with his tall, handsome and commanding presence in manhood.

From his youth he was quiet, reserved, thoughtful and too fond of the lone desert solitudes and weird caves and mountains around Maka, where he herded the family flocks till about twelve years old. It was a hard, lone life, with scant food and clothing, to which he added ascetik habits and fastings; so we are not surprized that he occasionally heard strange voices and dreamt wild dreams, and probably many that he never mentioned. His uncle Ābu Tālib, who took charge of him at twelve, probably knew all this, and on that account made him then accompany his trading caravan to Syria, where the keen, thoughtful boy keenly gathered many of the traditions of Western Asia.

Next year he was back to his shepherd life, and we do not hear of any literary education. Hc had however great powers of observation, a good memory and ready eloquence, which in the Ḳorān bursts into poetry clothed in the best Arabik. Here, whilst herding, he for ever broodcd over religious subjects, eternity, futurity, gods, angels, Jinns, and ghouls—the much-feared ghostly denizens of the desert. He eagerly sought for knowledge or rather tales concerning all these matters, and the

doctrines and traditions of Arabian and Hebrew patriarchs, and the creation of all things. In the legends of Cain's primeval murder, Abram's intended sacrifice of an only son to please an angry Ālē-im (the name of one of Arabia's pagan gods), and the cruel lot of Hagar and Ishmā'ēl, he thought he saw full confirmation of the rites, customs and teachings of his beloved Maka.

He continued a steady, religious, humble herdsman of goats and camels till the age of 25, and was proud to dwell on this in later life, saying: "Verily all prophets have been shepherds" —a not unnatural evolution. At this time (595) he greatly strained his mind amI body by sundry ascetic practices which he used to learn from some of the many zealots attached to the K'aba. The fasting month of Ramazān he always spent in the strictest seclusion in the dark, foul caves of Mount Hira. He sometimes passed whole nights in prayer and meditation (like Buddha in the caves of Rāja Griha), enduring severe fasts, which led to his seeing visions and. hearing heavenly voices. However tired and exhausted by the evening, he never returned home till he had worsbiped at the K'aba, performing its many circumamlmlations and other fatiguing rites; and these practices he continued till about his fortieth year, proving that he was strong in mind and robust in constitution, and no weakly epileptik as some Christian authors fancy.

We have scant details however of his shepherd life from 13 to 25, when he entered the service of his rich cousin Khadīja—a widow with children, and a shrewd, sensible trading merchant. In 596/7, when 27 years old, he was entrusted with one of her great caravans going to Syria, where, especially in Alepo and Damaskus, he traded for her and gained the high appellation of *Al-Amīn*, "the trusty one." He then became known as a wise and pious man.

In 598/9 Khadīja, then about 40, and 15 years his senior, married him, and they ever remained a true and devoted couple till her death in 620. Being now in easy circumstances he more freely prosecuted his favorite religious enquiries and exercises amid the zealots of the K'aba, as well as in the solitary caves of Hira: and a few years after his marriage began to see more visions and dream wilder dreams. On one

occasion, when much exhausted in mind and body by prayer and fasting, he said he was aroused by a strange voice from heaven saying: "Cry, cry in the name of Āllah"; when he sprang to his feet stricken with fear and rushed madly home to Khadīja, who did her best to quiet and comfort him, saying that it was but faney or perchance one of the desert ghouls. She gave him food when he returned to bring in the wandering flocks, but from this time the delusions became more numerous and stronger, and on another occasion he rushed home in much fear, saying that "The Lord had cried to him: 'Thou, Mahamad, art Allah's messenger to man, and know that I am Jabrāl.' " It was a case like Samuel's, and the voices and visions vouchsafed to Hebrew patriarchs, seers and prophets which all Europe accepts as true, and which Mahamad never doubted. They did not however lead him into the follies and indecent extacies of a Saul, David, Isaiah, Jeremiah, Ezekiel and other speakers with God, as is detailed in *Rivers of Life*, ii. 596-8.

Mahamad's visions continued till even the shrewd Khadīja and others thought angels spoke to him—an idea common enough to the age and land. She now rather fostered his religious weakness, and treasured up the messages repeated to her, and which Mahamad said he continued to receive more or less at intervals during some twenty years. He gradually became assured that the voices were real and from heaven, and in 610 said boldly that he was "convinced Allah had selected and in a special manner commanded him to go forth and communicate a new Revelation to all mankind."

From this time many had heard and believed in his mission, and taken note of his dreams, visions, and the words *which he said he had heard*, but which, as in the case of all prophets, lack corroborative testimony from bi-standers. Sometimes Allah's words came like to the ringing of heavenly bells which he alone heard and understood. Of course he never could read, however often Gabriel urged him do so, yet the vastly important communications of this year (610 A.C.) form the base, if not the *ipsissima verba*, of the most vital parts of the Ḳorān, and this year is therefore known as "THE APOSTOLIK ERA."

The Prophet said: "Gabriel often communicated revelations

to me as one man to another, but at other times they griviously affected me"—evidently according to the state of his health. See the like effects on the Hebrew prophets, as Job in the visions of his *Al Aliun* (iv. 13-16); "the trembling" of Israelites in presence of their mountain god (Ex. xix.), and the cases of Isaiah and Ezekiel (vi. 5; i. 28), and even of St. John, who "fell as dead" before his "A and Ω" (Rev. i. 17)—all which "visions and revelations," physiological study now shows us are mere mental hallucinations.

During the next few years, the forty-first to forty-fifth of his age, Mahamad seems to have had only thirty to forty followers among the poorer and more credulous classes, and a few relations who had to use all their influence to protect him from his Ḳarish tribesmen, the rulers of Maka. Several times they decreed his death, and would, in 615, have slaughtered all his adhercnts had these not mostly fled to Abysinia. After they went, the Ḳarish, hoping the heresy would die down, hesitated to raise "the desert demon" or a blood and tribal feud, by slaying Mahamad, and he remained safe till the deaths, in 620, of the rich Khadīja and influential uncle 'Abu Tālib.

Mahamad, now fifty years old, might, had he been orthodox, have become a leader of the state and governor of the sanctuaries; but true to his honest religious convictions, he remained a much persecuted man, and though still in constant face of assassination or poison—the Makan cure for heresy—he and his proselytized far and near. In the end of this year he secretly met a deputation of twelve pious believers from Madina, and instructed them in the 'Aḳaba vale of Minā, administering an oath and creed which they were to preach widely alike to women and men. They were to worship one Allah, abstain from theft, infanticide, adultery, fornication and slander; and obey all the just requirements of himself as Allah's Prophet, and if necessary fight in his defence. He sent back with the twelve one of his Makan disciples, Mūsāab, to teach them the revelations he had received and the rites of Islam, and the following year Mūsāab returned with 75 convcrts, begging him to come and rule their city and land. To this, with the advice of his uncle '*Abbās*, he consented, which the Ḳarish hearing, determined to murder

him, but he and Abu Bakr managed to escape to a cave in Mount Thūr, three miles south of Maka, where food and two camels were brought them, and they soon safely reached Ḳabā, two miles south of Yagrab (Madina), and were joyfully received, and here Mahamad laid the foundation of the first mosk, naming it "The Fear of Allah" or *Āt Tākwa*.

The next day or so he entered Yathrib (Yasrab) with great popular demonstrations of joy, and resided in the house of one of the *Ansārs* "*Defenders*" who took the oath in the vale of ʻAḳaba) till he had built a house and mask. Now the city was named *Madīnat un Nabi*, "City of the Prophet," or simply *Al-Madînah*, "The City"; and the *Dīn* or "Faith" accepted as their era the 20th of June 622, calling this the *Hajira Hirja* or "Flight" of the Prophet.

In Madina he found a congenial sort of monotheism, for it abounded with Jews, paganish though most were, and given to worshiping a Saturnine Jah or Ālēim—the ancient and well-known name of the pagan ʻALĀ of Arabia, and out of which also emerged Muhamad's Āllah; a larger conception than the Jehovah of the prophets, but one by no means new to Arabia, for in the prayer of Abulfaraj of pre-Ḳorānik times we read: "I dedicate myself to Thy service, O Allah! Thou hast no companion," &c. Neither was there anything quite new in the way of rites. Circumcision was vastly ancient and widespread, and so were the rites of worship, prayers, &c. Mahamad sought only to lead up to a higher ideal.

The Prophet had now a short time of peace and personal safety, and at once set about organizing his faith and the government of a state in accordance therewith. He was 52 years old, and had been for a score of years one of the most prominent, and by far the most able man in Arabia, and what is better, one of unspotted goodness, piety and sincerity. Madina was therefore proud of her choice, but the ruling of this "turbulent and heretical" city—as Makanīs called it, was no easy task. Mahamad began by teaching all who believed in him the following short creed: "Believe in one Almighty, Omniscient ĀLLĀH; in a future life of rewards or punishments for deeds doue on earth; an acknowledgment of himself as Āllāh's

Prophet, and of Revelations made to him direct or through Gabriel; the practice of ablutions and constant prayer under specifik rules." All this, he said, is "no new religion, by Abraham's faith in its pristine purity"; he came only to restore it and repress all idolatrous practices, as Allah commands in the Ḳorān.

Until now the much persecuted founder of this simple creed had lived a blameless, upright and religious life, and never swerved thercfrom though bitterly persecuted, stoned and chased from home and friends for above a dozen years past, and though confronted with death by poison or assassination—here the common end of such reformers. Though surrounded with powerful enemies, he had always upheld high and fearlessly the torch of Truth, or what he believed to be true and for the best interests of mankind. But now his kindly, compassionate, charitable, but frugal and loving nature was to be tried in another way. He was to be the lord of millions, ready at all risks to do his will, and though he maintained his frugal, homely ways, love for God and man, and showed far-seeing wisdom as a statesman and ruler, yet he now fell into the ways of these so far as to permit if not sanction the assassination of enemies —then considered the shortest and therefore best way to check wars; and he also allowed to himself a dozen wives, though he told all to limit thomselves to four. Of course rich as well as pious men all around him, whether Jew or Gentile, had each often a score and more of wives, and neither Jehovah nor Allah had here imposed restrictions. Mahnmad was the first to do so, and he added strict commands as to all wives having substantial rights and being kindly treated. It was not considered immoral to keep four or more. It was a secular matter to be duly considered by statesmen in the best interests of the state, families and individuals, and in regard to his own wives, these were mostly chosen out of compassion for orphans and the widows of his followers.

His whole life and aspirations were now sharply changed, and looking at the Madina "inspirations," Gabriel too appears to have changed; for thore is now a marked difference in the Ḳorānik utterances to those delivered in the days of doubt and

darkness amid the rocks and caves of Thūr and Hīra. The Prophet was now burdened with the cares of a grcat principality, and had to remodel the government on a strictly theocratik basis, and to prepare it for warfare at home and abroad. He found himself involved in intricate tribal questions, religious and secular, extending over all Arabia; and a little later, in international difficulties far beyond its bounds. No longer did he issue the plaintive inspirations which Gabriel, nay, Allah himself, vouchsafed in the wilderness of Maka—blood had flowed, and he was now a militant Prophet. He had taken the sword, had suffered by it, but soon learned to use it effectively, and now believed as much in its power as in preaching and writing, and determined to combine all and put aside, at least for a time, his former good doctrines of complete tolerance of evil, idolatry and the old ways.

But this entailed fresh inspiration, for when a lonely and persecuted wanderer in the Makan hills, Allah had said to him: "What, wilt thou compel men to believe? . . . Let there be no compulsion in religion" (*Sur*. ii. 57; x. 95); but when Governor of Madina, he makes his Allah speak like to Jehovah: "Fight for the cause of Allah against aggressors. . . . He loveth them not, . . . Kill them. . . . Stir up the faithful to fight; twenty of you shall vanquish two hundred. . . . Strike off the heads of infidels, make fast their fetters . . . till the war ceases, then give freedom."—*Sur*. xlvii. 4, 5; *cf*. Matt. xxv. 41.

Allah never, howevcr, became cruel and vindictive—an invading and exterminating god like Jahve, as described in the case of the innoccnt Madians, Amalaks and Kan'ans, whom he told "his chosen people" to unjustly drive from their own lands and homes with bitter slaughter. extending even to women and babes, see Deut. xx., xxv.; Num. xxiii.; 1 Sam. xv., xvii. ; 2 Sam. xvi., xix; Judges iii., iv.; and 1 Kings ii. The Arabian Prophet never entertained a thought of such crimes as therein related; at heart he was kind, and longed to be tolerant and was so, provided the progress of the faith was not at stake. When Maka received him, though not acknowledging him as a Rasul, he forgave all, and told his followers to also forgive and forget. He then, indeed, broke in pieces the gods of his fathers,

at least the innermost idols of the sanctuary; but when his general, Khalid, killed in mistaken zeal the devotees of Al 'Oza and Manāt in a distant township where Mahamad had been stoned and persecuted, he bitterly wrung his hands with grief and vexation, and publicly cried: "O my God, I am innocent of this," and ordered large indemnity to be given to the families and tribe. We must not, however, compare too harshly the Arabian and Hebrew ideas of Gods and Prophets. Some fifty generations had intervened between David and the Prophet, and the nations had gained in civilization, and improved in their views of celestial and terrestrial govcrnment.

Before his arrival at Madina, Mahamad had given forth Allah's commands in 90 chapters out of the 114 comprizing the whole Ḳorān. The remaining "24 messages from God" were the product of his maturer years, which often improved upon and appeared to set aside the earlier, but this is not so considered. The circumstances being different, Allah merely gave, say believers, new commands to meet the new positions; and this is called the doctrine of *an-Nāsikh* and *al-Mansukh*, the *Abrogatings* and *Abrogated*. It is as necessary and nearly as common in bibles as in other codes of laws. Though Christ like Mahamad said he came not to destroy (*mansukh*) the Law, and Prophets, yet he abrogated many precepts and the whole ancient sacrificial system, rites and customs or "Old Covenant," in order he said to establish a New Covenant, Heb. x. 9.

Mahamad like all bible writers settles the difficulties by new "Inspiration," by a "Thus saith the Lord," *Sur*. xvi. 103; ii. 100. "When we change one verse for another—and God knoweth best what he revealeth—they say: 'Thou art only a fabricator. . . . Whatever verse We cancel or cause thee to forget, We bring a better or its like. . . . God has power over all things?" A convenient but necessary clause where "Inspiration" is insisted on for gods have to evolve with the times—our "consciences" or knowledge—that which we know (*con* and *scire*) for the time being.

Thus did the Prophet "grow in wisdom," and, said all Arabia, "in favor with God and man"; but neither prophets nor peoples can all at once shake off their ancient faiths, rites and usages, so we find Mahamad like Christ believed in devils

and the sorcery and thaumaturgy of his time and country. The latter was solemnly circumcized, and both avowed intercourse with spirits, and said that they communed with a Father Spirit and angels; both required a blind faith, absolute belief in themselves as the Prophets and Messengers of God; in their words as "Revelations" of his will, and in the patriarchal legends, rites and customs of their ancient religions unless where cancelled by them.

Mahamad nearly to the last respected if he did not actually believe in the solar, lunar and elemental symbolisms and ideals of Arabia, as did the Hebrew patriarchs, judges like Samuel, and succeeding kings. Though a firm believer in the supremacy and unity of Allah, Mahamad bowed like all Western Asiatiks before the sacred stones of the land, the "black stone" of the K'aba, Al-Lāt and A-'Oza, calling them "symbols of Powers, and Mediaors with the Supreme." Neither he, Jew or Arab would see any difference between the *'Ozr* or *Ābn ha 'Ozr*, **אבן העזר**, of 1 Sam. iv. 1, vi. 14-18, and the Arabian *Al-'Oza*: both were *'Ods* and Āb-els, cf. *ibid*. vi. 18, where some Hebraists read "*'Od the great Father-God*," and not as in our English translation. Jacob calls onc of his *Ābns* or *'Ods* very similarly the "Al-Ālahi of Ishr-āl" or "the great God of Israel." *Cf.* Gen xxxiii. 20. *Acad*., 28 Oct. '76.

The Ḳorān in numerous places develops a strong *Spirit cultus* showing that Mahamad like Christ fully accepted the stories of devils entering into swine, speaking on mountain tops and pinacles of temples. They were frequently heard in graves wreathing under the visitations of the two black spirits *Munkār* and *Nakīr*. Good angels—winged, and the offspring of fire, were Allah's messengers to men, for whom they pleaded; they visited Abraham and many other good, and some bad men, and ever stand in seried ranks worshiping before the throne of God, which "they are to bear up in the resurrection day." But besides them the Prophet speaks of the hosts of hell, and five species of Jinns and Janns, also "created by fire long before Adam's time."

Believing all this, we see why Mahamad recognized the ancient sites and spirit-rites of all lands; why "he threw stones

to Mêna"; to trees, karns and menhirs or Āban-nezars, went pilgrimages, and like Samuel, neglected not *Tawāf* or the "circuiting" of the old shrines. No good orthodox Maslam does so even to-day. We have often watched them so acting in many parts of Asia; and in Egypt crowding around, to hang *ex-votos* on the sacred *Mandura* tree on the Nilometer ilet of Roda. It is they said "The Healing Tree of the *Hakīm al-Kabīr*" or "Great Physician," whose spirit they thus entreat by prostrations, tears and vows to remove their ailings and sorrows. It is a shrine of the old arboreal Ālê (Elohim of Hebrews) who existed before all Jahs and Āllahs, and who has still innumerable altars from the Nile to the Ganges.

Even in Europeanized Cairo we have seen, amid the colonades of "the high and holy mosk of Amru," the educated and pious faithful squeezing themselves between the yonish cleft of two specially sacred twin pillars, which Professor Ebers suggests came from a temple of Artemis. In the neigbboring mosk, *The Gama'el Banāt*, we have seen scores, if not hundreds, of believers—mostly women, fervently praying for sexual favors, here specially conferred by Āla or his Al-lita, the Mars and Venus of Herodotos—the column and crescent or sun and moon. The same rites are common to Jew and Christian in the shrines of Jerusalem; see details, *Rivers of Life*, ii. 582-9.

Neither Mahamad nor his followers forsook or have forsaken soft Luna and her varied cult; for still they bear high and proudly her crescent form on the ever-green banner of the faith. She is still the lunar Venus Ālita, *de facto* if not *de jure*, and is believed to lovingly guide and preserve her people as they nightly wander amid the mazes of their desert dunes. Every faith is a growth of its age and surroundings, and as none can afford, even if they would, to throw aside the old crutches, leaders soon learn that compromize is here the path to success. Therefore does Luna still rule Arabia in field and kalendars, and no religious fetes neglect her aerial path, not even in Europe, where her periodicities regulate the most sacred Christian festivals. This is very clearly seen in the colored tables, pp. 424-27, *Rivers of Life*, i.

In consequence, and most unfortunately for Islām, all its

rites and festivals are moveable, and the *Ramazān* or long fast of the ninth month is now a very severe trial for the weakly and children—a veritatable "*burning*," as *Ramz* signifies, though never meant so by the kindly founder or rather emphasizer of this very old Lenten period. When he ordained it to be kept by Islāmis, it fell in the pleasant spring season, and though he was urged to fix it otherwise, he thought it unwise to depart from the old astrological paths. Being illiterate, he could not foresee all the consequcnces, but clearly saw that to meddle with such old and revered fetes would greatly weaken his position and power for the general, social and political amelioration of his people, by raising up many bitter enemies to oppose all the good he hoped to accomplish. He did not see why this should be hazarded for what appeared to him trivial or unimportant details.

It was no doubt this principle which weighed with him when, in March 631, he so punctiliously obscrved, when physically quite unfit, all the ancient rites, practices and bloody sacrifices before the revered old sites, karns, mounts and sacred stones as at Minā, Arafāt and Maka. Only at this time did he feel his position strong enough to rcquire the suppression of much which very possibly he had long disapproved of, and therefore at this late date in his career, came at last his stern decretal agninst all the old deities of his fatherland, but not of the prayerful rites and holy places.

For sometime past he had found it useless to merely try and persuade. men with the old theistik arguments of his youth, as the goodness and love of Allah and a heaven of bliss with him for evermore. Something drastic was clearly necessary, and he now saw his way to a rapid system of proselytism by conquest. Nations and all tribes had for long hung trembling on his words, no longer vain threatenings, but terrible and imperative commands, such as: "Forsake your superstitions in sun, moon and stars, gods and godcsses; in a virgin-born God or Trinity thereof, and adopt Islamism, or suffer outlawry or death." Proclamations to this effect were circulated among the nations, and special ones addressed to emperors and kings. He peremptorily directed the Emperor Heraklius, in 629, when en-

gaged in restoring the Holy ✠ to Jerusalem, to "renounce at once all supersititions in a crucified God"; and had sternly ordered the conquering Kosroes in 628, when at the head of his armies in Egypt and Syria, to "desist from sun worship."

Before he died Mahamad saw the green crescented banner fluttering, if not fixed, over all Arabia and its northern borders, and within the century of his birth it floated over great and enthusiastik armies moving victoriously throughout the length and breadth of Arabia, Egypt, Syria and the Bosporus: nay, from the Indus in the east to the Guadalquiver in the west. The faith drove Christianity out of Asia and Africa, where even now only a comparatively rude nucleus of it remains, and that on suffrance; and still in this thirteenth hundredth and thirteenth year of its age does the great monotheistik wave roll on throughout the length and breadth of Africa and over all the coasts and islands of Asia and Polynesia.

It everywhere far more than holds its own, and succcssfully attacks Hinduism, Buddhism and all pagan religions; especially commending itself by simplicity in rites and doctrines, the equality, nay, brotherhood of all its adherents, and its fair hopes and promises of a future life. This, rather than preaching or even the sword, has enabled it to convert its hundreds where Christianity can only at, vast labor and. expense win its tens, and these usually the poor or starving.

As soon as its rule was firmly established in western Asia, Africa and southern Europe, its rulers did their best to upraise the peoples intellectually. It was they, says the author of *The History of Eur. Civil.*, "who kindled the lamp of learning which illumined the dark pages of European history; which but for Arabs might never have become a center of civiliation and progress." They established seats of learning from Spain to Bāghdād. There teachers and scholars arose—bright and shining lights—the cultured saviors of Europe when Christians were ignorant, gloomy pessimists, busy only in darkening the land with all the devout senility which characterized our dark middle ages.

Only this generation has done Mahamadanism justice. Its African conqueror *Amru* was long believed, .in spite of the pro-

tests of Gibbon and Humboldt, to have burnt the *Alexandrian library*, but it now seems clear that this was the same Christian vandalism which destroyed the *Serapeum*, its treasures and schools of learning, and even tore to pieces the fair and accomplished Hypatia. Scarce a remna.nt of the library was *in situ* when the armies of Amru appeared in Africa; see Mr. Rehatsek's careful paper in *lnd. Anty.* and *R. As. J.*, July '85, p, lxv. Far from destroying seats of learning, we find that Khalīfa Al-Mutawakkil, of 850, actually restored the Alexandrian University as soon as the country was quieted; and in 960 the Fātimite Khalifa founded another in Cairo, where 5000 students were annually taught and one half maintained free by the state—an early lesson to Christian governments.

The following is the present distribution of Mahamadans throughout the world, so that they compose one-seventh of the human race. They can scarcely be placed lower than, roundly 200 MILLIONS, which, as in the case of other faiths, includes all mere nominal Islānis, a mass of practical pagans, and no small number of atheists, stoiks, agnostiks, theists, materialists, &c., embraced in the acknowledged 73 sects of the faith, now probably nearer double this.

	MILLIONS		MILLIONS
In Turkey Syria and Irak .	23	In Egypt	8
,, Africa { North . .	20	,, Persia	9
,, Africa { Central . .	10	,, Indian and Ceylon. .	60
,, China, Japan and their Islands	30	,, Indian Archipelgo, Siam and French States .	23
,, Afghānistān, Balūchistān, and other E. Trans-Indian States . .	7	,, Central Asia . . .	15
Total . .	90	Total . .	110

Of these 200 millions the Empress of India rules over about 55 millions out of an Indian population of about 295 millions, and the next census will no doubt make these figures 56 MILLIONS and 300 MILLIONS, which are distributed over our Indian provinces in the following percentages to their total population:—

Bengāl . .	33 per cent.	Madras . .	6½ per cent.
N. W. Provinces .	33 ,,	Oudh . .	10 ,,
Panjāb . .	52 ,,	Bombay . .	16 ,,

This is really the missionary result of the faith since the conquering Mahamadan entered India 700 years ago; plus of course what is due to natural increase of population, which has been enormous for the past century. It is, in round numbers, 80,000 per annum, which is the more extraordinary seeing that the faith has not for centuries made any proselytizing efforts, and unlike Christianity, has never had any propagandist funds or organization. It has been simply an ever silent advocate, seen and felt by all races and sects. The marked simplicity of the creed, the brotherhood and equal support which it so unreservedly gives to all who believe and confess, and the sobriety and general good which it inculcates, is its strong recommenuation to the busy toilers of earth who, as Canon Taylor wrote, come to it in their thousands for one that goes over to the complicated Christian scheme of salvation.

Yet Islām has very hard and fast lines, and though with a short creed, it is severely bound down to the letter of its Ḳorān —now almost an ancient book. It was written by an Arab for Arabians of our seventh century, and therefore as little fitted for the 19th century as the mendicant and monastik customs, rites and rules of ancient Buddhists, Essenes and Christians, not to speak of the laws and rites of Moses and Vedāntists. Fortunately, the inate vigor and love of liberty of Teutons, Franks and Saxons, were able in time to cast off similar bonds with which Christian priests deftly sought to enslave them, and yet retain the good substance which lies at the base, and is the real kernel of all superstitions.

Mahamadanism, like all faiths, arose largely on the foundations which others had built; her masses, if not her stricter mülvīs, adapting, if not adopting, much that they found in the religions and superstitions of Persia, Tūrkistān and Indin, as well as of southern Europe and Africa; and we see that the further her monarchs were removed from, or least shackled by priests and their teachings, so much the more did the ruled

prosper and the sword give way to the pruning hook. When her kings were free-thinkers or tolerant like Akbār, Jehāngīr and Shāh Jehān, the empire prospercd us well as all that was best in the faith; but the pious and thoroughly sincere emperors were always intolerant and a curse to all but their fanatical followers; as seen in the case of the pious Aurangzeb, who wrought rebellion and ruin, and brought the progressive British power to the front, and eventually to supremacy. The true Maslam fanatik is still seen in the Soudāni and some Arabian Wahābis, whose fierceness, if short liveel, has been ever eventful. Its prominent doctrines of fatalism and predestination are common to the Arabian, Hebrew and many sects; but none have been long able to withstand their national developmcnts, faithfully and logically carried out. Like Christians, the prophet taught that "none can believe but by permission of God; that soul only which He guides can embrace Islām. He creates good and bad inclinations; some He wills to mislead, and straight and narrow is the puth to heaven. . . . There is not one whose place here and hereafter is not written down by Allah. If thou fallest by the way or fighting for Him, it is all the same; thou canst not escape His decree." In this manner spake Mahamad, and thouands flocked to his standard, and every success was to them a proof from heaven that the Prophet's words were divine. So the Hcbrew said: "Is there evil in the city which the Lord has not done?" and before the Hebrew, the devotees of Zeus said that Jove poured good and evil from two vases at his temple gates. The doctrines are very old, and logically follow out the idea of one almighty and omniscient God ruling all things.

Canon Is. Taylor, in the famous controversy which followed the reading of his paper in the Church Congress of 1887, showing the poor success of Christianity, calls Islam "a semi-Christian rather than anti-Christian faith." After studying the subject in Egypt, he writes:

"Mahamadans acknowledge our Bible, prophets and teachers as inspired, and every doctrine of Islām has been held by some Christian sect or writer. . . . All Moslems would unreservedly accept the definition of God contained in the Westminister Confession. Their

opinons as to predestination and the Divine Sovereignty are those of Calvin; their doctrine as to the brotherhood of believers is that of the Wesleyans. As to the sacraments and the priesthood, they agree with the Quakers and Mr Bright; as to the Trinity, with the Unitarians and Mr. Chamberlain; and as to tithes, with Lord Selborue and Mr. Beresford-Hope. Their doctrine of inspiration is almost precisely that of the Dean of Chichester; their views as to to the nature of future punishment are those of Dr. Pusey, while as to its duration, they incline to the opinions of Archdeacon Farrar; and they would accept more readily than some of us Dr Cumming's opinions concerning the Second Advent, or Canon Body's belief as to the terrestrial functions discharged by angels. They hold, with the soundest Anglican divines, that the object of prayer is not to conform God's will to ours, but ours to His. Far more reverent than the Salvation Army, their missionaries, like those of General Booth, preach one chief doctrine, salvation by faith, and insist on one chief practice, abstinence from alcohol. There is hardly a single doctrine of Islām that has not been advocated by some whom we recognise as Christians, while no Moslems hold legends or superstitions so gross as those which arc entertained by the peasantry of southern Italy. On various points as to which they differ from us they appeal to the Bible to justify their belief and practices. Thus they defend the permission of polygamy and concubinage in the Ḳorān by the examples of David, Solomon, Jacob, and Abraham, whom they reverence, as 'prophets,' "—*Egp. Note. Bk.*, 88.

Of coursc the too candid Canon was, as he adds, "reviled by the European religious press, preached against by Bishops, and denounced as a traitor from missionary platforms, and compared by the London *Guardian* to 'Goliath defying the armies of the Living God.' " He was therefore in a position to value Maslim toleration; yet he would have found this as treacherous a reed as Christianity, had an opportunity arisen to crush the infidel. As it ways, he says on his return home:

"I found more of the spirit of religious tolerance and of true Christian charity in the East than in the West. The echoes of the stormy controversy, with its wild abuse of Islām and all its works, were still reverberating in the vernacular journals of Cairo, Constantinople, Beyrout, and Teheran; but instead of producing, as in England, explosions of fierce intolerance, I found a yearning for brotherly concord with Christians, and a desire for a reformation which might bring Islām into a closer approach to Christianity."

"Mahamadans never," wrote the Bishop of London to the *Times* of 17th April '93, "make any addition to the vices already prevalent among those whom they reach or conquer as do Christians. The approach of these is almost everywhere the introduction of drunkenness, previously all but unknown."

Professor Max Müller hears similar testimony in the *Nineteenth Century* of Feb. '94, written on his return from Constantinople. He finds Islām has "cured the two cancers that eat into the flesh of our modem society—drunkenness and immorality—no Mahamadan woman leading an openly immoral life." This, which is too emphatik, is perhaps more owing to our injudicious laws and customs, founded, it is erroneously believed, on New Testament teaching; though this only prescribes *to bishops* one wife, but urges Paul's example of none at all!

Easterns marry at or about puberty, and see no objection to two or three wives; but our prelatik pastors and masters insisted on trying to combat natural law, and hence our nearly celebate army and priesthood, and general monogamy and misogamy: with the too common result throughout Europe, that "one-twentieth of the population in the prime of life are leading vicious or solitary lives," and hence a flourishing excrescence like Utah, which has been now suppressed by coercive monogamists.

Like us, says Prof. Max Müller, the Maslam calls God "the Lord and Governor of the universe (a Father) just, righteous and merciful, who rewards virtue and punishes vice either now or hereafter. . . . Like us (he continues) the Islāmi strives to be truthful and do right, and is ashamed of wrong . . . and if his life under its good and evil aspects may be taken as a result of the religion, then 'Turks, infidels and heretics' (whom we thus pray for) really excel us on several very important points"—notably sobriety and morality. "The Ḳorān and the 'Ulamas excrcise a more salutary influence" than our priests, churches and Bible. "How," asks the Professor, "can we help wishing that they (the Turks and infidels), would teach us how to produce the same results in Christendom which they have produced during the 1273 years that their religion has existed, and has quickened the most torpid and lifeless parts of the world?"

Of course this is all correct, and the Orientalist only wonders that it is necessary to tell educated Europe such trite facts. But if this is true of Mahamadanism, which has one criminal to every 830 persons, how much more is Buddhism and Hinduism to be recommended, seeing that these have respectively only one criminal in 3787 and 1360; whilst among Christians the rate is one in 274—this according to Indian statistiks.

Let us now glance at the pre-Ḳorānik state of Arabia, and see the soil out of which grew the goodly tree which all western Asia has gathered around and faithfully clung to for over twelve centuries. The wide, lone desert seems to have always impressed some thoughtful men with the oneness of a great overruling Spirit; though to the poverty-stricken Badawīn or nomad in constant fear of his life, gods and ghouls were everywhere, and he reared to them rude circles, dolmons, trees, stocks and stones, beside which to worship and propitiate. Arabians of the upper und middle classes seem, however, always to have welcomed the monotheistik spirit, provided it was not too aggressive on such ancient high gods as Habl, ʻOza, &c.; and rcspected their rites and holy places, as Maka, As-Safā, and Al-Marwa. So to-day Europe gladly listens to the unorthodox, provided no *direct* attack is made on "the Lord God of Abraham," the Theos and Kurios of "the New Dispensation" and other revered "fundamentals."

It is probable that Jethro and then Moses got their mongrel monotheism in "Arabi the Blest, mother of faiths and nations," just as Hebrews got their legendary genesis of the world, deluge, &c., from Babylonia, and then veiled the polytheism of the Kaldian in the dual-in-uno Yahve-Āleim. According to some Hebrew traditions, many Jews penetrated the Hijāz—the "Holy Land" of Islām, (embracing the states of Maka and Al-Madīna) in the time of Saul—say 1100 B.C.—and they doubtless had trading stations as far as Sanʻā or Sheba in Solomon's days—say 1000 B.C.; and in the sixth century B.C. when Nebukadrezar desolated Judea, colonies of Jews settled in and around Madīna. We read of Jews actively interfering with their advice to prevent the Himyarite King of Al-Yáman sending an

army about 210 A.C. to destroy the K'aba, and bring away the Black Stone to San'aā. Rather, said the rabbim, "visit it with profound respect, perform *Tawāf* and all the other pious rites. It is indeed the temple fo our rather Abraham, and we would do the same, but that it possesses idols, and impure blood has been shed in it." On this the king visited it as a pilgrim, and presented the first brocaded *Kîswa* or covering, a practice which monarchs have annually adhered to.

From the beginning of the third century, no doubt many literary and pions Arabians were evidently fairly acquainted with the Thūra or Pentateuch, and still more so with the attractive legends of the Talmud, which was completed about the 5th century, for this, says the Rev. Mr. Rodwell in his Ḳorān, then "extensively influcnced the religious creed of all the Jews in Arabia." We may believe that Mahamad had also had some Christian gospels read to him during his travels in 595-6 in Palestine and Syria. He evidcntly refers in some *Suras* to the views of Essenes, Ebionites, Nabeans and Sabeans, in regard to celibacy, circumcision, ablutions, and turning towards the Jerusalem temple as their Ḳablah in prayer; rather than to their old Kurios, the solar lord. *Cf. Sur*. iii. 52, &c.

Christianity is said to have been preached in the Hijāz about 200 A.C. by Pautainos, who is thought to have then had the Hebrew gospel of Matthew. Frumentus of 326, a Christian from Tyre, taught Christianity nt the Court of the King of Aithiopia, and Athanasius, patriarch of Alexandria, consecrated him bishop of Abysinia. In 343 the Emperor Constantine sent one Theophilus (of "the Arian heresy") as a bishop to the Himyar King of *Al-Yamun*, and he built three churches; one at Zafār, another at Aden, and the third at Hormazd, the then important capital commanding the entrance to the Persian gulf. In the end of this fourth century two devout Christians, *Faimay-yun* and *Sâlih*, were preaching throughout the fertile district of Najrān in N. E. Yaman, and they here converted some leading chiefs and tribes, and by about 520, Najrān received a bishop, and a church then apparently arose in San'ā itself.

About this time the Arab ruler of Yamau, Dzhu Nawās, is said to have been a converted Jew, and he, bent on arresting

the progress of Christianity and murder of some Jews, then sent an army into Najrān, which massacrcd 20,000 persons, the news of which reaching the Emperor Justin I., made him induce the Christian king of Abysinia, Najāshi, to despatch an army to aid the Christians. Thus in 531 a "Christian league was formed" (*Blairs's C. Tables*), and 70,000 Abysinians under a general Aryāt conquered *Al-Yaman*, killed one-third of the males, and deported their females to Abysinia; but his tyrany after this was so great that his own people rose against him, and he was slam in 537 by another Abysinian Christian—a prince *Abrahatu'l Āshrām*, whose name points to the Judean and old and universal *Āshara* cultus of these coasts.

Abraha ruled as a Viceroy of Abysinia till his death in 570, and during these thirty-three years propagated Christianity very successfully throughout southern Arabia. About 545 the Patriarch of Alexandria appointed a bishop in his city of Zafār, who compiled a Greek code of laws and refuted Jews in public conferences. Abraha made the church of his capital, San'ā, "the wonder of the age, and it received precious marbles from the Emperor of Rome and King of Abysinia." But the Viceroy fatally miscalculated his strength about 568/9, when, seeing many of his Yamani tribes still worshiping at the old shrines and making pilgrimages to Maka, he issued a proclamation requiring them to come insteau to the San'ā cathedral.

Very shortly after some of his missionaries were killed in the Hijāz and the royal church defiled, when, hearing that the culprits were connected with the K'aba, he in 570 marched on Maka with a large army of Abysinians, leading them mounted on an elephant—the first ever so seen in Arabia, and which led to this, the natal year of the Prophet, being called "The Elephant Year." Of course all Hijāzis said Allah then fought for Maka, and therefore is reference made to it in *Sur.* v. When near, Abraha summoned the city to surrender, saying that he came to utterly destroy it, when a deputation, led by 'Abd'l Muttalib (Mahamad's grandfather) appeared before him as head of the Ḳarish trihe and Makan state. He calmly requested Abraha to restore 200 of his camels which his troops had wrongfully seized, and the Christian, struck with his noble

bearing, expressed surprise at his thinking more of his camels than the city and shrine. Muttalib calmly said: "The camels are mine, and the temple belongs to one who knows how to defend it"; and thereupon returned to the city and told his people to seek refuge in the hills. He then went to the door of the K'aba, and seizing the ring, cried: "O Allah, the humblest of thy creatures defends his own. Defend thou the majesty of thy temple, and suffer not the cross to be erected on the spot thou hast consecrated."

Next day Allah acted as Yahve had done in the case of Bal'am and his ass. Abraba's elephant refused to advance towards Maka, frequently fell on its knees, and then turned south to AI-Yamaan. Flocks of birds dropped stones on the soldiers, and pustules broke out on their bodies, and on a weakly assault of some Makanites, the army turned and fled, and Abraha died of his wounds—more probably poisoned—a favorite Makan method at which the people were adepts. The dispersion was no doubt really due to a violent outbreak of smallpox, which, having never before visited Arabia, terrified the troops. We need not wonder that Makans said, "The Lord fought for Maka." It was a clearer case than that of the dispersion of the hosts of Senacharib.

There was still another important and very ancient faith in Arabia at this time, known as Sabeanism, a growth of the old solar and nature cults tempered and improved by the long dominance of Zoroastrianism in Perses, Hormazd, Irak and S.E. Babylonia. This was little known in the Hijāz, except as magianism or cult of magik or sorcery, but had been dominant among all the nations situated on or near the Persian Gulf above a thousand years before Mahamad's day. Its corrupt Arabian form, Sabeanism, had spread throughout the south coasts of Arabia, East Africa, and into many Indian and Ceylonese ports; but Hijāzīs, even in our 7th ccntury, seem to have known least of it, for the Prophet confuses it with Mazdeanism and calls Sabeans "People of a book." He says they may be saved, for they have a "Divine Revelation written by Adam, and handed down through SHITH and IDRIS," or Seth and Enoch. They were in numerous sects; "had temples or spired struc-

tures called ĀSH KHĀS; chanted psalms and held some rites like to Christians; believed in "spiritual beings or essences," which were "pure light like stars," but so subtle as to be imperceptible to mind or sight; yet they directed all things, and frequented the *Āsh Khās*, and in this way the worshipers could "communicate with Almighty God," for they believed in no apostles, prophets or intermediaries. These Sabeans had sacred days and months when no war was permitted; many purificatory rites, washings, removal of hair from all parts of body save the head, circumcision; belief in the transmigration of the soul, and a final judgment before one great supreme God. Their *Āsh Khās* were, of course, the *Āsh gāhs* or fire altars of Mazdeans.

Hijāzīs adopted many of their rites, and issued as laws most of their rules in regard to marriage. They also adopted circumcision, though claiming to get this from Abraham; and they used to circumcize in the thirteenth year, saying that the rite was at this age performed on Ishmael. Maslim determined it was to be done on the boy's sixth year, or as soon as he could pronounce Allāh correctly. There is no mention of eircumcision, *Khatna*, or "cutting," in the Ḳorān, perhaps because "Mahamad was *sine præputio* like seventeen other prophets." The rite is very ancient, over all Africa and Arabia, and extended at various times to girls. It is imperative in Islām, and is called a "Divine institution."

The above shows that there were many and strong influences at work making towards the rise of a new and monistik faith, which should not refuse the good seen in Judaism, Sabeanism and Christianity, but be eklektik towards all; and Mahamad became the builder, but with all hereditary bias and surroundings which none of us can avoid. He had personal instructions from Jews and Christians. Khadīja and his cousin Warka say some "were tainted with the Christian heresy," and among his later wives were a Jewess and Koptik Christian maiden, and he had besides a monkish adviser. From about his fortieth year he had come to hate bitterly the polytheism and idolatry he found alike among the three faiths, and gave out that "he was sent by God not to found a new religion, but to restore to its pristine purity that of Abraham, and therefore to destroy all idolatrous

practices"—showing how little he knew of the *Āsharāl* cult of Īshra-āls. When in power and able to "destroy," he gave out as a divine revelation, Ḳorān v. 73: "Jews, Sabeans and Christians, and whosoever believes in God and the judgement day, and does what right, need not fear or grieve." Nevertheless they had to pay extra taxes!

Naturally the *Tri-theism* and *Mariolatry* of Christians, which had become very strong from Thrakia to Syria and Africa towards the end of the fourth centnry, and a little later in Arabia, had made every idea of a Trinity and worship of a mother godess and consort of the Almighty abhorrent to one who scorned Osiris, Isis, :md Horns, and had always aimed at and finally disestablished Āl-lāt, 'Al 'Oza and Manāt. He could not brook "the Holy Family"—a virgin mother who had through a Holy Ghost produced a Son-Mediator between the supreme Father and His children. He considered it rank blasphemy, and never spcaks of Jesus but; as "the son of Mary," and early enunciated the following *Four Articles* as the Eshed or Confession of Islam.

FIRST—The eternal unity of God.

SECOND—The existence of angels—*Malakim*—and messengers of God.

THIRD—The inspiration of the Scriptures.

FOURTH—A belief in the Day of Judgment and decrees of Allah, whatsoever these may be.

By inspiration he meant *Wahī Zāhar* and *Wahī Bātan*; the first beilig the *literal and external words*, and even the letters proceeding from the mouth of Gabriel; and the second, *general and internal* inspiration; as when a prophet uses his own words to express what he feels to be the truth and commands of Allah. So, he says, "spake Moses, Christ, Himself, and other prophets who have in all times and countries spoken as moved by God, and were in this sense only . . . mediators between God and man." In this sense also he required that all should acknowledge him as the last sent prophet of Allah.

Allowing for the anthropomorphik imagery with which all religions clothe a future state of existence, Prof. M. Müller "can see nothing false in what the Ḳorān teaches" thereon.

"It would be impossible to describe (says the Prof.) the happiness of Paradise except in analogy with human happiness . . . . and if so, why exclude the greatest human happiness, companionship with friends of either sex, if sex there be in the next world? Why assume the pharisaical mien of contempt for life's greatest blessing, while yet we spcak in very human imagery of the Holy Jerusalem," its beauties and vast dimensions, a city of gold, jasper and all precious stones. "If such childish delights . . . . are admitted in the life to come . . . . why not the loveliness of woman?"

Mahamad looked upon heaven as the holy and happy gathering place of husbands, wives, children, and friends. There, he says, "all these shall have enjoyment, rest and peace; none shall be wronged in these gardens of Eden which the Merciful has promised to his servants in the unseen" (world). Allah's welcome is: "Enter ye into Paradise, O my servants, ye and your wives (and be) happy." *Sur*. xxxvi. 55; xix. 60.

"There is nothing indelicate or impure in his description of the houris," or maidens which are necessarily there also, says Prof. Müller; and nothing is more erroneous than accusing the prophet of sensuality. "He sanctioned polygamy, and (latterly) even allowed himself more wives and slaves than to his followers . . . . but these considered *his* marrying other wives an an act of benevolence in granting them his protection, while others were averse to orphans." *Surah* iv. 125.

Mahamadans "look upon polygamy as a remedy of many social evils, and they are not far wrong," says Max Müller. In all that concerns the great leader we must remember the land, circumstances and ways of the desert, its rulers and wild men of the 7th century. Mahamad acted the part of a patriot and statesman by combating to such extent as he could the unlimited polygamy of the tribes; their common massacre or burial alive of female children, and the treatment of all women as mere chattels; they could like cattle be seized by the strongest. Their fate as slaves in his day was indeed worse than that of cattle, and polygamy was to them an inspeakable benefit. He therefore ruled that "men might marry even up

to four wives each, provided they could love and do justly by them." Nor is the result bad; for Mahamadan family life compares favourably with Christian, alike in affection, purity, and peace, and has infinitely fewer divorce cases and scandals.

Mahamad also raised vastly the position of the slave, always freeing his own, and doing the best he could for others. As to female slaves, he enacted that when they became mothers they were to be recognized as members of the family; and that their children were to have all the rights of legitimacy. The result is that no young mothers commit murder and suicide as in Christian lands. Of course slavery could not be put down, so the statesman had to restrain any wish he may have had to go further in this respect.

Throughout chapters ii. and iv, of the Ḳorān, we find him cancelling many old laws and customs alike of Arabia and the west regarding wives, children, widows, and orphans. He here puts a stop to many cruel and rapacious practices in a manner which outstrips even the present laws of most European states. Always; of course, as he says, "by the commands of Allah," or as said Moses, "Thus saith the Lord."

Mahamad insisted that "without four witncsses no woman may be maligned; that none might touch a woman's property, be she widow, maid or wife; without her free consent"; that "whoever wronged the orphan, Allah would broil in hell fire. . . . Be ye therefore beneficent and fear to be unjust or sin, for Allah witnesses all our actions, and whosoever doeth good, whether male or female, shall go to Paradise"—words which refute the popular delusion that women had no souls or place in heaven except as dissolute houris. *Sur*. iv. 75/7.

It was declared that uot even the legal heir of a woman was to succeed to her estate except by her consent; and that as much belief was to be placed on her word as that of the male accuser, even though he were her husband (chapter xxvi.). Contrary to the laws and customs of nearly all eastern states, which decreed death to the adulteress, but let the adulterer go nearly scatheless, Mahamad meted out the same punishment to both, and as a ruler he severely and publicly flogged both. He

condemned celibacy as leading to many evils, and would not tolerate prostitution, drinking, or gambling.

The great lawgiver saw in marriage only a civil contract which the testimony of two witnesses made complete, but which the woman, like her husband, could annul on grounds of immorality and general bad conduct; as by leaving each other without suitable subsistence, habitual cruelty, or if the husband threaten his wife with bodily injury, or force her to degrading labor. "If ye husbands have rights, so have your wives," said Mahamad, "therefore shall the wife plead her own cause against the unjust and rapacious husband. . . . He shall maintain her and hers in a manner suitable to their condition. . . . He shall give unto her her dower when she asketh for it, and at her death she and her daughters shall have their legal share of the estate (usually two thirds) before any is meted out to the heirs male."

Naturally pious from boyhood, Mahamad had led a pure and single life to the age of twenty-five, when he married a devoted and good woman, aged forty, who had unselfishly befriended him from childhood and amid many troubles. He was sincerely attached to Khadijah and absolutely faithful to her for twenty years; only after her death did he marry again, and with others, mostly widows and orphans of persecuted followers, who would have perished had he not received them into his quiet frugal household. None could protect these but by marriage, and they abounded in his restless troubled land, the laws and circumstances of which must never be forgotten in judging this great militant prophet.

Latterly his lofty position necessarily somewhat isolated him, as in the case of other monarchs, from his fellowmen, and threw him more into the society of the less worldly and ambitious sex, and thus led to his oversteping his own ruling, that "a pious Islāmi should not have more than four wives"; but he was here very peculiarly circumstanced. He was daily and closely associated with good and pious leaders who had more than four wives, and personally for the good of his country and faith, felt the supreme necessity for an heir, if his empire and creed were to be established without enormous bloodshed and

turmoil. And was he wrong when he urged that there was nothing better or possible for Arabia than his creed, supplemented by the best laws which he could enact?

Whilst acknowledging his frailties we must grant that the Prophet was all round as good as he was great in heart and soul. He was certainly no sensualist, hypocrit or epileptik, though in early life delicate and at an times emotional. He sincerely believed what he taught, and had the genuine prophetik and missionary spirit which no opposition or misfortune could arrest or even damp. He was a visionary and spiritualist, vividly seeing, and as he thought, "communing with Allah his great Father," whose prophet and messenger he firmly believed he was. He therefore readily accepted the *quasi* spiritual manifestations and miracles attributed to other prophets and evangelists, but as in the case of Christ he believed that he was sent to snpersede all former prophets and to grant salvation and comfort to whosoever believed.

"No breach of the law then existing," says Professor M. Müller, "can be laid to Mahamad's charge during the long life in which he made open war against the most cherished errors and prejudices of his compatriots. He devoted his life to the cause of truth and right and to the welfare of his fellow-creatures. That he recognized the spirit of God in the spirit of truth within him, stamps him at once as a true prophet; that he mistook that still small voice for the voice of the Archangel Gabriel only shows that he spoke a language which we no longer understand"—

or rather that he lived in an atmosphere and times of foolish beliefs in ghosts, devils and miracles.

Without culture or training, Mahamad bravely and with strong self-reliance entered upon many of the most difficult questions of state craft—economic and international laws—slavery and relations of the sexes in all their complications, as well as on many grievous burdens which no other rulers of Arabia or Western Asia had ventured to tackle. Where he found laws and customs too formidable to arrest, he mitigated them and made it difficult and dangerous for the oppressor to oppress.

"The results which he achieved," says Professor Müller, "were very marvelous, if we consider that he was originally a poor camel-driver, and that his religion extended rapidly from the rising to the setting sun. One thing is greatly to his credit. His followers early ascribed to him the power of working miracles; but he himself declared most strongly against all miracles. And as if seeing the difficulties which arise when the thoughts and commands of one man or of one generation are stereotyped for all time, he left behind him these memorable words: 'I am no more than a man: when I order you anything in respect to religion, receive it: and when I order you anything about the affairs of the world, then I am nothing more than a man.' "

His pious but contracted vision saw only one remedy for all the ills of man, and this he faithfully preached and sternly enforced: viz., Faith in one Great Omnipresent Father God, and obedience to his will as revealed to his *Paighambar* or "Prophet," the *Rasul* and *Al Masīh* or Messiah, whose message was embodied in the Ḳorān—his God's revealed "Word of Life."

This brief creed, he said, must rule all men, socially, politically, and religiously, individually and nationally—*willingly* if possible, but if not, forcibly. The whole world, he cried, must be forced to acknowledge the *Dīn-al-Islām* or "the religion of Islām. For this *I-salām*—safe or blessed cause—was I sent into the world," and to this he truly devoted his life, great energy and talents, though he could not but have foreseen the fearful blood and misery this preaching would entail. His was not only a crusade against many evils, but some good, which perhaps he thought must be sacrificed before he could destroy the evils and superstitions which he felt were then eating into the hearts of his people. Is it wonderful that amid such vast and multifarious matters he erred, gifted though he was with much foresight and strong good sense and prudence? In political matters he readily and wisely recognized facts and consequences, and diplomatically accepted compromises so as to mitigate where he could not eradicate or conquer. He evidently only strove for more power in order to accomplish more good, and whatever laws the circumstances permitted of. He is blamed by superficial readers for not accomplishing the impos-

sible; but he weighed well how far he could go without alienating the zeal and affections of his followers, and therefore often stopped short in issuing many good laws and commands which he had much at heart.

Even Christian historians now acknowledge the wisdom with which he generally acted—"a wisdom," said his people, "which he received direct from heaven," as indeed thought the Prophet himself. He did not, however, allow his heavenly delusions to deceive him as a practical statesman. He only ran riot in his militant religion, and fatally; for he disrupted all the old cults of western Asia and Africa; broke up tribes and families and set parents against their children, as such Messiahs have coldly and complacently confessed to be their desire.

Like Christ in the parable of the lilies, Mahamad thought it wrong in holy things to weigh consequences or even to plan out his conduct and consider his words. He believed that Allah was an ever present leader, or as Christ taught, that the Holy Ghost would teach us what to do and say when our conduct was called in question. Like Christ, also, he urged us to takc no thought for life, food or raiment, not even for the morrow—crude doctrines which, had they been adhered to, would have arrested the whole progress of the world and left us in the lowest crofter stage, without decent houses, hospitals, schools, art or science.

Though no deceiver, Mahamad, like Christ, would seem to have approved of the ways of the unjust steward or of treating a fool according to his folly, for he is said to have once or twice met deceit with deceit. Though good and merciful by nature, he was like all rulers and his God, terribly severe at times, never sparing lives when death and destruction seemed advantageous to Islām, the nation, cause or political situation.

No doubt his religion was a vast improvement on all the old cults of the west, and western Asia accepted it as such. It has ever since held undivided sway wherever it took hold, and still advances with giant strides throughout Africa, Asia and Polynesia. Of course we of this advanced age see in it many follies, errors, superstitions and mischievous doctrines, but without these it would not have commcnded itself to the

superstitious, frail and ignorant. The builders of the seventh century civilization gave of their best and what their countrymen could assimilate, nor has their structure been improved by the additions and alterations of later Bible-makers or amenders.

The faith broko up into many sects, but chiefly into two great divisions, *Shī'as* and *Sunis*; the former mostly grouped in Persia and the latter in Turkey. Elsewhere they are pretty equally distributed, and both reverence and worship *Pīrs* or saints, usually at tombs, under holy trees, &c.—a survial, of course, of tree, ancestor and phālik cults, like that of Hebrews on their "High places," and when they worshiped at trees and bethels and before *Yads* or "Hands," like the "Tomb" of Absalom. The reliks of patriarchs and martyrs, their *quasi* footprints, hair, resting stones, or the earth around these, were all objects of veneration, and demand the bended knee, prayers and offerings.

All believe in a coming Messiah, *Māh-di*, or Leader,who, after evil days caused by infidel nations especially from the north, will assemble a great army of the Faithful at Armagedon, near Alepo or Homs, and there destroy all infidels and initiate a millenium of peaceful rest. The happy year was thought to be H. 1300 or 1882, and great efforts were then made to bring it about, as Britain knows to its cost. It has still to come, however, when "the Heathen Hosts—the mysterious Earth Monster" will be dissipated, and Mahamad will be again seen standing on that famous corner stone which juts out of the Haram wall of Jerusalem. "Then also will Jesus the son of Miriam appear on the pinnacle of the Eastern minaret of the great mosk of Damascus."

The "final judgment upon all men will then be delivered in the valley of Gehenna, and every man's good and evil deeds (in these legends women are apparently not of so much consequence !) be weighed in a balance," as the old Egyptians had foretold 2000 years B.C. Those who can pass well the ordeal, will walk safely over the knife-edge of *Sīrāt*, but the evil will fall from that bridge into the fires of hell, there to burn for evermore. Let us hope that Mahamad had no more to do with such fiendish hells, and descriptions of a "merciful Father's"

intentions concerning his erring children, than had Christ to do with the supposed heavenly séance in Abraham's bosom.

The Arabian's conception of his god was the highest the race could formulate, as Allah's 99 names attest. Indeed the later rapid and widespread rise of the 'Ali-ites amidst peoples who could have known little of 'Ali the son-in-law, was largely due to his divine name—the base of Eloh-im. Yet there are many incousistencies, anomalies and equivocal statements in regard to the powers and attributes of Āllah which nothing but the Dual system of Zoroaster—a good and evil spirit—can avoid. In parts of "the Inspired Word" (for the Ḳorān was not composed, but brought direct from Allah's own "*Preserved Table*" in heaven—Kor. iii. Sale's Pref. 46, 74), God is the author of all evil as well as good; he alone can give to us a knowledge of these, and guide us towards good here and hereafter. No wisdom or foresight on our part availeth. He, the All-mighty, Omniscient, and All-foreseeing, All-just and All-merciful, formed us physically and mentally according to his fancy, and "irrevocably fixed and recorded secretly from all eternity in his *Preserved Table* the adverse and prosperous fortunes of every person in the minutest detail"; of which more anon.

This fatalist doctrine—more or less common also to Hebrews, Christians and others—was useful on the battlefield to drive away fear, but unfavorable to reasonable theologies and philosophies; and has been a fertile cause of many sects who have fought bitterly over these predestination and election theories. Mahamad here often stumbled, and sometimes angrily, when these were pressed home so as to include the whole wide field of *Free Will*. He said Allah allowed his children to fall in battle so as to see if they would be "faithful even unto death"—forgetting his fore-knowledge. Many like anomalies here and there occur. Of his mercies the Prophet is sure and fain to dwell on; as when he says that "Allah rewards the faithful, shields the orphan and weakly, and guides the erring; is compassionate, merciful and forgiving." Nevertheless, as in other faiths, it is *fear* rather than love that actuates and guides Islām, and is equally prominent in Christianity.

After a long, very full and candid study of the great

Arabian and his faith, his public and private character, virtues and defects; his times and circumstances—a study extending over forty years and in close connection with Mahamadans of all sects and nations, we must confess that the Prophet stands high in the list of the greatest of earth's rulers and the makers of history, Pagan or Christian—of conquerors like Charlemagne, thinkers like Marcus Aurelius, and pietists like the reformers of religions. He was a great man all round, and we have only to dwell briefly on the history of his European type the emperor Charlemagne—a Propagandist also and the Christianizer of central Europe, to sce the great superiority of the Arabian alike in his public and private life.

Charlemagne (b. 742, d. 814) became king of France in 771, or 139 years after Mahamad's death, and all his circumstances and surroundings—his good education and position as scion of an old and well established princely house in the center of civilization, and at the head of an ancient government and a Christian court, were advantages which no ruler in Arabia ever had, and especially not that of the upstart herdsman who had seized an empire 180 years previously. Charles had quietly succeeded his brother, and was the grandson of Charles Martel, who had arrested the march of the Saracen army on Paris in 732 (the centenary of the Prophet's death), thus preventing all Europe from becoming good Islāmis.

Charles was a true militant son of the Church—the relentless propagandist and establisher of Christianity throughout Europe, who for his faith waged war for forty years, and deluged Europe with blood; though neither proving his valor or skill in the field, says Gibbon (*D. and Fall*, ix.). In 774 he crowned himself King of Lombardy, and in 799 was crowned "Emperor of Germany and the West" by Pope Leo III., and declared by acclamation to be "*The Saintly Emperor given by the Lord*" to the Church! His head and body was anointed, and "he was saluted and adored" by Pope and people, shouting: "Long life to the most pious Augustus, he who is crowned by God"—after the manner of the Cæsars. He was exalted to *Saintdom* in the Roman Kalendar, and his name declared to be *Charlemagne* or "Charles the Great."

Yet judging him by his life and conduct, Charlemagne was utterly irreligious, nay, one of the most dissolute of men, even in that dark age. Gibbon shows that "he had nine wives and concubines, besides mere transient amours"—extcnding to incest and other horrors related in Gibbon, who says he shocked even his licentious court. The Church graciously accepted his ill-gotten offspring, ecclesiastics only venturing to depict their feelings after his death, as in the *quasi* "Vision of a monk"—quaint, but far too indecent and horrible to be here given, though he was a valued patron of the pious writer.

The Church honored and approved of him no less for his bloody wars against heretical peoples, than for massacring and transporting unbelievers, and issuing and enforcing the most sauguinary of laws. Thus he visited the following as "crimes" all equally punishable by death !

1. Refusal of baptism.
2. False pretence of ditto.
3. A relapse from Christianity.
4. The murder of a priest.
5. Human sacrifices.
6. Eating meat in Lent.

He graciously added that "these crimes *might* be expiated by baptism and penance"—a word of very wide meaning. He chose to consider the defeated Saxons at Verden as relapses, and under rule 3 actually dccapitated 4500 in one day, banished their families find laid waste all Saxony.

He had no capacity for legislation; his laws were mere short edicts for correction of abuses and trifles, descending to the sale of eggs: yet the churches all sang his praise, and do so still; for he established their tithes, rites and tyranies, gave them rich lands and civil jurisdiction—the direst curse ever inflicted on Europe. Charles—despite able teachers—was very illiterate, only trying when he became Emperor "to learn to read and write a little." This induced him to establish schools and thus slightly to encourage the beginning of popular educationas Gibbon says (ix. 179), "the most pleusing lustre on his character."

It is absurd to compare such a man with the great Arabian. Alike in camp and council, as a governor of men, administrator and organser of brave and turbulent tribes or settled nations, Mahamad commanded the respect of statesmen, friends and foes;

and was loved, honored and esteemed by all privileged to know him privately or socially. Commanding invincible troops which grew into great and well-disciplined armies, led by brave and devoted men ever ready to meet death to further his slightest wish, and to lay the wealth and luxury of the world at his feet, Mahamad sought for nothing but that all should acknowledge one God and himself as the *Rasul* or "Apostle" who had been sent to tell them of Allah, and to thus reclaim a world lying, he said, in pagan darkness, sin and misery.

He lived in the simplest manner; dressed like all around him, and ate the same frugal fare; often milked his own goats and swept his own room. He devoted much time to meditation and prayer, which he said "gave him unmixed happiness," for he then "felt he was in personal communion with God." He was only cast down at times "if he did not feel in full communion," walking as we say with his God and in complete submission to His will. This he called "true *Islām* and a peace which passeth all understanding." He exhausted himself with prayer; often standing till his legs swelled, and in his shoes, which on one occasion he took off, saying that Gabriel had apprized him they were unclean. His dress at prayer was always quite plain but clean, so that "it might not attract the attention of himself or others."

It is generally believed that he could read and write, but not freely. He always spoke of himself humbly except as Āllah's "Messenger" and the Ruler of Arabia. 'Ayisha, his favorite wife, said "he occupied himself much like other men; sometimes helped her in household duties; mended his own clothes and shoes; laughed often and smiled much. Al Wakidi, his secretary, said that if "he had a choice between two matters, the Prophet would choose the easiest if no sin accrued therefrom. He never took revenge unless he thought God would be dishonored."

He was a rapid walker and preferred to humbly ride on asses, and even accepted an invitation to do so from a slave, and sometimes took up a weary person behind him. At meals he always sat as if ready to rise, saying, "I sit as a servant, for I am a servant." He discouraged works of mortification, though he observed rigorously the annual fast. He shunned everyone

who had told a lie, nor till he sorrowed and said he would never do so again, would Mahamad speak to the untruthful. He was scrupulous in not touching tithes or alms, though he accepted presents, and was often in great need of them even for wholesome food. His day was divided into three parts; one to God, one to his family and one to himself, which latterly he generally gave up to public affairs.

He was a good friend, "kind and tender," says Sir William Muir, "weeping with those who wept, and thus bound to his person the hearts and lives of all around him . . . as well as those who heard of his self-denying offices of love and friendship"; but where the Faith was at stake, he spared none, and was often misled by his supposed "inspirations." In a marvelous degree he united the peculiar excellences of the Christian and the pagan. "I have seen," said one of his royal ambassadors, "Khosru, Emperor of Persia, and the Christian Monarch Heraklius, but I have never seen a man ruling his equals as does Mahamad. . . . Though head of Church and State, he was a Pope without his pretensions, and a Cæsar without his legions, bodyguards, palaces and great revenues. If ever it man had a right to say he ruled by Divine right, it was Mahamad; for he had all the power without the instruments and supports." He was indeed one of the greatest heroes the world has ever seen—alike as a warrior, legislator, poet and man of genius."

Though scarcely able to read and write, he is the author of a book, at once a code of laws, of praycrs, and a Bible all in one, which is revered to-day by probably one-sixth of the whole human race, and "which is a miracle in purity of style, wisdom and truth." It is strange, say Maslams, that "those who receive the sayings of a Balaam, David, Solomon, etc., should rejeet so much acknowledged divine wisdom—sinners though all (the *quasi* inspired ones) were. It would be stranger still if masses of men had not, as they do, gloated over Mahamad's conceptions of the Divine, his fervent trust in the power of his God, and the deep moral earnestness of his words."

Yet Mahamad never claimed to found a new Religion, and repeatedly, and in great detail, denied all power of working

miracles. What he said he could do, he did. Is it wonderful that miraculous powers were attributed to him, and that he was called "The Prophet of the Highest"? The rise and spread of his faith was miraculous cnough, and appeared to his ardent followers as "the very hand of God," and so spurred them on to wondrous deeds of valor and daring.

Seven years after his death in 632, or by 639, Luna's green creseented banner floated over the holy shrine on Mount Moriah (then the Mosk of Omar), over Alexandria, Antioch and all Syria; and eight years later (647) Carthage and all north Africa owned his sway, and by 652 most of the Mediteranean islands and mountains of Armenia. Within twenty years more (672) the western Christian capitol, Constantinople, sustained a humiliating siege and almost destruction, which would have swept Christianity out of Asia and south-east Europe; but it was respited whilst Islam was despoiling the Romnn Empire and civilizing northern Africa.

From this, the Arabian-led Moors crossed to Spain about 710, and within It few years there established considerable and enlightened states under the Khalifs of Granāda and Cordova, which last became a city with a million of inhabitants, and with paved and lighted streets (one said to be ten miles long), when all the towns of Europe lay in dirt and darkness—physical and mental. Cordova had very early a crowded and flourishing university, with affiliated colleges of arts and musik, and a library of nearly 300,000 vols., which fact sufficiently refutes the statemeut that Mahamadans burnt the literary treasures of Alexandria, so libelously asserted by Christian priests as if to paliate their destruction by Theodosius in 382 of *the Sarapium*—its library of 300,000 vols., invaluable art treasures, and the disgraceful torture and murder of Hypatia, its immortal directress. In Rome also Christians destroyed the valuable art collections and college of the Vestales, and even Pope Gregory I. burnt down the library on the Palatine so late as 600 A.C.

Not so acted Arabians: "the patronage of learning became with them a settled principle" says Draper, and this is proved by their establishing seats of learning wherever their arms were

successful. They had greater and lesser universities or colleges at Bághdād, Ispahān, Cairo, Alexandria, Granāda, Cordova, Seville and Fez, far out in the deserts of Moroko, but to which even our Keltik and Saxon ancestors went, thirsting for what their faith denied them. The halls und courts and corridors of all were ever thronged with diligent students, from whom sprang a host of philosophers, men of scicnce, historians, translators and commentators of valuable ancient works which Christian priests and monks were then doing their best to deface, corrupt or destroy.

It were also well perhaps that the armies of Islām were not idle. The leaders had come to see that lcarning was not all sufiicicnt, but that the faith must be pressed home, and widely, by the sword as well as by the pen and preaching; and during all these early centuries brave and fanatical soldiers, well led, were therefore marching on, conquering cities and nations from the hills and plains of Babylonia to those of France, where, however, a check was received near Tours in 732. Had Charles Martel not then stopped the advancc, the whole continent of Europe might this day have acknowledged the Prophet; as it was, the superstitious Khalif saw in this unexpected defeat on the centenary of the Prophet's death a sign from him; and from this time the armies were conccntrated in southern Europe, Asia and Africa, where they had enough to do in reducing the dominion and power of the eastern and western priest-led monarchies. The capitals of these were therefore often in great danger, and in 845 Rome was humiliated, and its famous silver altar torn from the shrine of St Peter, and in the language of the conqueror, "the idols of the idolators cast down."

Christianity had in the ninth century spread a dark priestly pall over Europe, with the result that the usually intelligent and progressive Aryan had become weak and decrepid, and therefore fell an easy prey to the intrepid and vigorous hosts of Islām. The whole head was sick, and brains and arms paralyzed by ecclesiastical puerilities and mysteries. The people had been taught to look for aid to heaven. The tonsured celibate priests had forbiden them the use of brains, and all science and intellectual activity was persecuted, save where the arm of the

Arabian gave protection, and this was principally in Spain, where Cordova and Seville were bright and rising luminaries amid the general darkness.

This century—"the more than Augustine period of Arabian letters"—was ushered in by the bright reign of the accomplished Khalīf of Bāghdād, Al M'amūn, of 813-833, a Suni. He was a man of very considerable scientifik attainments, who issued a set of astronomical tables, and is said to have discovered definitely the obliquity of the ekliptik. He everywhere encouraged learning, founded schools, translated and distributed ancient and modern books, which led to rapid advancement in this and the tenth century, when the two AI-Hasans are prominent. One, a great geographist and scientist, translated Ptolemy's *Almagest* into Arabian; the other, of Bosra and Cairo—of 970-1038—was a great mathematician and hydraulik engineer. He gave us the first tables of specific gravities and treatises on terrestrial gravitation, and made important discoveries in optics—until then an unknown science. He wrote upon the refraction of light and allied problems, and showed that the eye did not emit, but receive and distribute light, &c.

Avicena (*Ibn-Sina*) also belongs to this period, and was a distinguished physician, philosophcr and man of science. He wrote some hundred treatises on mathematics, astronomy, general philosophy and metaphysics, especially on those matters treated by Aristotle (of whom he was an enthusiastic student); also on medicine, physics, theology and music. He was for the most part a peripatetik teacher and preacher in Western Asia, dying at Isphān in 1038.

In the next century the most prominent Arabian was *Averoes*, the chief magistrate of Corduba in Spain. He too was a physician and philosopher who wrote upon the spots in the sun, commented learnedly on Aristotle, wrote an Arabik epitome of Ptolemy's *Almagest*, and various treatises on astronomy—some too advanced for his orthodox compeers. To him we probably owe the first regular observatory, which was built at Seville in 1196, where, armed with Algebra (an Arabian science by name and parentage), the heavenly bodies were for the first

time correctly delineated, measured and named in Arabik, very much as to-day on our celestial globes.

Nor was terrestrial geography ever neglected; indeed, it was a recognised part of the education of every Mahamadan leader, and necessarily so for those ruling and guiding armies which in this twelfth century stretched from the Guadalquivcr to the Upper Ganges.

How different were the studies, aims and abilities of Christian Europe during that period so well called the Dark Ages! Church and State had long been declared one, and were everywhere ruled by bigoted ecclesiastiks, whose one aim was to keep and secure for all time the influence of the Church over the people, and with this object to maintain their ignorance and stifle or destroy all knowledge beyond what was to be gleaned from the literature of monks and fathers. Great efforts had long been made to increase the monastik orders in which the busy, talented and leading spirits eould be kept under constant and complete control, and their time and talents frittered away on absurd rites, idle theories and discussions such as we see fill the monkish literature of those centuries. Whether priests, monks or schoolmen, the nearest approach any dust make towards science, was to try and elucidate some crude texts of early Hebrew seers regarding the kosmogony of the world, our beginning, past and future; and they tortured their brains theorising on heavens and hells, and the position, attributes and rank of the divers rulers thereof. But the constant and all important themes which exercised the best talents of Europe were endless discussions on monastik matters, rites like those of Jainas, doctrines such as baptism, the trinity, transubstantiation, the tonsure, celibacy and like puerilities. Nevertheless, to establish these, the whole energy of Christendom was put forth, and one of the most widely ramified and cruelest institutions of the world inaugurated—the Inquisition. This began its deadly career in 1233, and continued for long years to torture, burn and persecute in every imaginable way, all the most pious, bravest, noblest and most talented people of Europe.

The literary man was considered dangerous, and few even of the clergy could read or write, and many did not understand

the meaning of the words they muttered at their church services. At Mentz, in 1232, the Churches actually directed the courts to prosecute, sentence and banish a swarm of mosquitos! and quite commonly dumb animals, and even vehicles, were prosecuted by the Church for hurting the lieges. What would have happened to a Huxley had he in those days preached his "Golden texts"? "Every true advance involves the absolute rejection of authority. . . . Doubt or skepticism is our highest duty, and blind faith is the unpardonable sin . . . the educated and scientifik must learn to believe in justification, not by faith but by verification?"

On the other hand, the Mahamadan was tolerant of all views, and pressed forward all knowledge so long as there renmined a general acceptance of Allah and His prophet, or even of Allah alone in the case of "Peoples with a Bible." Jew and Gentile had therefore good reason to be satisfied with the rule of Islām, and both are deeply indebted to it for preservation of much ancient literature which Christians were fast destroying when Mahamad arose. But for him the Hebrew would never have seen the invaluable works of his "third Moses," the pious and learned Maimonides, and we should have lost many a grand history and classik.

SECTION II.

DETAILED HISTORY OF THE PROPHET AND HIS FAITH.

THE CHRONOLOGICAL FACTS FROM 500 TO 632 A.C.

THE reader's attention is now asked to the following leading facts in the life of the Prophet and his faith; for we have in the foregoing avoided the more purely secular but all important events, which gradually forced on the militant position which the leader and his successors have been so much blamed for, but which they

had to accept, else would the faith have perished; and this would, after the nominal conversion of all Arabia within the Prophet's life, have been as destructive to human life and happiness as the advance of the armies of "the Faithful." It would have left Europe in its deadly torpor instead of starting a revivification, which only paused at the Crusades, and culminated in the tortures of the Inquisition and burnings of Reformation times. Sad but true: "Without battle and murder, war, pestilence and famine," from which we pray to be delivered, no advancement seems possible to the race.

CHRONOLOGY, WITH RUNNING COMMENTS

A.C.

500 The custodian of the K'aba was at this time 'Abdul Mutālib, grandfather of the Prophet, of the family of Hashim, claiming direct descent from Ishamel, and of the tribe of Ḳarish—*anglice* Koraish. His son

570 'Abdullāh married Āminah, and their son MAHAMAD was born (after his father's death) at Maka on 20th August 570 or 12th of Rabi'u-Ālāwal—the spring or Rabi harvest; though Sprenger says 20th April 571.

571/2 The babe being weakly was sent to a relative in the desert to be suckled by a woman of the Sa'des, and there remained about two years, when he was sent back to

573 Āminah as subject to fits. During one of these in 573, he was said to have had his belly ripped open by two men, when Gabriel gave him a new heart and power to speak with Allah.

576 Mahamad goes with his mother to Madina. She dies on the way back, and Mahamad stays with his grand-

578 father Mutālib; he dies 578 when Abu Tālib, his paternal uncle, receives him, and shortly after takes

582 him on a trading tour to Busrā in Syria.

590 Tribal wars at Maka throughout 580-90.

595 Mahamad enters Khadija's service, and goes shortly

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596 after in charge of her trading caravan to Busrā, Alepo,
and Damascus. Two angels were at one time seen
597 shading him with their wings. Khadija marries him
598 with great pomp, she being fifteen years his senior, twice
600 a widow, and with children. She had to Mahamad two
sons and four daughters.

605 Mahamad, now known as AL-AMĪN, "the Faithful," settles a serious quarrel which arose as to the reconstruction of the K'aba and the placing of the old lingam fetish —"the black stone." He arranges for Habal—pronounced Hobal—being placed in the centre of the shrine, and some 350 images or symbols of deities around him.

606 FATIMA, Mahamad's youngest and fourth daughter,
608 born. The two sons died in infancy, and in 608
Mahamad adopts 'ALI, his cousin, son of Abu Tālib, then
609 six years old, in in 609 ZAID IBN HARITHA or Mahamad,
a slave lad of the 'Uzrah tribe of southern Syria, who
610 were mostly Christians. This year 610 is called "THE APOSTOLIK MISSION ERA," when the Prophet and many followers felt convinced from his many visions of Allah and angels, and numerous *quasi* communications from heaven, that these were now undoubted "REVELATIONS." And we are assured that Khadija and Zaid began at this time to jot these down, as well as all important speeches and sayings.

611 Mahamad was now 40-41, an unusually handsome, powerful, healthy man, though liable to strange dreams and given to much prayer, especially in his favorite mountain solitudes, where these were often followed by devotional extasies. In Ramazan he took his family to his favorite cave on Mount Hirā, when one day he was missed, and was found on a lone spot, where he said Gabriel had appeared in a deep sleep, and, holding before him a large silken sheet covered with writing, told him pexemptorily and three times to "READ." He confessed he could not read, when the written scroll was thrown over him, and he repeated what the angel said. Then Allah himself appeared, and,

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touching his shoulders, enabled him to understand all. He at once felt inspired, and was commanded to "GO FORTH AND PROCLAIM A NEW RELIGION." Then came many more "Revelations from Allah," though they sometimes ceased for days, months, and even a year or more. But they were often renewed in certain extatik moments, when his bold and ardent imagination and eloquent speech, embodying much pious legendary lore with which his mind was now stored, had an electrifying effect on all who heard him.

614 Mahamad had now a few dozen followers, and he took a house, "the House of Islām," in front of the Al-K'aba, where meetings of the sect used to be held. Khadīja, 'Ali, Zaid, Abu Bakr, Talhah (the celebrated General), and other fifty, now openly professed Islām,

615 and the orthodox Ḳarish began to persecute in earnest, when many Islāmis fled to Abysinia. Mahamad pacified the orthodox by openly proclaiming as a "Revelation" that the Arabian godesses, Lāt, 'Uza, and Manāt, were to be worshiped; but this he afterwards cancelled by another *Sura*.

616 Hamzah and 'Umar (afterwards second Khalif), now accepted Islām, but owing to the Ḳarish excommunicating all Islāmis in a formal deed hung up in the K'aba, most fled to the mountains along with Mahamad and Abu Tālib, where they lived for three years on the

619 defensive, and often nearly starved to death. In 619 ABU Tālib showed the authorities that Allah had made worms eat up the K'aba proclamation, and Mahamad and most of his people returned to their city homes;

620 but early next year he suffered a still greater trial. His beloved Khadija, aged 65, and influential old guardian uncle died.

621 Mahamad sought converts and asylum in *Tâ'if*, but met with derision from this stronghold of Al 'Oza and Manāt. He was within a month driven off into the desert, and even stoned for two miles. He hid in a garden, spending the night in prayer. On reaching Maka some armed

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621 retainers and fresh converts from Madina met him and enabled him to pray at the K'aba and regain his house, where he lived more quietly, teaching only the unity of God. About the end of 621 he was betrothed to 'Āīsha, aged eight, daughter of Abu Bakr, and married Zama, a widow of a convert. When elated at the arrival of converts from various parts, he dreamt that Gabriel carried him off to Madina and Jerusalem on Al Burāk, a kind of winged camel; that he was everywhere welcomed, and soared up through many heavens till he stood before the throne of God, who told him to return to earth and to pray Him five times daily.

622 Early this year he received a body of about eighty converts from Madina begging him to come and settle among them. Allah directed him also to do this, and some 150 converts, including women and children, now left their Makan homes for Madina. Shortly after hearing that the Ḳarish had resolved to murder him, he, Abu Bakr, and their families, fled from Maka. Mahamad had to hide for three days in a cave on Mount Saur, and reached Madina on the sixth day. This was THE HAJIRA, the 4th of Rabi'ul Āwal or 20 JUNE 622.

622/3 The first mosk was erected at *Al Madina*, now
623 called "the City," and adjoining it Mahamad now established himself and married 'Āīsha.

624 The Ḳarish from Maka attacked Madina at BADR,
or on 2nd March or Ramazān, H. 2. They had 900 men and
A.H. 2 Mahamad only 300, but he conquered, attributing this to his very earnest entreaties that Allah would now show His desire to uproot the idolatry of Arabia. The Prophet said he saw Gabriel and angels fighting in their midst. The success determined him to assume a militant role, and he now began to attack some neighboring Jews who had rejected his teachings and circulated
624/5 insulting verses among Islāmis. They were gradually seized, exiled, and their lands confiscated. The Prophet lost a daughter this year and married his fourth wife Hafsa, daughter of 'Umar, afterwards second Khalif. To

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624/5 FATIMA his daughter, wife of ʻAli, was born a son Al-Hasan. About end of year (spring of 625?) the Ḳarish sent a second army of 3000 men who encamped at *Āhad* (pronounced *Uhud*) three to four miles south of Madina, and Mahamad, clad in armour, advanced with 1000 men, but 300 abandoned him, and owing to a cry that he was slain, the rest retired, but ably led by Abu Bakr, ʻUmar and ʻUsman, they gained the city with only the loss of 70, and the Ḳarish did not pursue. Mahamad was wounded by stones and in the face by two arrows, and HAMZA was slain. The Makan cry was: "Uḥud for Badr, let HOBAL be praised." Mahamad now married two widows of his fallen leaders.

625/6 Various expeditions now took place to enforce the
A.H. 4 faith. The Hebrew Nazīrs were despoiled and banished.
Being from 20 June 625 They with others and Ḳarish advanced with 12,000
Do. 626 men, on which Mahamad entrenched Madina and issued forth with 3000, but the two armies only looked at each other for a month, when the allies decamped, which was attributed to Āllah's intervention with angels.

The Jews were then attacked by Mahamad at the
626/7 head of 3000 men and a troop of cavalry. They had to
A.H. 5 capitulate, and met the fate they had measured out to Moabites and Kaʻnans, for all the men (some 700) were slain, and women and children divided among their captors as slaves—the only slaves and concubines allowed. "Allah was seen to fight for Islām. . . . He put dismay in the hearts of the people of the Book, slew them and took them prisoners, and gave their land away for an heritage"; which reads very like Old Testament story. It was during this war that Gabriel inspired the *Sura* forbidding the use of all intoxicating liquors; though wine appears permissible in Samā (heaven), and Jehovah was "cheered by it."

Mahamad at this time offended orthodox Arabians by marrying the divorced wife of Zaid ibn Haritha, his freed man and adopted son, and issued a Sura in which Āllah permits him to exceed the limit of four wives and gives

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626/7 sundry laws social and domestic—many of which are a great improvement on those then in force.

627/8 **A.H. 6** This year held to run from April 7 to 12 April 628.

Mahamad now goes to pray at his mother's grave, but not for her soul, for none he said must ask forgiveness for an idolater. He personally leads many expeditions and Islamizes much of Arabia, except "the people of the Book," the Mazdean, Hebrew and Christian; they are tolerated if they agree to live under the laws of Islām. Mahamad now writes to the EMPEROR HERACLIUS, through the Governor of Busrā, proclaiming himself "the servant and apostle of Āllah," and desired the Emperor to "join Islām or Beware." He also wrote to Khosru, King of Persia, and this proud monarch publicly tore the letter to pieces; which when Mahamad heard he said: "so shall it be with thy kingdom"—words which very quickly proved true. The King of Abysinia received the mandate very politely and sent presents; so did the ruler of Egypt, among whose other gifts were two Koptik maidens, one of whom, Maria, was taken into the harīm. This year, during one of his expeditions, he suffered a great grief from his favorite wife 'Āīsha being missed on the march into Madina. She had dropped a necklet and getting off her camel to find it was lost sight of in the dark and brought home by a follower. This led to a charge of adultery, and she returned to her mother's house, but after a month, a revelation of her innocence was vouchsafed by the thoughtful Gabriel, whereupon she was taken back and Sura xxiv. 11 issued: "The whore and whoremonger are to be scourged with a hundred stripes . . . and adultery shall require the attestation of four witnesses to the fact"

628/9 **A.H. 7** Mahamad with Abu Bakr and 'Umar marched with 1600 men against the strongly fortified cities of the Khaibar Jews, six days' journey north-east of Madina. 'Ali was challenged by a valiant Hebrew to decide the fight by mortal combat, and slew the hero with the

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628/9 Prophet's sword the *Zu-al-fiḳār* when, the forts yielded. Many Hebrews joined Islām, the rest were exiled to the Jordan. Owing to there being now a standing army, the Prophet by Āllah's command instituted the temporary marriage called *Mut'ah* which permitted his soldiers when long away from their homes to have temporary wives. A Jewess nearly poisoned him at this time and his health was very indifferent ever after. All Arabia to the confincs of Syria was now said to be Islāmized, and Mahamad started on the sacred month to perform '*Umra* or the Lesser Pilgrimage to Maka, accompanied by a force of 4400 men. He desired to avoid fighting, and finding a force opposing him two marches from Maka, he turned aside to *Hudai-biya*, seven miles from the city, where the Maka-ites agreed that for ten years all Islāmis might visit the K'aba unmolested for three days. He now sacrificed the victims enjoined for the 'Umra and returned to Madina.

629/30 A.H. 8 As agreed in the holy month of A.H. 8. he set out with a joyous following of 2000 to worship at the K'aba. He circumambulated the shrine seven times, touching the "Black stone" each time with his staff, and then journeyed seven times between *As Safā* and *Al-Marwa*, sacrificing the prescribed victims and fulfilling the ceremonies of the *"Lesser Pilgrimage*." He here negotiated a marriage with his eleventh wife, which secured to him two most important converts, Khālid, "The sword of God," and 'Amr, who afterwards carried forward to foreign empire the standard of Islām. He at once dispatched the converts "with ZAID" to the S.E. of the Dead Sea, to exact retribution for the slaughter there of one of his leaders. But they encountered a superior force of Arabs and Romans, and were repulsed with the loss of Zaid, says Mr. Hughes.* 'Amr next month marched unopposed over the Syrian borders, and Hajāz and Najd now acknowledged the rule of the Prophet. He was in his sixtieth year and the twentieth of his apostleship.

* This Zaid could not have been Omar's brother, who died H. 13.

A.C. 629/30 Shortly after a rebellion broke out at Maka, and in Jany. 630 he and his uncle AL-'ABBĀS advanced on the holy city with 10,000 men. He halted on the heights of Marah, when, receiving the submission of the city, he made a peaceable public entry on his favourite camel—that on which he had fled in June 622. Reciting Sura 48, called the chant of "Victory," he proceeded—his head covered with a black turban, and with ABU BAKR on his right hand and USAID on his left. He entered the sacred Mosk, circumambulated the K'aba seven times, each time touching respectfully the "Black stone," when observing *pictures of Angels*, and arrows for divination, insidc the K'aba, he ordered their removal, and also that of Habal and of 360 *images*, and himself destroyed *the sacred wooden Pigeon of* the Ḳarish, which was suspended from the roof, and represented the old Dove cult. Some say he did not at this time notice the statue or menhir of Habl, which others state even then stood in front of its ark, the K'aba, as pillars usually do at entrance to shrines. The next day, eleventh Ramazān, he held a general darbār on Mount Aa-Safa, requiring all to take the oath of allegiance to him and the faith. This was duly administered by 'Omar, the chief of the staff in the Prophet's name. 'Omar first held out his hand to each, vowing that Mahamad would defend each, and rule justly, when the men swore obedience to him; and the women said they would worship Allah only and abstain from theft, adultery, infanticide, lying and backbiting. Nearly all enemies and outlaws were then and there pardoned. Military detachments were also sent to surrounding tribes with orders to exact similar vows, and if possible destroy pagan shrines, as of Uza, Sawād, &c.; but Khālid was severely rebuked for slaughtering a tribe of peaceable Sabeans, and Mahamad sent a large sum to their widows and children. In spite of his army of 12,000 men, he nearly suffered a serious defeat from some of the neighboring strong tribes whom he shortly after attacked.

A.C. 630/31 A.H. 9

"*The Year of Deputations*," when most of western, northern, and central Arabia joined the Prophet's standard. Beside sundry expeditions, he sent his first great army—20,000 infantry and 10,000 cavalry—to attack a Roman army hanging about his Syrian frontier near Tabuk; but the enemy were not found, and Khālid, with a suitable force pushed on N.E. to Duma, and there subdued some Hebrew and Christian tribes, many joining the faith, among them the Christian chief of Duma. Treatises of peace and commerce were also concluded with other foreign chiefs. Mahamad now settled down to organise and legistlate for all Arabia, and lived an unpretentious and busy life, immersed in spiritual and secular affairs. *Tā-'if* was the last state to quiet down, for the Prophet required its loved idol *Al-Lāt* to be destroyed, and this was only accomplished in the end of 630. In March 631 he issued a stringent proclamation against every kind of idolatry, and refused to join in rites and pilgrimages, which he called idolatrous. 'Ali read the edict to the multitudes in the vale of Mināt. It was commanded that "after these four sacred months, no believer must take part in pilgrimages or visit the holy places and perform any of the old rites; that alike within and without the sacred territory, war was to be waged with every idolater; they were to be killed, besieged, laid wait for and seized wheresoever found; . . . only those who repent and pay the legal alms may be dismissed freely. . . . Jews and Christians must be combated till they pay tribute, own subjection, and are reduced low."

The Prophet now suffered a heavy grief in the death of his little son Ibrāhim.

631/32 A.H. 10

In the sacred month, Mar. 632, he again assumed the pilgrim's garb, and on the eighth day began the '*Umrah* or *Lesser Pilgrimage*, and then the *Greater*, which he rigourously observed, but without idolatry, as he thought. He performed all the usual circumambulations or worship of the K'aba; visited Minā and there

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631/2 rested the night, and next day ascended ʻArafāt, offered up prayers, and announced to the multitudes the perfecting of his faith and mission. Sitting on a camel, he said; "Listen to me; I may not be permitted to meet you again. Be humane and just one to another. Let the life and property of each be sacred to all. You must appear before Allah and give an account of your actions and words. Be faithful in deposits confided to you, and take no usury. Vengeance must not be taken for murders during paganism, and ye must all observe the sacred months. You have rights over your wives, but so have they rights over you. You must never endanger their lives, but feed and clothe them suitably, and treat them with affection. They have been confided to you by God, having nothing of their own. I leave to you a clear and positive law dictated from on high. All Maslmim are brothers. Appropriate not what belongs to a brother. Abstain from injustice, and let these my words sink into your hearts." Then pausing, he added: "Now, O my God, I bave fulfilled my mission"; when the thousands exclaimed: "Yea, thou hast fulfilled it;" and looking to heaven he rejoined: "O my God, hear this testimony regarding Thy servant."

On the tenth he returned to Minā, cast the accustomed stones, slew the victims brought for sacrifice, shaved his head, pared his nails, and ordered the hair and parings to be burnt, and then laid aside the pilgrim's garb.

He staid three days at Minā, preaching to the people, and praying them not to depart from the exact observances of the religion he had been appointed to teach them. He then returned to Maka, and performed again the *ʻUmrah*; circumambulated the shrine, drank the poisonous waters of *Zam-zam*, prayed in the Kʻaba, and rigorously performed every ceremony in order that his example might serve as a model for all time.

This was called "*The Valedictory Pilgrimage*," and he now returned to Madina much exhausted. His hard, anxious life, the still rankling poison (say some) of the

A.C. 631/2 Jewess; loss of his boy and want of quiet, which he so earnestly but in vain sought, had broken his constitution, and it was now noised abroad that he was dying, when several usurpers to his power and place arose, for the faith had embraced an empire.

Early in summer, when his condition was serious, he removed to ʻĀīsha's house, and there on Saturday, 6 June 632, became delirious with high fever. He had agonizing pain, which he meekly accepted, saying that this was God's way of removing our sins. Believers, he said, "are so tried according to their faith; the greater the faith, so the sufferings. In the nigh I am ever repeating the praises of Allah in 70 Suras: the faithful servant must not rest . . . as my severe affliction, so shall be my reward. Let us rejoice," &c.

Sat. 6 June 632

Sun. 7 June He refused all medicines. Once when some near him conversed on the fine pictures of an Abysinian church, he was so shocked that he covered up his head, and then in anger said: "Let the Lord's wrath rest on those who turn the tombs of their prophets into places of worship. Let not my tomb be an object of worship."

When exhausted he tried to write, but wandered, and asked to be left alone. By and by he told ʻĀīsha to bring some gold he had given her, and distribute to the poor, and when it was done, said: "I desire not to meet by Lord possessed of any gold." In lucid intervals he muttered: "O my soul! why seekest thou for refuge elsewhere than in God alone?"

Mon. 8 Next day he was a little better, and when Abu Bakr, as Imām, was leading the devotions in the adjoining mosk, he slipped through the curtain leaning on his servant, and said gently: "Verily the Lord has granted unto me refreshment in prayer." Then seeing the watchful, sad and anxious crowds gazing lovingly at him, he smiled kindly and gladsomely on them, and walked softly to the front amid prostrate worshipers to where Abu Bakr stood; when the latter at once stepped back, but Mahamad motioned to him to resume his post, and

Mon. 8 June 632 A.H. 10

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632 taking his friend's hand, he sat down on the ground near the pulpit, when the service was resumed. At its close he conversed a little with Abu Bakr, who shortly took leave; when Mahamad walked into the court of the mosk and sat down amidst the overjoyed and excited crowds, and addressed them as if for the last time. He specially begged them to remember that he had never taught them aught but that which God had commanded him, and which was now written for their guidance.

'Usman, one of his generals, then stepped forward to bid him farewell before starting for the Syrian frontier, and Mahamad hlessed him, saying: "Go, and the blessing of the Lord be with thee"; and then, turning to the ladies who sat near, he said: "O Fātima, my daughter, and Safiā, my aunt, work ye both that which shall procure you acceptance with God; for verily I have no power to save you in any wise."

He was now visibly exhausted and conducted to his bed, where he sank unconscious, and Āīsha lifted his head on to her lap and rubbed his hands. On coming to, he asked for water, and muttered: "O Lord, I beseech thee to assist thy servant in the agonies of death. . . . Gabriel come close to me," &c. After another swoon he looked on Āīsha and said: "Take off thy hand, naught can now benefit me"; then in disjointed whispers occurred such words as: "Lord grant me pardon and join me to the companionship on High . . . Eternity . . . Paradis . . . Pardon . . . Yes, the blessed companionship . . . high." When gently stretching himself out, the great spirit—"the master mind of the age," as Sir Wm. Muir says—passed peacefully away.

* Y. M. D.
570.8.20
610 —
622.6.18
632.6. 8

It was noon; he had died, according to most writers, in his 62nd year and 22nd of his apostolik mission, and a few days after Hijra 10.* Only his household were present. It was but a few hours since he had thrilled the loving multitudes in and around the mask, and when they heard he was dead, a wild and universal wail arose which soon resounded throughout Arabia. At first men said: "He is not dead but sleepeth, and will shortly return

in great power and glory"—the too sanguin idea which follows the death of many prophets, and akin to that which soothes the fond hopes of all who long again to sce their loved and lost. NATURE, alas, unmoved by tears or prayers, pursues her own hard emotionless path, declaring that MATTER only is immortal.

Abu Bakr quieted the mourners, saying honestly, "Nay, the Prophet is indeed dead; adore not, O Maslmim, Mahamad, but Allah who is alive and cannot die. Forget not what he said unto you, 'I am no more than an Apostle, and all Apostles have passed away': read ye *Sura* III. xxix."

Sir Wm. Muir, than whom few have studied the great Arabian more and loved his mission less, thus writes of his death: "That which brings forth good fruit must be good. The mission which had transformed . . . idolaters into spiritual worshipers such as these (mourners) . . . resigning every faculty to the service of one great God, and which, wherever accepted and believed in, was daily producing the same wonderful change, must be divine, and the voice from within which prompted him to undertake it must have been the voice of the Almighty." What more can be said of any son of man.

Mahamad had requested that he should he buried quietly on the spot where he died, and accordingly he was consigned to a grave dug under his bed—now called "the *Hajrah*" or "Chamber"—his two adopted sons, 'Āli and Al 'Abbās, performing the last and all usual rites. Before however he was buried arose the buming and difficult question of the "succession" or Khalīfat, which, owing to the gentleness and tact of Abu Bakr and 'Omar, was easily and that day decided in favor of Abu Bakr, after which he made a public and very able address as to duties which had fallen upon him, and which he hoped they would help him to perform.

We have, for reasons which perhaps only scholars will appreciate, entered thus minutely into these last details of a great life in their strict chronological order, for very many arguments have gone astray from not observing some of these facts.

SECTION III.

THE ḴORĀN OR BIBLE OF ISLĀM.

Let us now look briefly at a few leading facts in the history of this Bible—the ḴARĀN, QURĀN or "Reading" *par excellence*. It is called "A true Revelation from Allah, nay His very words; not composed by Mahamad, but brought by Gabriel from the throne on High, in holy Ramazān, during some 23 years." It is the *Kalām Allah* or very "Word of God" written in the highest heaven and sent down to the lower or seventh, from which it was from time to time revealed as needed, by an Angel, believed to be "Jabriel, Allah's Messenger," called also *Ruḥu'l-Kadas*, "the Holy Spirit" and "Faithful Archangel."

Ḳara or *Kāra*, "Read," was the first word addressed to the Prophet on the Makan hills, apparently by Gabriel, who vociferated loudly "Read in thy Allah's name. . . . Read, for He is most generous and teaches men what they would not otherwise know": to which the hearer said: "I am illiterate and no reader" (Sura 96). *Ḳ arā*, especially in the Hebrew, קרא means also proclaim aloud, read, preach or worship energetically.

"The Revelations" began to be jotted down by Khadija and friends, from "the Apostolik year" 610, but without any order; and were thrown into, or hid away in boxes and lumber rooms, from which they, or most of them, were rescued when the family got properly settled in the Prophet's own house in Madina about 623/4. Even as late as 630, when there should have been a huge and complete collection, we are told that most of the Revelations were still oral; and if so, possibly swollen with many floating traditions of the religions of Arabia. No real and systematik compiling began till after Mahamad's death, so that there was ample time and opportunity for Jew, Christian and extremists of all kinds, to slip in (as has been often suspected) passages in support of their sects and views. Mahamad as "no reader" would not observe this even if it was in MSS. in the family boxes, and he died in June 632.

The valiant and irrepressible General ‘Omar had often urged the first Khalif, Abu Bakr, before the Prophet’s death, to collect all Revelations—those collected by the family and in the memories of the Faithful, but nothing was done till after the Prophet’s death, when, on ‘Omar's further entreaty, the duty was assigned to a regular State Department, with ‘Omar’s brother, Zaid Ibn Harithah, the Ansār (Mahamad’s adopted son), as chief in charge of the collection—a most difficult duty he was little competent for, and does not seem to have spent much time over. Though Mahamad had employed him as a personal secretary, he was then an officer of the active staff of the army, and fell next year (633/4) at the battle of Yamāna on the Syrian frontier. Muir’s *Cal.*, p. 30.

As head of the Ḳorān Collection it was his duty to seek out all records belonging to the family and friends near and far; to summon, and listen to all who could repeat any revelations by heart; and carefully test and cross-examine witnesses; yet we are told he accepted seventy Suras repeated to him by one person. He found others “inscribed on date leaves, shreds of leather, shoulder blade bones, stone tablets and the hearts of men”—a shifty and dubious depositary, which places this last of bibles in the same doubtful and non-original category as others.

Having gathered together all the Revelations he thought trustworthy (or advisable ?), Zaid, regardless of their chronology, seems to have bundled them all together—perhaps with a little dovetailing of subjects; and to this hap-hazard collocation is due much of the obscurity and incoherence which pervade this first and most important, *but now lost Lex Scripta* of the faith.

From sheer heedlessess it passed into ten years or so of oblivion, or a darkncss which freely admitted of its being tampered with, interpolated, or even re-written in parts. Though dignified with the name of “THE STANDARD TEXT,” it was made over to the erratik care of the Harīm, where it was no doubt freely handed about to those curious on its subjects, during the next ten years or so. It was nominally made over to the Prophet’s widow, Hafsah, ‘Omar’s daughter.

This would be in 634 A.C., when *Abu Bakr* died and was succeeded by *'Omar*, who was assassinated in 644. Then 'Osmān ('Usmān or 'Othmān) succeeded as THIRD KHALIF, and very shortly set about the preparation of a revized Ḳorān, a work which probably brought about his assassination in 656, cf. Muir's *Cal*., p. 161.

The Ḳorān of Abu Bakr and Zaid had, in 634, been circulated to all cities and chiefs of Arabia, Syria and Persia, and this "extensive *Recension by 'Osman*." was considered by thousands as uncalled for and sacrilegious. Sir Wm. Muir thinks it due to the recovery of various readings in older fragmentary transcripts; perhaps to additional matter deftly brought together by Jews, Christiaus, Sabeans, &c.—alert to the then very apparent fact that the book was to rule nations and vast congey of peoples, socially, politically and religiously. The leaders of the Recension were clearly the Ḳarish tribe, who determined that their Makan dialect of Arabik should prevail, and reasonably so, seeing that was what the Prophet spoke. Hence the necessity arose for inserting vowels and diacritical marks, so that *Ālef* should read *Ilif*; Abraham, *Ībrahīm*; M-h-m-d, *Mūhammad*, &c.; for until about 645/650 we know of no vowel pointing; but the Arabs would then notice that Hebrews had adopted this in their Masorah bible of 600 A.C.

In regard to the substance of the Recension, Sir Wm. Muir says (*Mah*., 557): "Tradition affords no light as to why it was necessary; it cannot be believed that it could in these few early troubled years have been corrupted (why not ?), though there may have been various readings in older fragmentary transcripts . . . originating in the diverse dialects of Arabia, and the different modes of pronunciation and orthography," in the then wide-spread empire of Islām. Mahamad said that Gabriel revealed to him the Ḳorān in the dialcct of the Makan Ḳarish —his own tribe—but seeing that there were other six dialects, he obtained Allah's permission to its being recited in the whole seven dialects! which continued to the time of 'Usman. So we may believe that this (the third) Khalif, desired only uniformity and completeness, whieh the further recovery of new fragments enabled him to secure, but principally the pronuncia-

tion of his tribe—the Ḳarīshīs of Maka—and this he accomplished by adding vowels and diacritical markings.

It is probable that he also accepted more than Zaid had from the well-stored memories of pious reciters; but memories are treacherous, and biased fanatics were numerous. Anyhow the Ḳorān we now have is Othmān's, and it has, we are assured by Sir Wm. Muir and others, remained precisely as it was in the seventh century. So many pious and learned Arabians and Persians objected to it from the first, that 'Osman got the name of "the ungodly khalif"; especially when he "called in all other MSS., and foolishly committed them to the flames." This greatly incensed many, especially at Kufa, where learned reciters declared he had committed a great sacrilege, which probably cost him his life—cf. Muir's *Caliphate*, p. 219, &c.

This Recension could scarcely fail to raise further doubts as to tampering and interpolations by interested sectaries. All pious watchful ones knew that sinister influences had from early days surrounded "the prophet," more especially on his arrival in the much Hebraized state of Madina; but for obvious reasons no believer in Ḳorānik inspiration dare utter, not to say probe, so dangerous and far-reaching a question.

According to *Ḥādash* or tradition, Mahamad "received instruction from the learned *Nasāra* (Christians), Jubra and Yasāra," and of course always stopped and listened to itinerant preachers, who often read aloud the *Taurat* (Torah) and *Injil* or Gospels; and so observant a religious leadcr would not fail to follow closely, though with disgust, the tri-theistik controversies of Christians, then led by Joannes Philoponus of Alexandria. A powerful and learned body had agitated from about 560 to 660 A.C. to enthrone "the Virgin Mother of God" as "the queen of heaven"; and Egypt had substituted Jehovah, Maryam and Christ for her old trinity of Osiris, Isis and Horos.

All this had its effect on the neighbouring pious Arabs of the Hijāz, who, from 610 to 650, anxiously watched the growth and recensionizing of their bible. They saw its weakly birth in the first disjointed jottings of Khadīja about 610, apparently on bones, date leaves, &c.; and its home in the family lumber room, from which it was transferred at the "Flight" (622/3) to

Madina, and probably then cared for by Zaid, who had been accustomed to occasionally write for the Prophet. No regular record or collection of the revelations was ever attempted till after his death (June 632), nor seriously taken in hand till 633, and then evidently very hastily. When finished it passed into the women's apartments, where it remained probably tossed about among the family till Khalif Osman started his recension, which seems to have been issued about 650. Thus this bible has a very dubious history from 610 to 650.

Seeing all this, one or two learned Maslams have whispered to us when we pointed out texts where the Prophet expressed a belief in nearly all the Jewish Bible and Christian Gospels, that they suspected these had been slipped into the text owing to the heedlessness of Zaid, the Harīm and two first Khalifs. It is fully recognized that from about 615 A.C. much Hebrew and Christian influence was brought to bear upon the Prophet himself. Al-Kindē, who lived at the court of Khalif Al-M'amun (H. 198; A.C. 813), said that "parts of the Ḳorān favoring Christianity and Judaism are due to Mahamad's friendship with the Nestorian monk Sergius and two Jewish rabbim—pretended Islāmis." These continued after the Prophet's death to be firm friends of 'Ali; and thus with plenty of time and opportunity, they probably tampered with the texts which Zaid compiled from, and afterwards when it was drawn up as "a standard." and handed over to the widow Hāfsah in 634; see Sir Wm. Muir's *Al Kindi*.

In spite, however, of all this uncertainty of the text, nay, even of whole chapters, we are asked to accept every word, nay, say millions, "every letter and vowel point as coming direct from Allah, and who says to the contrary is a Kāfir," though we have seen that all diacritical marking is of Masoretik times. The volume is divided into 114 Suras or chapters, "containing 6666 verses or *Āyāts* (a few too many), some 78,000 words, and 324,000 letters. It has sixty holy names; one being "the Gospels" or *Al-Bushra;* another "Revelations" or *At-Janzil* and a third *Al-'Ilm* or "the Knowledge," and considcred by the bigoted, to be the only *'Ilm* necessary to man. Its want of chronological arrangement makes it very confusing. Ninety

of the Suras were revealed before the Hajrah or flight from Maka in June 622, but all are equally inspired, though the rest were given at Madina when :Mahamad was a busy and powerful monarch rapidly doveloping an empire—a "Ruler with Allah" —a deity then also evolving from the Ālê of pre-Ḳorānik times.

It makes no difference where or how the revelations reached the Prophet; this they did variously, as in whisperings by dream or visions, by the loud voice of an angel, or in the tinkling of heavenly bells, or even when the Almighty Himself appeared and "placing his hands upon the Prophet's shoulders, corrected some mistakes or erroneons deductions he had made from Revelations." Yet, Mahamad like Moses and others, believed that "no man hath seen God at any time" and that he has neither body or parts though men argued with him.

The Ḳorān is about a third less in size than the New Testament and the actual "Revelations" would form a book equal to the four Gospels and Acts. The rest compares with the Epistles and Apokalyps, combining legends, dreams, laws, pious counsel, history, &c. As in all scriptures, there is good, bad and indifferent teaching, and some only adapted to Arabia and Ḳorānik times. There are the usual cursings and denunciations against all unbelievers in "the Eternal Word."

In the revelations accorded at Maka, the Prophet is a long-suffering Paighambar (Pers.) or "Messenger" delivering a doubtful and unacceptable gospel; persuading men by their fears from the horrors awaiting unbelievers, and urging the many blessings which await "the faithful" or believing. The "Messenger" had to argue against the freely expressed belief that he was "beside himself," as Jews said Christ was. Mahamad urged that he had his full senses, and threatened and warned by turns, adding: "I am not responsible, but tell you as I have heard from the Lord; believe or disbelieve as ye please; nay as God pleases. He gives you over to your own evil minds, and for those who go astray there is no salvation. He is not only *Rahmān* 'The Merciful,' but the destroyer of the unbelieving. By and through them hell and devils exist."

In many texts he speaks kindly and approvingly of the

true scriptures of Jews, and of some Christian teaching, though "there is much Tahrif" or corruption. He tries to win over both to accept the Ḳorān as though a new, yet a continuous revelation. He commands Islāmis "not to contend with Hebrews but to act in a generous manner, saying: 'we believe in that which has been revealed to us, and in that which was revealed to you . . . our gods are one'" (Sur. xxix. 46), and to Christians he adds (ii. 81, 254): "We (Allah) gave to Jesus the son of Mary evident signs, and strengthened him with the Holy Spirit"—here trying to reconcile them with his frequent stern denial of Allah or His Spirit "begetting a son." He also says (130): "We believe in the Allah of Ābrāhim, Asḥaḳ, and Y'aḳub, and the tribes, Musi, 'Isi ban Maryam and the prophets. the angels, books and apostles (286). He makes Allah say in Sur. lvii. 25: "We gave to Ābrāhim, prophecy and scriptures . . . the gospel, and put into the heart of his followers compassion, but they invented *Monasticism* . . . with a desire to please Allah"; thus letting down the errors he condemned, as gently as possible.

He entreats them "not to commit extravagance in their religion; they may believe in Jesus as a Masīḥ (Messiah or Christ) and apostle of Allah who "placed His word in Mary and a spirit from Him . . . but speak not of a Trinity . . . for He is one far exalted above the idea of having a son of man," iv. 169. To all peoples he says: "Allah has given to you a law and a way. and if it had pleased Him, all might have been made of one faith; but He has not so done in order to try you" (v. 20).

Prayers for the dead are ordered, yet not for the unbelieving, though we may visit and even weep by their graves, for this reminds us of our own end (ix. 114/5). At all times also we may pray for such blessings as we desire from Allah, but this is more correctly called *Du'ā*, not the regular "Service of Prayer"—*Salāt* or *Namāz* (Pers.), which all are commanded to perform four to five times a day. For it there is a regular liturgy devoted to the praise of Allah and humbling of self, much added to by posturing of the person. It should take place at mosk or Masjid, or failing these, in private.

The Ḳorān sternly insists on the Christian doctrine of ELECTION or PREDESTINATION—Ḳadar or Taḳdir, popularly known as *Ḳismet* (Pers.) or Fate. All things were "created after fixed *Ḳadar* or Decree. . . . Allah fixed the term of each life . . . nay, the shaft which slew (Suras liv. 3, 8). He misleadeth whom He will, and whom He will HE guideth (xiv. 4). Hence say the *Mutazilites*: "If Allah decrees the acts of men he must bear the name of that which He decrees . . . if infidelity, then an Infidel, if tyrany, a Tyrant, and so on, which is blasphemy. If he decrees infidelity, then he wishes it and is opposed to prophets, faith and obedience, which is blasphemy. . . . All the believer should do in presence of this great mystery, is to acknowledge that God alone knows the future; as prophet or teacher, he should simply deliver his message and leave the rest to Allah," but if so, the doctrine is at once useless and worse than superfluous. It is in fact the mere babble of pious traditionists, seeking to release themselves and their self-made deities, bibles, and the logical consequences of the monster Power they have conjured up.

Like the *quasi* Athanusius, who sets aside the laws of arithmetic and logic, Islam has tried to equate light and darkness, good and evil, and failing to do so, cries out: "It is an Incomprehensible Mystery"—the premis which Faiths had better have postulated. Listen to the following illogical jumble—as grand in its poetical phraseology and weighty words, as meaningless in the heedless way these are flung about. We abreviate from the creed of the learned Imām Gazāli (fl. 1100 A.C.) which, taken with Mr Palgrave's exposition of the real meaning attached by all the mass of illiterate Islāmis to the opening words of the *Kalimah* or Creed ("There is no deity but Allah") shows what a vast amount of misery and harm this traditional teaching is answerable for; cf. under *God*, Hughes' *Dict. Islām*.

Allah is without beginning or end, in time or space. Has no body or substance, therefore nothing eau exist in or around him, for he has no situation. Yet he sits on a throne though without contact, and the throne and whatsoever is on it is sustained by his power and subject to the grasp of his hand.

There is nothing in the universe besides him, and there is no being or existence without him. He is far away beyond space, yet nearer to everyone than his own jugular veins. He was before time and space, and is to-day as then. His essence like his attributes are distinct from ours, and his essence is in no one. He is not subject to change or motion, and nothing can befall him—perfection or imperfection. He is only known to exist by the apprehension of the understanding; but by his grace, saints in heaven will have "an ocular intuition of him so as to complete their joy." He is without companion, ever solitary; neither begotten nor be-getting, sleeping nor decaying. The Eternal, Living, Omnipotent and Omniscient; the Creator and Restorer of all that ever was or will be; of all the forces of Nature; of angels, spirits, devils and all that has substance. All creatures and things couch helplessly within his grasp, nor can elude his power, which is infinite as his knowledge, and all embracing in time past, present and to come. All lies open before him; he can hear where none hear; see the smallest insect in the darkness, and penetrate into all substance and the thoughts and imaginations of the heart.

Nothing happens but by his decree, willed from eternity; and his will none can reverse or delay, but his grace may help us. Yet none have of their own accord any power to perform any worship or duty towards him, unless he has willed it, for no atom can move nor be stayed in motion unless he decrees this. His voice does not like ours arise from the motion of air, tongue and lips forming letters and words. Moses heard his word without such aids. He seeth and speaketh simply by life and knowledge, is wise and just, but his justice cannot compare with ours, for all things belong to him and wrong cannot therefore be imputed to him for withdrawing any or all, even life, nor for the miseries attendant thereon. He created all for his own pleasure, not becanse he needed any, but only to manifest his glory and power, and without any obligation to continue what he had brought about.

It belongs to him only to choose whether happiness or misery, justice or injustice, torments and sorrows, disease and

death shall surround our paths. None may arraign his justice and wisdom towards us, for it is he who brought us into existence out of nothing. He is known to reward some who "worship and believe in him, in the Ḳorān, Law, Gospel and Psalter, books sent by him to his apostles"; but he is under no obligations to do so. Only his creatures have obligations towards him, though they are unable to fulfil them unless he has willed so from eternity, &c., &c.

What can be said to this farrago of pious imagery !? It is—Q. E. D. = 0, or a huge Nature Power, moving, as we say, from eternity, and as far as we can perceive, by inexorable law, emotionless and blind towards us, and all that concerns our happiness or misery here and hereafter. It sets aside all that we call justice even to the crouching slave, not to speak of loving kindness and tender mercy.

This pious traditionist's words also find ample support in the Ḳorān, and the well-known reaching of the Prophet who makes his Allah say: Their eyes have I veiled and ears closed, lest they understand and be saved; and other sentiments very like a re-echo from Judea. No man can come to Allah unless he draw him. I form the light, give peace, and create all darkness and evil. . . . For my pleasure all things are and will be. . . . thy wisdom and thought cannot find me out. Right and wrong is that only which I command and forbid. It is not given to all to understand and be saved; but all have been elected to bliss or woe from eternity. Their names are on the *Luḥ Maḥfuz*, the secret *Preserved Table* of Allah (Sur. xxxv. 22), and according to it "he causes our wants to lead us to our fates." As Euripides said: *Quem deus vult perdere, prius dementat.** Hath not the potter power over the clay? who art thou to question thy Creator? are words endorsed by every Maslam, and long before Mahamad's time, but he added: "If it is decreed that thou be religious and a believer, Allah will make thy path to paradise easy; if otherwise, he will make easy thy path to misery," for he is a consuming fire.

So in Judea "many are called but few chosen"; nor will good words, thoughts and deeds save, as said Ahura Mazda. Jehovah like Allah (Ro. ix. 11-16, viii. 29-30) not only pre-

* [*Lat.*, "whom god wants to destroy, he first drives mad."] Translated from a Greek iambic.

destinates, but must call us, and only according to his pleasure (Eph. i. 4-11). So far as we can see, Jahve capriciously loved Jacob and hated Esau, and gave to his chosen ones the lands and homes of other tribes—nay, nations—which were driven out with cruel slaughter; cf. further Is. lxv. 9-22, and the case of Pharaoh, whose heart Jahve hardened so that he might direfully manifest his power in taking away his Hebrew slaves. Mahamad endorsed all this, and though very averse to speak on these subjects—fate and eternal decrees—when asked as to the fate of pagan infants, said: "Allah will judge these according to what he knows they would have been had they lived;" and the Prophet added wrathfully: "debate not on Predestination and Election; your fathers who did so were destroyed."

Neither gods nor men can please everyone, and Āllah had his enemies as well as Jehovah, as no doubt Kan'ans, Amalaks and Midians could tell us. The great Arabian traveler and scholar, Palgrave, found that all Wahābis of Najed, central Arabia and others thought Allah's ways and feelings towards mankind are best described in the words of the Suni traditions of A.H. 600, the *Mishkatu 'l Masabeh*, where we read: "When Allah resolved to create the human race, He took up a mass of earth, the same whence all mankind were to be formed, and in which they after a manner pre-existed; and having divided the clod into two equal portions, and throwing the one into hell, said: 'These to eternal fire, and I care not'; and projecting the other half into heaven: "these to paradise, and I care not!' " Severe! but not so cruel as Jehovah or the Theos, or even Kurios of Christendom, who insisted that only a very few "the salt of the earth"—were to escape from a. hell of everlasting torment. The "love of God" or a "God of love" is a kindly growth due to the advance of civilization. The educated or enlightened do not torture, and therefore brush aside these rude, fiendish ideas, quite natural though they be, looking at all nature and her ways; for she is "red of tooth and claw," and callous to all feeling and sentiment.

Palgrave says one must thoroughly know Arabs and their language to appreciate the full meaning of the pre-Ḳorānik words,

"There is no god but God." It is not a mere negative, but makes Allah a supreme pantheism of force, and the only force, agent or activity of the universe. All else is unconditional, passive inertia, and no place is left for either good or evil. He communicates nothing to His creatures, nor can they to Him. All power remains in Him alone; hence all creatures, beasts, birds, &c., are in His sight equal, alike in servitude and abasement; all are the mere tools of this autocratik solitary Force, which moves or murders as He wills. Yet is He jealous of His helpless creatures, lest they attribute some of His power to themselves, and "He is more prone to punish than reward, and finds satisfaction in making them feel that they are contemptible tools or slaves, and that His power and cunniug is greater than theirs. He is sterile in His inaccessible might, neither loving nor enjoying aught; without son, companion or counsellor. His own barrenness, lone egoism in Himself, is the cause and rule of his indifferent and unregarding despotism. This primal idea runs through the whole system and creed," and shows us that men can only make gods like unto their own highest ideas of what is grand, cruel and overpowering.

Of course the orthodox and learned doctors of divinity—the *Mūlvīs* and *Imāms*, who lead the services of the mosks, and the *Ma-hadis* or "teachers of the Traditions" (by which the world of Islām is chiefly led), are profuse in explanations trying to soften down all these undoubted doctrines of the faith, where they grate on our sense of goodness and justice as these terms are *now* understood. This is common to all religions, and no subjects have called forth more literature than the doctrines concerning an eternal hell of torment, predestination, election, inspiration, and the divine attributes.

These are more firmly asserted and denied by Mahamadans than Christians, and both faiths are divided up into about an equal number of sects, principally upon them. Mahamad prophesied that "Islām like Judaism would have 72 to 73 sects" (it has now about double this), and he added sharply: "All will go to hell except those of the religion professed by me and my Ās- ḥab" or companions—those who saw, believed, and fought for him.

The 73 are in six sects of 12 divisions each, plus Sunis, viz.:

I. RAFIZĪS—or "*Separatists*," as Sunis name them. They are mostly *Shi'as*, who call themselves *Al-Mumānun* or The Believers. √Īmām or Āmām, "faith."

II. KHARIJĪS—or "*Aliens*," who agree in several points with the Murjis or Procrastinators.

III. JABARĪS—or *Jabrīans*. These are mostly deniers of free will; but some assert it and deny predestination.

IV. QUADARĪS—or *Quadrians*. Asserters of free will: an asketic order of Faḳīrs, instituted 561 A.H., at Bāghdād, and very popular among Sunis.

V. JAHIMĪS—or *Jahimiyas*. Some locate God in a place and say his power, knowledge and Bibles were created.

VI. MUJRĪS—The "*Procrastinators*," who put off the judgment of believers till the Resurrection; say faith is the one thing needful.

Total 6 × 12 = 72 sects, to which *Sunis* arrogantly add

VII. The NAJIYAS—or "the Saved"; the People of "*the Path*" (Pers.), Arabik *Sanis*, of which there are some 150 millions to only 15 millions of *Shī'as*, though this, the second great division of Islām, has 32 out of the 73 sects. They are as bitter towards each other as were Roman Catholics and Protestants, and do not intermarry or care to associate.

The Sunis (Sanīs) pride themselves in being great Traditionists—close followers of the *Sunats* or "Records," giving the actual sayings and doings of Mahamad, preserved originally by oral "Tradition" or *Ḥadīs*, which also the Shi'as observe, but more widely. Sunis acknowledge the first four Khalīfs, but Shi'as only the fourth, 'Ali, husband of the Prophet's daughter.

SUNIS are divided into four sects, named after eminent Imāms, Doctors of Divinity and Law, viz. :

HANIFĀ of Kufa in Irāk—fl. 120 H. He says little of tradition; and of the Ḳorān that it is only to be reasonably accepted, and that private judgement thereon

is advisible. The six books of his two revered disciples, being comments on Ḳorānik rites and doctrines, are the law which guide all Hanīfīs.

MĀLIK of Madina—fl. 150 H., enjoying the acquaintance of Hanīfa. He arranged and codified the proper religious life, and set forth what he thought should rule in national laws and his code holds for most Turks.

SHĀF'AĪ of Palestine—fl. 190 H., established an ekletik system based on the two elder Imāms; introduced much posturing at prayers.

HANBAL-ĪS, the fourth sect, founded by Hanbal of Bāghdād, 780-855. He published a mass of traditions, chielfy the *Musnad*.

SHĪ'AS are "the followers" of Ali, who selected Imāms to preside over them.

The last was the twelfth, who disappeared in a persecution; he or another Mahdi will come as Messiah to judge the world. Till he comes, Shī'as accept *Mujtahids* in strict apostolik succession, to govern them temporally and spiritually. The Shāh of Persia has been their chief magistrate since 1499 A.C. They are great Traditionists, and obscrve the Maḥaram or New Year as sacred to their saints, Fātima, 'Ali, Hasan and Husain; permit Takia or guarding oneself by a pious fraud if religion brings persecution; but they do not differ from others in creed, prayers, the Hāj, &c.

Shī'as rose to great power in northern Africa in 800 A.C., and for 200 years ruled much of southern Europe, and but for defeat on the centenary of the Prophet's death (732) by Charles Martel, they would have conquered if not converted most of Europe.

Let us now look briefly at some of the views of the above SIX SECTS and their seventy-two divisions, as set forth in Mahamadan literature, and see what unity and variety of doctrine exists. They are fairly summarized in Hughes' *Dict Islām*.

I. Among RAFIZIS, many look for 'Ali or other Messiah; believe in the transmigration of souls; say that the age of prophecy is not yet passed, and that no men are better than others.

II. Many KHĀRIJĪS hold that the days of visions and inspiration are passed; that to believe in the unseen is absurd, and the example of saints of no importance. "We are saved by

works, not faith; that God is indifferent to men's acts; that there is no punishment for sin, and no mizan or book of our deeds at the Judgment Day. The great Mu'tazili sect say God did not decree our evil actions; will not accept the praycrs of the wicked: the Ḳorān is a creation, and faith comes of free will.

III. JABARIS from *Jabr*, "necessity," are mostly deniers of free will. Many hold that good and evil come entirely from Allah, and man is irresponsible; whilst others say he is responsible, although the power to act comes from God only. Some say man has free will, adding that faith without works will not save; that happiness in this world will only follow good deeds, and future punishment ba according to our works here. They add, "Allah is a God of love, who seeks not to punish his own creatures"; is more pleased with contemplation than worship, and has not predestined our fate.

IV. QUADRIĀNS or "Asserters of Free Will" inclining to the schools of No. II. Some reject the injunctions of Mahamad, but not Allah; believe in a good and evil spirit—Yazdan and Ahriman—though others deny the. latter, and say good or evil actions matter not. Repentant sinners are not pardoned, and it is lawful to look upon Allah as a *Shai* or substance.

V. JAHIMIS. Some hold that Allah's attributes and all bibles, including the Ḳorān, were "created" (?) not inspired; that "God resides in a place"; that no believer enters hell, but that all others go there, and will burn, and in time be annihilated, as also will be heaven and hell, and that Mahamad was no prophet, but merely a learned man and philosopher.

VI. MURJĪS—"the Procrastinators." Many say: "Faith only is necessary, but that it includes both knowledge and good works"; and further, that none can be lost who repeat the Creed, for it also includes both worship and good deeds. "We are believers if Allah wills this; but let us not be too assured." The *Ashʻaris* believe in Allah's *Luḥ-Mahfuz* or "Table Preserved from eternity, on which all men's actions were written before their creation." *Sura* xxxv. 22. "God remembers everything wills what is there, and therefore willeth both good and evil;" but "though He decrees evil, disobedience and in-

fidelity, it is without salutary direction, good pleasure and command; . . . all is only by way of seduction. . . . Thus some are decreed to err (xvi. 38); some to be faithful and obedient (lviii. 22). It is He who causeth to laugh, weep, die and make alive" (liii. 44).

Thus, as among Jews, Christians and others, there are no fundamental doctrines of a faith which are not denied, called in question or explained away by a multitude of nominal adherents of the faith, and always by the best educated, the thoughtful and pious. This holds good of Mahamadans in our own experience of them during some 33 years of pretty close association. Usually when we have searched quietly and talked sympathetikally, even when the faith was outwardly strong and dogmatik, we have found it seamed with doubts and unbelief, and often expressed like a Job or Ḳoheleth, an 'Omar *Kh*ayām or Christian unitarians, theists, agnostiks and so-called atheists.

Such thinkers arose before Mahamad's time, and flourished when Islām was proclaiming with the Ḳorān in one hand and sword in the other: "Believe or die." In the twelfth century also we see the pious statesman and philosopher Avarroes ostracized and nearly martyred because he brushed aside free will, saying: "Not so; our wills are always determined by exterior causes. . . . We are drawn towards what pleases us. . . . Causes founded on the general laws of naturc. . . . The necessary connection God only knows, for to us it is often a mystery . . . but still quite a *natural* cause" (*Mel. Phil. par S. Mu'nk*, 458, Revs. E. Sell and Hughes). But this is not the teaching of bible makers, but philosophers.

Mahamad rather emphasized the severe ideas of Allah when he experienced the cruelty and wickedness of men, and gained more confidence in himself as a warrior, monarch and legislator. He then occasionally forestalled his God in the punishments he meted out to the rebellious. Torturing be left to his God; but he freely killed, and thus consigned to Jahanam all who opposed what he thought necessary for the safety and progress of Islām.

We must not forget the mystiks, spiritists or SUFIS of the faith—those *Theosophists* and *Yogis* the offspring of the *Yatis* or ascetiks of Jīnas, the Mah-atmas of Brāhmans and

Buddhists; the Vedāntists of neo-Hindus, and like developments among Syrians and Greeks. Arabs cared little for Sufi-ism, which they designated *Taswāf* or "mysticism," and the Sufi looked on all religions somewhat indifferently. He recognized God only, and spirits as emanations from him, and accepted from the Ḳorān a few weak texts which supported his schism. His religion consisted in contemplating God's unity, and repeating his names and praises. He denied free will, and said God was answerable for our actions. He saw little difference between good and evil, and those we have come across preferred the latter; but there are many pious and very learned Sufis whom it is, however, difficult for a Christian to know.

Sufis are found among all the sects, but especially the Shi'as of Persia, where the celebrated Sufi text-book, the Masnawī, is almost as much valued as the Ḳorān. The Sufī calls himself a mere *sālik* or traveler—a pilgrim through earth's weary wilderness, marked out for him by God into seven *manzils* or stages, wherein he can prepare himself by *taswāf* or a mystikal theology to know, see and be finally "absorbed into the divine essence."

When walking heedlessly, perhaps wickedly, as "the natural man" or *Nāsut*, God awakens him and he becomes a *Tālih*, inquirer or searcher after God, and secks to praise and serve him; hence

The FIRST STAGE of '*Ubudī-Jat*, "*Service* or Slavery," which leads to

,, SECOND STAGE of '*Īshak*, "*Love* and devotedness of heart"; when in

,, THIRD STAGE of *Zudh*, or Seclusion, he shuts himself up from all but his mystik love, curbs all carnal and mental desires and concentrates his thoughts only on the attributes and nature of God. Thus doth he arrive at

,, FOURTH STAGE of *M'arifāt*, "Knowledge" (*i.e.* Buddhahood), when he passes his time "reflecting with half shut eyes"—*Mara'āt*, and with the contracted vision of all hermits, Yatis, Jatis or Jīnas.

THE FIFTH STAGE is WAJD or *Extasy*, when the fanatik believes that he is half divine, and is certainly close upon half mad, which he often increases by the religious dances and posturings so common among Darvīshes and Faḳīrs. He now quiets down to his

SIXTH STAGE or *Ḥaḳiḳah*—"the Truth," in which he actually learns the real nature of God directly from Himself. In the

SEVENTH STAGE he has finally accomplished *Wasl* or "Union with God," and meeting Him face to face, the soul escapes from its mortal tenement and he rises to the

EIGHTH OR HEAVENLY STAGE—FANĀ or "*Extinction*," for he is "abosorbed into the essence of the Eternal One," which should be the one object of every soul. "It is a bird confined in a cage seeking to return to the bosom of the Father Spirit. It existed before the body," and has now been extinguished—the highest wish, say Sufīs, of every good and pious soul !

There is however in Sufism as in most other sects a great deal of good sound moral teaching which pious souls give forth during these various "Stages"; hence people listened and commended their objectionable ways and occultism. But for further details the reader should consult such works as Prof. Palmer's *Oriental Mysticism*, Rev. T. Hughes' *Islām*, &c. We must pass on, having already far exceeded the limits we intended.

In the Ḳorān, as in the Hebro-Christian Bible, we see a long continuation of the old solar phālik and fetish worships of Syria and Arabia; though Mahamad never seems to have worshiped any spirit but the "Āllāh of Abraham" at the K'aba. He more or less denounced all other shrines, their deities or spirits, except those leading from Arafat to Maka, and this from youth to A.H. 8 or the spring of 630, when he entered the sacred valley as a monarch. Then he destroyed the 360 images and pictures of angels and sacred pigeon hanging from the roof of the K'aba, and ordered the suppression of the revered shrines of 'Uza, Suw'a, &c., &c. But he circumambulated the K'aba seven times, always touching the *quasi* "black stone of Ishmā'el"—

guileless of its primary cult. He went through all the ordered sacrificial and superstitious rites; visited Mina and other shrines of the local spirits; selected and flung the required number of stones, and slaughtered the ordered victims; in fact failed in none of the old Hāj rites, and he repeated the same in 632, much exhausting himself thereby in the hot month of April; but he was anxious, he said, "to set a good example . . . to be followed throughout the ages"—feeling that he would never more see Maka.

It is evident that he felt and believed he was worshiping Allah in visiting and kneeling by the loved spots where "the Friend of God" had trod and communed with him. Even the Jews of pre-Islāmite Arabia said they too would so worship, but that the places had been polluted by idols, and these Mahamad gradually effaced. As Prof. Palmer says in his *Intro. to Qurān* (p. liii.): "the ceremonies of the Hāj could not be entirely done away with . . . the Hāj was too favorable and obvious a means of uniting the tribes; . . . the ancient temple had a peculiar sanctity in the Prophet's eyes"; his fathers—the Ḳarish—had worshiped and watched over it from time immemorial, and now as a ruler he saw that "it induced a much needed national feeling. . . . To abolish or even dimiuish the honors paid to it would have been madness and have ruined" the reformation he had taken in hand. "He therefore did the next best thing, he cleared it of idols and dedicated it to the service of God."

When in the spring of 631 Mahamad saw his faith accepted by western, northern, and central Asia, and spreading far and wide, he issued his famous "Proclamation against idolatry," *i.e.* other faiths, image and picture worship. He forbad all fasts and pilgrimages, except the regular Ramazān and Haj, and declared war and death to idolaters within the territories of Islām, excepting only the *ahl-i-kitāb* or "people of the book," who were to be tolerated, "provided they accommodated themselves to the laws of the Faithful," which he then proceeded to make very stringent. He included, say Shi'as, the Zoroastrians or "Majus" in this toleration, but they are only once mentioned in the Ḳorān. *Sur.* xxii. 17. His desire was that Maka should be to the Maslam what Jerusalem was to the Jew.

It was older and "had all the influence of centuries of association, and carries back the Maslam to the cradle of his faith and the childhood of the Prophet, reminding him of the struggle between the old and new, the overthrow of idols and the worship of One God." Stanley Lane Poole, *Selections*, 84.

Mahamadism now signifies not only obedience to the Ḳorān but to a large body of Supplements based thereon—"The Sayings and Doings of the Prophet," roughly classed as *Ahādīs* and *Sunnah* or *Sanah*, or "Conduct of Life and Law" based on the "Traditions." This caused many divisions of *Sunis*, and *Shi'ahs*, in regard to accepting *Sanah*. The DĪN or Religion consisted broadly of IMĀN or "Faith," and 'AMAL or "Practice."

IMĀN requires a strict belief in

1. The Unity of God.
2. Angels.
3. An Inspired Book.
4. Inspired Prophets.
5. The Day of Judgement.
6. Decress of Āllah.

'AMAL requires the rigorous observance of

1. Recitals of the *Kalmah* or Creed.
2. The five periods of prater.
3. The Fast of Ramazān.
4. Payment of *Zakāt* (legal alms).
5. The Hāj or Pilgrimage.

Though the doctrine of Angels, *Malāīk*, is one of the fundamentals of Islam, yet the Ḳorān only mentions by name *Jabrīel* (Gabriel, "the Holy Ghost") and *Mikāl* or Micha-el, the special guardian of Jews; but there are celestial and infernal "Hosts" under the control of Allah above, and the high angel Mālik in hell, under whom is Iblis or Shaitān, a fallen angel and chief of the evil Jin. Of these there are five orders, and like other angels they were created from fire some thousands of years before Adam. Good and bad Spirits attend on all men, and Allah has two who specially record the actions of each person. The great *Azrāīl* or *Malak-ul-Maut*—"Angel of death," separates the soul from the body, and two black angels with blue eyes—*Munkar* and *Nakīr*—visit the graves, rouse and cross-question the dead as to his

faith, and if satisfactory, they 1eave him to sleep on, but otherwise, pommel him with iron hammers, hence the wailings often heard in cemeteries!

The time of the *Fifth Dīn* or "Day of Judgment" is known only to Allah. It lasts from 1000 to 50,000 years, and embraces the trial of "beast, fowls, and all other created intelligences . . . for these are folk like unto you." An open book of all deeds done on earth, will be presented to each with the command: "Read and judge thyself." Sur. xxxii. 4; xvii. 14, 15. Then all must walk over the razor-edged bridge *Sirāt*, when the righteous, according to some teachings, pass unscathed into heaven, but infidels and wicked Maslams tremble and fall into hell fire, though eventually every Islām gets to Paradise—"the Jana or 'Garden' of eternity, the refuge, and delight *Dar-us-Salām* or place of Peace."

Heaven and Hell, as in most faiths, have seven divisions or portals of varying bliss and torment—the latter slight for Maslams, for according to one text (Sur. xix. 44), even they must for a time endure hell, *Jahanam* or *Dozakh* (Persian). Only animals and the little children of infidels can escape hell, and they are to be ground to dust; whilst as regards all others they are as helpless in .Allah's hands as are Jews and Christians, for he "misleadeth whom he will, and whom he wilt he pardoneth!" Sur. lxxiv. 26, 34, thus making him the author of sin and all misery.

As usual, the elect are expected to rejoice in a heaven of gold, silver, crystal and precious stones, sweet gardens, founts and flowing waters, but Allah allows the pleasures of female society, as already treated of, for he is no ascetik and acknowledges the rights of sex. Monachism and celibacy are called innovations, and many texts are devoted to the regulating of this the most potent of natural forces. Yet the prophet commands continence, and urges that even marriage may prove a snare, beguiling from faith and duty. He bitterly reproves adultery, and thinks polygamy is only defensible as a prevention of greater evils. The result of his ruling is that "not more than one husband in twenty has two wives," says Dr. Badger.

The Prophet's commanding personality, wisdom, zeal and fanaticism, fired the warm blood of Arabians, and trebly so at his death, when all who had known or seen him longed to die in his service. With his words if not *Book*, they pressed forward to win for Allah what they called "a lost and perishing world." "By aid of the Ḳorān," said M. E. Deutsch (*Lit. Remains*), "his Arabs conquered a world greater than that of Alexander or Rome, and in as many tens of years, as Rome required centuries; by its aid they alone of all Shemites came to Europe as kings, whither Phenicians had come as mere tradesmen and Jews as fugitives and captives." Within two generations from the Prophet's death "Islām reduced the limits of Christendom by one third . . . and throughout the Arab and Turkish invasions, while large Christian populations embraced Islām, there is no record whatever of defection to Christianity."

But if the Arabs and their converts entered Europe, Africa and western Asia with the sword, they were also the bearers of a virile humanity, progress, literature and general enlightenment, then sadly needed to uplift the dark pall with which Christianity had enshrouded the nations. To Mahamad, Europe owes release from innumerable evils; a new life, "the wisdom and knowledge of Hellas, teachings in philosophy, medicine, astronomy, and even the golden arts of song." It was the Saracen who established the first Universities—those cradles of modern science —"until men wept over the day when Granāda fell."

It is questionable if all this had been possible without the fanaticism, delusions and superstitions which the great Arabian and his *quasi* inspired bible exhibited. All were required to arouse a world which Christianity had benumbed from the second century onwards. Perhaps no less a man and power could have done this. He believed in himself and his mission, and had the courage of his opinions, aIld was no impostor or self-seeker, but one who saw that his faith mane for the regeneration of Arabia, and latterly, he thought, for all mankind. He was a perfervid, pious spiritualist, who accepted all the miracles and superstitions of the past, saying that "the Hebrew Scriptures and Christian *Injil*" (evangel) or Gospels were

"Divine Revelations" like his own; though he insisted that the two former were "very imperfect and much corrupted," as also said many Hebrew and Christian fathers.

This last subject seems to have been well considered by Mahamad, and learned pre-Islām Arabians, and many in and outside of Islām, and from the days when Christians first tried to convert Arabs. It was known as the doctrine of *Taḥrif* or "corruption," divided into *Taḥrif i M'anawi* and *Taḥrif i Lafzi*, that of "*the meaning*" and "*the words*," and is fully disposed of for the faithful in *Sura* iii. 78. Hence, said the Prophet, the neccssity for "a new Revelation," and for testing these old Scriptures by the new; the more so as Jews and Christians have "Gods many and Lords many," and worship before altars, images, saints, pictures, &c., all of which he more and more felt must be gradually effaced or sharply reformed. He finally came to the conclusion that the best way to do this was to proclaim a new revelation from Allah through himself "as God's last chosen messenger."

Thus gradually he became more assured of his "calling and election," and less of a dreamer and simple preacher of "the Word," and this made him feel higher responsibilities, which increased with his power and influence, until he firmly believed that the very words he often spoke were those of Allah, and that he was his vicegerent, which made him wrathful and severe to any who opposed him. He said that "to question the inspiration of his words was to doubt the Giver"—very much as popes and churches still teach. "None were to question edicts if they would save their souls," yea, their bodies too, in those dark times of priestly rule.

The Ḳorān, like all bibles, has texts which some do not wish to consider "inspired commands," and which arc harmonized or smoothed down by "tradition" and semi-inspired commentaries. Even Christians, who strictly uphold "Bible inspiration," do not see this last in "the cloak which I left at Troas" (2 Tim. iv. 13); yet to admit of acceptance and rejection, not to say straining words out of their natural sense, has with the Maslam, Hebrew and Christian been a fertile source of discord and sectarial schisms. Many have differcd on the texts

or no texts regarding slaves, polygamy, rituals, religions, wars and persecutions. Jehovah told his people to wage exterminating war against innocent people living on their own lands; to seize these, burn their houses and slay all, men, wives, children —nay, infants—sparing only virgins to distribute to Hebrews 'and the Lord' (Num. xxxi.; Deut. xv.). Mahamad and his God scorned such cruelty, and the Ḳorān recognizes no slaves in the sense of bondsmen. There is no word for slavery in the Ḳorān. Of course all nations from the most ancient times used captives as servants, but Mahamad insisted they should be treated not only kindly, but share in the wealth of the captor; and when the war was over, should be set at liberty gratuitously, or by ransom; and so he invariably acted, and be certainly would not have permitted a trade in human lives; see *Sur*. xvi. 73; xl. vii. 5, &c. According to Allah, the slave may redeem himself; and so the Greekized Paul evidently sought to modify Hebrew law, as when he told Philemon to receive back Onesimus as "higher than a slave" (*anglice*, "servant"). Of course neither Christians nor Mahamadans have always so acted. Christians only freed slaves after due compensation or for political reasons.

Mahamad did not attempt to oppose slave concubinage—in the case of "those whom thy right hand has won in war." He would have been laughed to scorn had he done so, but he did next best, saying: "Marry only four wives, nor so many unless thou canst support them well and happily." Neither Allah, Jehovah or Christ attempted to stop the then universal polygamy. It was felt, as Christ said (Mark x. 5), that some evils must still stand unredressed.

The Ḳorān, like the Christian Gospels, speaks of "greater and lesser sins," that is the *Kabīrah* and *Saghirh*. The former can never be forgiven, and need not be mourned over nor mentioned in prayer; cf. Matt. xii. 31 and 1 Jo. v. 16, with *Sura* ii. 75, ix. 14. John says: "There is a sin which is not unto death," and if prayed for ma.y be forgiven; but Matthew does not here recommend prayer. Mahamad says: "It is not for the prophet or faithful to pray for the forgiveness of even our own kinsmen if they associate other beings with God"—thus exclud-

ing the adherents of all other faiths, and especially those who uphold a Trinity: "their conversion only may be prayed for."

Righteousness, says Mahamad, is primarily "a clearly expressed belief in Āllah, his prophet, the angels, and Al-Ḳorān"; and "the righteous man" must be a reciter of *the whole creed, and one who performs all the rites of the faith*. He must fear Āllah, love his kindred, and be free in giving of his substance to them, to the orphan, the poor, the captive and beggar: he must be good and true in heart and conduct, faithful to his word, patient under poverty, distress or violence, and steadfast in prayer and praise; and this last must become the natural disposition of his heart, and be specially offered to Āllah four to five times daily. *Sur*. ii. lxii.

Objection has been taken to the liturgy and more or less fixed order of prayer as a mere service of *Sulāt* or *Mamāz* (Pers. "prayer"), and therefore not the spontaneous petitions of the heart—the Arabik *Du'a*; but this last is fully admitted, and as amongst ourselves usually follows mentally or in private after the public services. These are necessarily for general worship, and consist of praise and adoration by words and posturing, and reading of Alla's Word—the Kalām Ullah or *Ḳorān Sharīf*.

Much praise has been lavished upon the grand and usually poetik and pure language of the Ḳorān. Even the Rev. Mr. Hughes, in his invaluable Dictionary and very useful but often bitter booklet, *Notes on Mahamadanism* (written to aid his brother missionaries) says: "The Qurān deserves the highest praise for its conception of the divine nature; it embodies much deep and noble earnestness, deep and fervent trust in the power of God. . . . It is believed to be inspired by God . . . an inspiration similar in kind to that which we believe to have been givcn to the inspired writers of our Christian Scriptures," pp. 8, 12, 60. Who may say there is any difference in the words of a Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, &c., and a Lāo-tzse, Buddha, Confucius and Mahamad? We can best judge them by closely studying their lives, words, deeds and character, and if so, the last seems not far from the first. Mr. Hughes says: "We must give Mahmnad credit as a warrior, legislator, poet, and man of genius, who raised himself amidst

great opposition to a pinnacle of renown; we admit that he is without doubt one of the greatest heroes the world has ever seen" (p. 5); with which compare Sir Wm. Muir's words on the great Arabian's death-bed, p. 509 *ante*.

Mahamadan children ought to begiu and learn their Ḳorān when 4 years 4 months and 4 days old; but, in point of fact, they are then only taught the *Bismillahs* or pious ejaculations, referring to Allah as "the all compassionate and great." Gradually they go on reading and writing from the Ḳorān until "the happy day" when they reach the last line. This, says Dr. Leitner, is the cause of a general holiday. Masters, pupils and relatives then assemble and rejoice with "the Pass," whose parents present gifts to all; when Arabik hymns are sung, ending in the sacred refrain, "Glory to Allah who sees us . . . *Amin*, *Ilāhi, Amin*" = "Amen, O God, Amen." The youth is then presented with a small book containing his creed; the obligations which he has incurred; sundry religious instructions; a series of good resolutions to serve and walk with God, and prayers—one of which runs somewhat thus: "O God, the Creator of the heavens and the earth: Thou who knowest all that is, secret and manifest; Thou the compassionate and ever merciful; I bind myself throughout this sublunary life to testify that there is no God but Thee; who art One, and without peer or partner; and Mahamad is Thy Servant and Prophet. Give me not over, O Allah, to my own sinful self; for if so, I must fall into evil; for apart from Thee, Thy care and guidance, I can do no good thing. Help me to fulfil my good resolves until the judgment day, restful and content with Thy promises, Thon exalted one. Bless also the best of Thy creatures—Mahamad, his posterity, companions, and all Islam. All this I supplicate from Thy mercy: O Thou, the most compassionate," &c.

The young Maslam may now enter earnestly upon the practical and secular education of life.

MAKA—ITS HISTORY AND ANCIENT CULT.

It is necessary that we should now look a little closely into the ancient history of this great and widely known shrine, and the cult it represented and indeed still represents; for Mahamad continued, and even emphasized the superstitions and rites, and, until two years before his death, its old symbolisms, viz.; its sacred wells, stones, trees, mounts and spirits, celestial and terrestrial—all of which denoted a perfervid nature and planetary worship which has always prevailed and still exists throughout Arabia.

The name *M-k-h*—so written by Arabs in pre-Ḳorānik times, has been called by Europeans *Mecca*, *Măkă*, Makah and *Makath;* but very anciently it was *Masha* and *Baka*, as in *Ḳor*. iii. 90; and *Baka* is the name which is still annually inscribed on the Kiswa or cover of the K'aba—the "cube" or ark. In English we give *a* for the unsounded *h* or *ah* which terminates most Arabik names as in Makah, Khalifah, &c. It seems not unlikely that Maka is a contracted form of *Maḳām*, a rest or halting place, in days when *K*'s and *Q*'s were little known, for it is here the chief "Stage of the Cross," as Roman Catholics would call it. The K'aba has around it five pillars called Maḳāms; denoting "Pilgrim Stages," where stand or recline the Pasha, Sharīf and Imāms or directors of the sects and ceremonies. There is also a structure near the principal entrance to the holy circuit—*the Bab-u s'-Salām* or north gate, called the "Holy *Maḳām* of Ībrahīm," where is a *sacred stone* on which the demi-god stood when building the fourth K'aba and has left his footprint. It is kept covered with silken drapery, and is probably older than Abraham, and a survival of "*foot cult*"—the Vishnuva *Padi-ka puja*. Here crowds are always kneeling around, praying and chanting.

Maka might therefore be very naturally called *Maka-m*, by the crowds of an nations and tongues who knew not of *K*'s or *Q*'s, gutturals or literature, and we have seen that even Arab scribes interchanged these *K*'s in the radix *Kara* "to read."

The cubical shrine is spoken of as situated in the centre of *Umu'l Ḳurā*, "Mother of Cities." It stands like a great altar in front of a huge mosk, just as small cells containing lingams stand in front of Siva's great shrines; as the column of Zeus stood in front of the cave of Delphi, and the columns Jachin and Boaz before the temple of Jahve or Ālēhim (Elohim) —an Arabian as well as Hebrew god. The Makan ark, cell or *K'aba*, usually translated "Cube," is a true *Baitu' Iah* or *Beth-Āllah*, or "*Bethel*" or "Abode of a God," and must be faced in prayer, hence called the *Ḳabla* (*Ḳībla*) from *Ḳabl* "the front"; but of this, which we believe a mere sub-Ḳorānik idea, more hereafter. It is the ark or "Holy of Holies" of the "most sacred of all mosks"—the great *Masjadu-'l-Haram*, or sacred place of prayer or prostration, illustrated in Ency. Brit., Sir Wm. Muir's history, by Mr Hughes and others.

The K'aba is a cube about 35 ft. high, rising from a base 45 × 35 ft., on a 2-ft. plinth of white marble with a 1-ft. projection polished by the respectful touches of devotees. The masonry is grey Makan stone in uncoursed rubble. It had an east and west door, but the latter was closed, and the east door built up to seven ft. above ground about A.H. 20. On both sides of this Eruthrean sea K'aba or Kaubah signified a round object, a gal-gal or Gal'od ("Galeed"); *cf.* Kab, Kap or Kheb, Hebrew Kabo; hence the godess of the sphere or earth, Kubelé of Greeks, and no doubt *Ḳabr* a tomb or Omphé, cell or sanctuary. Hebrews called the bridal chamber a חב, Ḥab Choph and Kabe = "that which covers or conceals," and in ancient Cornish Kuph is a wife. Of course there is here much rough shuffling of *O*'s, *E*'s, *K*'s and *Q*'s or *Ḳ*'s, and sometimes of *G*'s: here too is doubtless the base of the Sanskrit *garbha*, the womb, belly or a dome, but the times were illiterate.

The K'aba, city, and a considerable state, was long controlled by the Prophet's tribe, the قريش Ḳarish, *anglice* Ḳoráish or Bani Hasans, of which Mahamad's grandfather 'Abdu 'l-Muttalib was chief, and the Prophet directed that the office of *Kh*alifah was always to he given to one of his tribe, though the Sultan of Turkey now claims it since the extinction of the 'Abbaside Khalifahs. Every male child of the Ḳoraish is

indelibly marked on the fortieth day after birth by two vertical incisions, called Tashrit, in the cheeks and two near the right temple.

According to tradition the Al K'aba is 2000 years older than the creation of the world. It was first built in heaven by the angels of Allah, and was used by them for *Tawāf* or worshipful circumambulations when praising and repeating his holy names. It or a model thereof was let down perpendicularly from heaven in curtains of light, and Adam was then created to dwell in or beside it as Allah's vicegerent; and as Adam is in the east always symbolized as a pillar, he would appear as a Mahādeva in a cell which Hindus call a Sri-lingam.

Adam was allowed to build the SECOND Al-k'aba when he left Eden, and this he did with stones from five holy hills, Lebanon, Sinai, *Iar* or *Jur* or Ararat (Ala-lāt = the Lāt God?), Zeit and Hur or Hira, when Allah decreed that all prayers and praises here offered would be accepted by him. On the death of Adam his shrine was taken back to heaven.

The Third K'aba. was built by Seth of stone and earth, and this is evidently the first human structure. It was destroyed, and the very site effaced by a deluge, but after a time Allah revealed the site to Abraham and Ishmael, who thereupon built THE FOURTH K'aba of a more durable kind. The patriarch then ascended high *Jabīl-Sabīr*, "the abode of angels," and commanded all the world to make pilgrimages to it, and all mankind heard him, and have continued to do so ever since.

It is about this time that we first hear of the divine *Hajar al Aswad* or "Black stone." The nature worshipers had of course to seek a symbol of their creating power, and Ishmael set out to find one, when Gabriel appeared and gave him this ovate or lunar emblem, for Burckhardt describes it as "ovate with seven inches in its greatest and four in its lesser diameter" hence the lunar banner of the faith.

It was then of "dazzling whiteness—the eye of the universe," and therefore a true emblem of fair Luna or Ālita, "Queen of Night." On the Resurrection day it will have two eyes by which to know all who have touched and kissed it, and a tongue to proclaim their loving adoration. It has only

become black with tears shed for sinners, and still it welcomes all to the little Eastern door through which the Lord's rising ray can daily shine on *Habal* (Hubal or Hobal), the Pillar God who once stood in the centre of the Ark, as do all Siva's symbols. Any object there situated would receive Sol's rising eastern ray, for the K'aba faces N.E., and the door is close to the E. angle.

The "Black Stone" is only mentioned twice by name in the Ḳorān (*Sur.* v. 96/8), but Mahamad and all Maslams looked reverently to it and strove to touch it, as virtues were held to go out from it, as from the shrine, when circumambulated. Hence the *Tawāf* of all Easterns, not excepting Jews, who danced shamelessly around their golden calf or cone, their sanctuary and Ark; cf. Exod. xxxii. 19; Judges xxi, 21; and 2 Samuel vi. 14. About 220 A.C., and again in 270-272, the Kings of Yaman set out with large armies to try and seize the black stone in order to establish it in a temple at Sanaā.

The ancient male emblem of the shrine is evidently the lingam-like stone, 18 inches long and about 2 inches in diameter, let into the wall at the south angle, where was the now closed western door, five feet above the ground. This stone, the *Rakan al Yamānē* or "*Yaman* pillar," presides over this "the oldest part of the K'aba." Like all Siva's lingams it is whitish, only those of Krishna being black. It is touched only by the right or purest hand, and is kissed alike by women as men. All must here extend their arms and press their bodies against the cell walls and pray that their sins be forgiven; hence the name of the spot and stone, the *Al-Mustajab*, metaphorically the "granter of prayers," or Hindu *Avolokit-Isvara*. But the faithful now always begin their adorifik *Tawāf* (circumambulations) at the east door before the "black stone."

The vicissitudes of the temple and stones have been many. When the *Fourth* or Abram's shrine perished, a FIFTH K'aba was built by *A-malika*, probavly *Am-malak*—"the lord Am" or Arabian Amalaks. It too perished, and a SIXTH K'aba was built by *Bani Jorham*, "a Hebrew pervert," which was also destroyed. Lastly came the SEVENTH shrine, which was constructed by *Kussai*, the forofather in the 5th generation from the Prophet. It was aceidentally burnt down, and again the

rebuilding took place for the EIGHTH time, and during Mahamad's life and by his tribe; when he obtained great repute by his settlement of a general tribal dispute in regard to "the setting up of the black stone." See p. 498 *ante*.

Again the K'aba was burnt down and the holy stone severely shattered, and for THE NINTH TIME it was re-erected in H. 64 = A.C. 683, and by the Prophet's widow 'Ayesha, with the usual sacrifices of 100 or more victims, and very possibly some human ones, as was the custom of those days, and even in Scotland, where the saintly founder of the Christian temple of Iona had, not so long before, buried his brother in its foundations; *vide Rivers of Life*, ii. 345-347.

This K'aba was so seriously damaged by a violent storm and floods (for it is in the lowest central part of the valley) that in H. 1030 = A.C. 1626, it and adjacent structures had to be rebuilt for the *Tenth time;* but its troubles were not yet over, for it suffered again in H. 1072, when it was virtually reconstructed for the ELEVENTH TIME, and so it stands to-day, and very much the same Al-K'aba. as 'Ayesha built in 683 A.C.

The present *Al Hajru 'l Aswad* (black stone) has shared in the vicissitudes of the mother Ark, and is now a mass of fragments carefully cemented in the form of an oval boss or seal—slightly projected from the angle of the wall close to the eastern silver door. It is a true "eye"—7" in the major and 4" in the minor axis—like to the euphemistik "Divine eye" of the Heaven godess, commonly seen in ancient temples, *vide* fig. 253, *Rivers of Life.* Like Peter's "Toe" (another euphemism) in the Vatican, it is much worn down, and now exquisitely smooth from the kisses of the Faithful; see plan and section in our fig, 13, explained in *Rivers of Life*, i. 436/7. Its color is dark redish brown, and it is set round by a three-inch border of cement similarly colored, and surrounded by a silver band with large silver studs or nails. Burton says it is gold silvered over, of course to denote fair Luna's rays; on which account also the whole door of the K'aba is of silver.

According to Max. Tyrius of our second century, the *Ghebrs Găbrs* or fire worshipers of Persia, said that "this

stone was one of the images and reliks given by Mahābād to the K'aba, and was a symbol of Saturn," the favorite God of Israelites, and, said Phenicians, the deity after whom they were named. See *Drummond's Origines*, iii. 438/7, *Sanchon*. 21, 42, *Cory's Fragts*. The stone, probably like the ark, represented the *saktī* of Saturn or "*Shams* the Server"—the *Kaivān*, or, as Hebrews called him, the כיון, *Kiun*, whom they carried about in their *Sakuth* or ark. (Amos v. 26.) Habal, the Lord of the K'aba, was therefore Kaivān—but known here widely and anciently as Gedor Baal—a Herkules, Malakarth "or Lord-Sun."

Elsewhere we have shown that to ancient nature worshipers *any fragment* of a Iingam or Yoni stone was holier than any statue or artificial image; therefore is it that the fragment of the stone of Skone—now in Westminster—is like that of Maka and thousands in India, a *Palla-dium* of priceless value. The Makan stone is said to have been once seized and carried to Eastern Arabia, where it remained for 400 years; when recovered it was built into its arkite cell by the thermal well of Zam-zam, that which Hagar discovered, and thereby saved Ishmael's life, some time during the existonce of the fourth K'aba.

Arabs say that on the Resurrection morn the stone will be transported to the *Kabatu 's Sakhra* or "Dome of the Rock" of Jerusalem—"the K'aba going there with Paradise itself in bridal procession, when the black stone will swell up to the size of *Abu Kubais*"—the hill over Maka; cf. *Pal. Ex. Qtly*., Ap. '87.

To the true Maslam—at heart a stern ikonoklast—this stone has been long "a thorn in the flesh" and suffered accordingly, as at the hands of the Karmates in H. 311, and again in 411, when Hakim-bi-Amr-Illah, Sultan of Egypt, actually shatterod it. In 1086 H. the stone and sacred door of the K'aba were found "besmeared with filth, which defiled the Faithful," showing that there were even then aml here stern and irrepressible heretiks as well as lovers of the ancient *Nature* worship of Arabia and India. This cult—so called "stone worship"—occupies all the first volume of Sir Wm.

Muir's *Hist. of Mahamad*, 1st ed.; though the author in those early days—1857, probably 1855—does not seem to have grasped either cult or symbolism, as indeed none of us had then done.

From the most ancient times, and throughout Asia, Africa and southern Europe, Maka was well known, and its miraculous histories and legends were early recounted by travelers and sages. It was stated in the old Hindu annuls of Kerala that "*its Mahā-Deva was the most famous lingam out of India;*" and as such was piously visited by many Hindus—notably by the great "Sivaite Reformer" Sankar-Ācharyā, of about the Prophet's time, when there were many Arabian heretiks like him who disliked this continued worship by Siva's children.

Up to this time Nature worship had reigned almost supreme throughout Arabia and the coasts of its two Eruthrian seas; and "Maka, the birthplace of Nations" was known to India as "the western Banaras." It, said Hindus, "gave birth to *Brāhman Yāvanas* ("Foreign Hindus"), who ever and again came from Makan and taught sciences, arts (*peish-kāri*) and religion." Many ancient Brāhmans and Jainas said that they had visited *Moksh-Iswara-sthān*, or "the place of divine *Moksha*" or "supreme blessedness," *i.e.*, Maka, and they mention other well-known Arabian places; see *As. Res.* x. 101, *seqq.*

Hindus complained that since Mahamad's timc they had been wrongfully deprived of visiting the K'aba lingam, and others in the sacred valley and in different parts of Arabia, and even Egypt; for when the faith became specialized as the *Dīn Ībrahīm*—all unbelievers were forbiden the coast, though many easterns, especially Jāvans—*quasi* Mahamadans, but virtually Nature worshipers—managed to visit the revered old symbols of "Arabi the Blessed."

One of these is a SWORD, which is affixed over the sacred Door of Life, and once stood or hung beside Habal—whose emblem it is—in the centre of the little ark. Sacred swords were, indeed still are, common throughout Asia. They are equivalent to the spears which usually stood upright on the

Obo or sacred Karn of Mongols and Skuthian peoples, like the "*Pillar*" over the "*Heap*" of Jacob and Laban (Gen. xxxi.). There are swords in the temples of China and Japan, with their feminine counterparts, mirrors, bosses and shields, which last also existed in the K'aba, but were burnt during tribal wars.

Mr W. Logan, writing from Travankor (W. coast India; see *Ind. Anty*., May '87), says that every Mahā Rāja of that state has, on receiving the gacred and regal sword at his coronation, to declare that he, *a good Hindu* "will hold it until his uncle, who has gone to Maka, returns"—*i.e.*, "for ever," inasmuch as the uncle is always believed to be a King Chēraman Perumāl of 427 A.C. The Travankor State has always been devoted to Hinduism and stone symbolisms—Sivaite and Vishnuva. It, like the K'aba, is famed for its sacred sword, *azlāms* or divining arrows, and divination. A sword represents Siva, and stands in the centre of the Argha or altar at royal coronations in Travankor, and in the absence of a bridegroom, Hindu brides can be married, as before said, to a sword, the village tree or bridegroom's staff—all here identical.

Makan cult was much the same. Habal was the central Siva of the Ark = Ārgha, and outside he was symbolized by a rude menhir on the hill overlooking the shrines—a true Jupiter Fœderis, before which prayers and vows were made, and *Purim* or lots cast to know the will of heaven; for Habal was a *Fors Fortuna*—"God of Fate" (one of Siva's names)—and such a god as Turnao-Etruskans worshiped from unknown times on *high Pre-Nesté* (his *Pur-Hestia* or Fire shrine) down to the last days of Imperial Rome.

According to a tradition, the Habal stone was removed from the hill to the front of the K'aba, and then to its roof, making thus a veritable Hindu *Sri-lingam*. Othors say it was placed on a pedestal within, where, in the days of statuary, the rude stone was carved into Herkulean form. Habal had associated godesses, and evidently a. consort and child, for these appear skulptured on one of the pillars ncar the principal gate of the K'aba. He was a true Ba'al, Bel or *Zūhal*—*i.e.*, Saturn or *Kaivān*—and fabled to have been the god of Hait in Mesopo-

tamia; hence all Saturnites, including Asherals and Israels, would worship at his *Gals* or *Gal-'ods*, and like shrines. All western Asia offered sacrifices and oblations before these, whether menhirs, karns or omphi; and as Dulaure says, especially to "*Manah*—la meme divinite qui le *Mêni* adore par les Juifs et dont parle le prophete Isaie" . . . corresponding to "autre pierre tres vénérée" by the Romans, and which they called *Manalis*, perhaps from منى Mani, *sperma genitale*.

Pre-Islāmi Arabians, down to Mahamad's time were fervent worshipers of sun, moon and stars, in which they saw angels and spirits. Some then thought there might possibly be a resurrection after death, and therefore sacrificed a she-camel as food for the deceased, but others said death was the end of man. Many believed that the souls of the dead long hovered about in bird form, called *Hama* and *Sāda*, uttering plaintive cries, which Islāmis still say they often hear, *vide* p. 530, *ante*. In 200 A.C. a great effort was made, especially by the Chozapas says Dr Oort (*Baalim*, p. 74), to drive out such paganism, especialIy Habal, in association with the old idols and doves, gazels, &c., but with little success, till just before Mahamad's "heresy"; showing that he, like every other "prophet," was but the apex of a great pyramid which had deep and broad foundations reaching back to ages before he appeared. Many had previously preached a strong theism, for Arabia had till 630 tolerated all faiths, though settled communities required due respect to their own special temples and dominant views. Christianity had in the seventh century only "feebly rippled the surface" of the great continent, says Sir Wm. Muir; its jarring factions were principally concerned about foolish rites and superstitions, such as the Trinity and immaculate Virgin, to whose images they offered oblations and sacrifices, as did pagan Arabs to Al-'Oza, Manāt, &c.

We may depict here from our Indian sketches some of the ordinary symbolisms of this Arabian *Āl* and *Ālāt* or *Āl-Lāt* an *Asherim* cult by no means yet extinguished. Arabs did not skulpture their Āls so well as Hindus did their Mahādevas and Pārvatīs, nor had they so many sacred wells and trees, yet they always had a Gal'od גלעד and *Matsbe* or

Ashr and Asherah, like to what Jacob and Laban formed on which to worship and plight their troth, hence *Mizpeh* from the *Matsbe*, altar, omphê or *Ashêra*, Gen xxxi.

The Vishnuva or Luna form of the Makan cult is also seen in the *Footprint*, on a whitish stone beside the sacred Ark or K'aba, which the later faith teaches was that of Abraham! M. Dulaure notices it thus: "dans un coffre de fer sous un dome sont le reste de l'emprente des pied d' Abraham . . . Les extraits de grands objects du fetichisme natural durent sembler encore plus salutaires et plus precieux que des images" . . . whilst outside was the *Brachtan*, the emblem of the Creator or Former, which, like the Urim, Thumim, &c., could declare the will of heaven; at least: "ils croyent que la Parole de Dieu existe en alle;" *Hist. des. Cultes Ab*. i. 86 and see 212, 416.

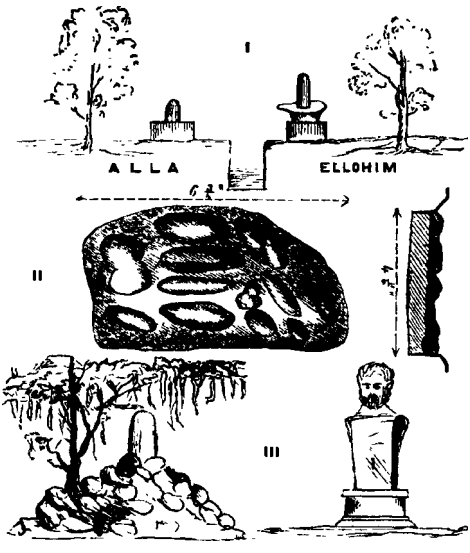

FIG 13.

I. THE ĀL OR ASHR-IDEA WITH HOLY WELL AND TREES
II. BLACK STONE OF K'ABA.
III. JACOB'S GAL'OD AND MATSBE. MODERN IDEA.

Before as well as after Mahamad's time many attempts were vainly made to drive off Saturnites and other Asharāls; for Asharism was the prevalent cult of the great continent. Habal, in all his forms, whether as a rude menhir, pillar, black or white stone, was a true Ashr, and his Ashêrahs, Ālita, Āl-oza and other *Banātu'llah* or "daughters of God," were, and still to a great extent are, worshiped in many districts. In Mahamad's time, wrote our friend the Rev. Dr. G. Badger in 1882, Arabia was in the darkest paganism (Smith's *Christ. Biog.*); circumcision was general, but every family had its *lares and penates* (*Asharim*), and tribes had their temples full of idolatrous images and emblems, "though seemingly believing in a Supreme God called Allah, with whom

was associated a host of minor divinities, who acted as mediators with him."

The researches of Drs. Dozy and Oort lead these scholars to think that Jews established the K'aba, or at least its Saturn or Habal cult, about David's time—1100-1000 B.C.; and that they did not call in the aid of Simeonites or other Kan'ans; though there was about 1100 B.C. a great revival of tree, stone, well, planetary and NATURE worship, owing to an influx of *Gorhum* or strangers. But Maka and its cult was vastly old in David's time, for here the most ancient Mincans (4000 B.C.?), Sabas, Āds, &c., had long worshiped and recognised Maka as "the mother of all holy places."

The Rev. Dr Dozy says that "*Sime-ōns*, שמפון (*Sham-'oūns*), ruled Maka from 1100 B.C. to 500 A.C., and that its rites, fetes, &c., were similar to those of Hebrews at Shiloh and GilgaI . . . that Yahve was the same as Baal, Iao and Adonis . . . that the *Kiun* of Jehovah's Ark was the Kaivān of Maka . . . and that the gods of all were often symbolised by a he-goat;" and of course Ālē-im were goats, "Rams or strong ones," alike in Hebrew and Arabik. (*Mankind Orig. and Desty*., 52 *seqq*.) A study of the ancient cults of Samaria points to the same conclusion.

Mahamad, though destroying images, never ventured to touch or disturb the sacred stones or any revered natural features of Arabian cult. He only caused Habal's image to be removed about two years before his death, when he had an army at his back. It was a risky thing to stir up the ever latent fires in this "Holy Land" of wild fanatiks, for these were as fierce as its oft-heard underground thunderings. It was a land of terrifying volcanik phenomena. All around were live or dead volcanos, steamy springs and hot wells, like the "Holy Fount of *Zam-zam*."—said to be so named from early boiling or buzzing noises. Thero were many similar hot ones as that of *Zeine* in "the Ḳarish mountains of Light," by the hot waters of which the prophet is said to have received his first inspiration. To make the subject more realistik, we give a bird's-eye view of the peculiar valley and gorge leading up to the matrix of this old world faith, with its little

curtained ark and one small door of life. The sketch is framed from several made for us by pilgrims, by the aid of their notes, and the ground plans of many sufficiently accurate maps.

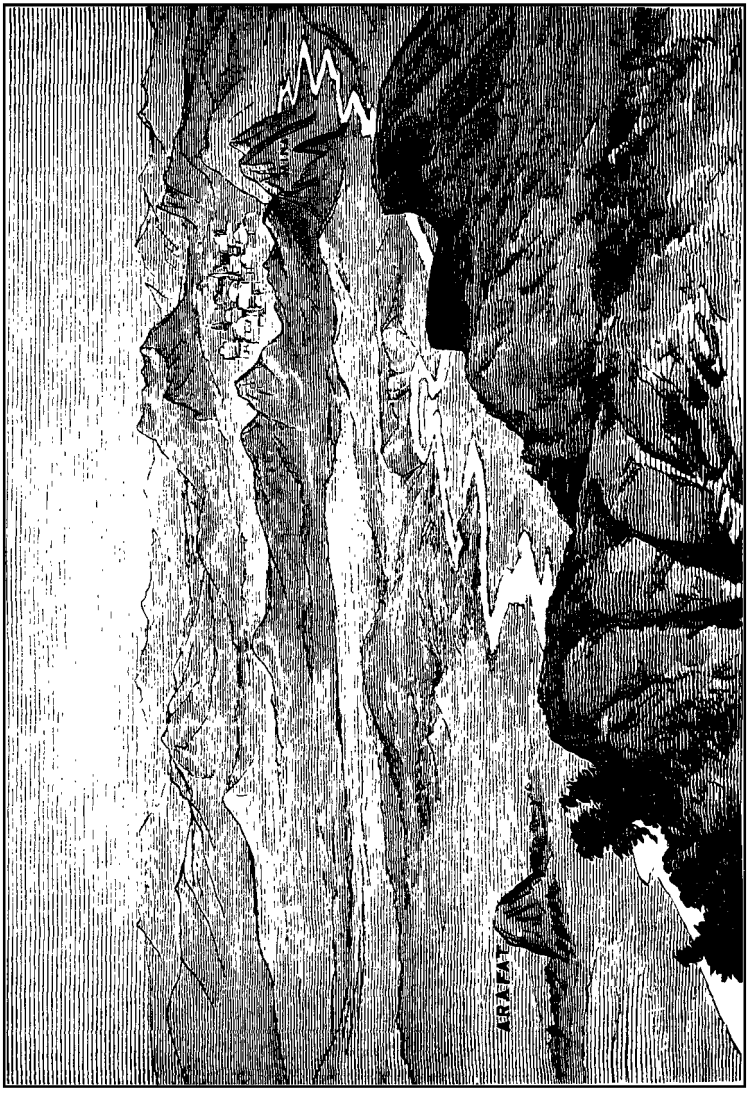

FIG. 14.—BIRD'S EYE VIEW OF MAKA, TS VALLEY, THE PILGRIM'S PATH AND HOLY PLACES.

At the entrance stands the significant natural Mount of *Arafāt*, sexual union or "Re-union"—a true *Ādam*, pillar or karn-idea, and "where," traditions state, "Adam was re-united to his Eve."

It is like the euphemistik column of Zeus at the entrance of the chasm of Delphi, and the pillars which stand before all arks or temples, Hebrew and Hindu. The K'aba has many standing around it, and all along its valley paths are menhirs or symbolik stones, sacred trees, wells and Pārvatian mounts, with ovate excrescences like Mīnā, the sakti or abode of gods (cf. مينا a harbor), towards which the faithful reverently cast selected stones. Seven must be also thrown by the pilgrim to each of the pillars (*Ashrs*) around the K'aba. A *Shāf'i* casts 49; a Hanīf 70, the first seven of which must have been collected at Muzdolifa and the rest in the Mīnā valley—all must be separawly washed seven times.

The K'aba is pointedly mentioned nine times in the Ḳorān and its rites, fetes, symbolisms and old supcrstitions are still all-important matters with every orthodox Islāmi. In their survival we see the root of the tree out of which the faith grew, and which adheres to other religious fetes and important temple rites. Burckhardt wrote; "The Holy K'aba is the scene of such indecencies and criminal acts as cannot with propriety be here more particularly noticed. . . . They are not only practised with impunity, but . . . almost publicly, . . . and passing spectators merely laughed. . . in spite of my expressed indignation" (Hughes' *Islām*, 341). Of course there are scribes and dealers in love philters, rcceipts and charms, buyers and sellers, sacred pigeons, &c., always around the sacred places; and doubtless many who like Christ would, if they dared, drive the sellers and buyers from the temple.

Like the shrines of Hebrews and others, the K'aba had a draped tabernacle around it, and a *Maḥmal* or velvety canopy which veiled its walls from "the Evil Eye." The iuner walls were also draped by a *Kiswah*, and it has been customary for mauy centuries to renew these annually. They are brought by the great pilgrim host, which sets out from Cairo with regal pomp and fanatical fervor every year, on 25th *Showal*—the tenth month.

All arks (and these were common in Arabia and Mongolia), especially when moving about and subject to "evil eyes," were enshrouded by *Maḥmals*; and this word may not

be applied to the coverings of any ark, &c., borne by camels, or any caparisoning of royal or sacred things, not even to the gorgeous shrouds of Sultānas or chiefs, though the original meaning is merely a velvety fabric. The *Kiswah* is elaborately draped with a tapestry having interwovcn Ḳoranik texts, and is hung with gold bells to disperse men and demons. The old one goes back annually to Cairo with returning pilgrims, is torn to shreds and divided among the Faithful.

There are three kinds of pilgrimages, all of which entail untold misery and death. The lesser pilgrimage, or '*Umra*, is merely to the *Haram* or "holy ground" around Maka, and may be taken at any season; the second, or *Hājāj*, is to the shrine at the appointed period; but if taken when the day of Arafat falls on a Friday, then it is the great *Hajaju'l Ākbar*, such as left Cairo on 6th Sept. '86. This is a. formidable Haj, for it occupies thirty-three days from Cairo to Wakfī —"the Ascent" of Arafat; the "day of Ascent" being called "the *Mahrel Wakfī*," when the rites and worship begin.

After resting the night on the summit (like Jacob and Laban on their Gal'od or Karn), on the following morn—the first day of the '*Id*' or 'festival'—sacrifices are offered as if secretly, "for none may look on his neighbor's face." Here they listen to a *Khutba* or sermon lasting for three hours, during which the preacher holds high in his left hand a sacred baton, as the Mosaik Triumvirate upheld their divine staff, when Yahve was invoked to discomfit the Amalaks; cf. p. 398, ante, *R. of Life*, i. 154; Ex. xvii. The pilgrims must here stand stripped of their sacred *Ihrāms* or robes, and woe betide those too late to hear this discourse, for if so all benefit from the Hāj is lost. On this account there is a great rush to the spot, none caring even for his own household, but only to secure his own eternal interests, no matter at what injury to others; and thus hundreds have. been here trodden under foot. They who here repeat 11,000 times the Ḳorānik supplication beginning: "Say he is our God," get all they wish from Allah.

In the evening another great rush is made down Arafāt with innumerable torches, and the firing of muskets and music, and so recklessly, that as many as 200 lives have been here

sacrificed. On reaching Muzdalifa a halt is made for the night, and all pray and gather stones to throw on the sacred spots they are to pass on the morrow. This is termed the third day of the Hāj—the Ram or Bakr-'Id, and by Turks the Kurbān Bairām or sacrifice of the ram in lieu of Ishmael—not Isaak as say Jews and Christians.

The pilgrims then proceed to Mina, which since Ḳorānik days has been called by some "the Devil's Shrine"; and here assembling at three selected spots where stand pillars or Humai, they pray and breathe on the stones which they had collected at Muzdalifa and cast them on the Humai, "in the name of Allah the mighty"—an apparent survival of devil worship or propitiation of the evil powers, ever so present to the minds of desert wanderers, and still a cult, among the Yazides of the upper Euphrates. Some Islāmis call this Mina Hermes, the *Shaitan ul Kabīr*, or mighty devil, but this properly applies to the projecting dwarf buttress of rude masonry—8 ft. high and 10½ ft. broad—at the Makan entrance to Mina. Here also occurs much bodily injury to the pilgrims, owing to the striving of the devotees to get as near as possible to the pillars or Asharim.

The *'Id'ul Azha*, or "Feast of the Forenoon," now begins with the revolting slaughter of "sometimes 80,000 to 200,000 animals (surely an exaggeration), the entrails of which get scattered over the valley by the scrambling of the voracious devotees, who carry away against further want what they do not eat. Their severe work and trials are now considered virtually over, and the weary zealot can remove his Hāj robe, shave, pare his nails and proceed to a well-earned rcst in some of the many camps around the holy city.

After a week or more he commences his *Ziarts*—"stages, or necessary visitations." He begins by ablutions and an elaborate toilet. Perfuming himself with musk, aloes, &c., he now again puts on his white *ihrām*, or pilgrim's robe, and declaring himself the *Mohrin*, or "Pure One," he proceeds to the gate of the holy city, reciting the orthodox psalms regarding Ībrnhīm, Ishmael and Al K'aba. Reciting aloud a special prayer, he directs his steps to the gate (Es-Salmna), "of

Welcome," of the great mosk, and then slowly and reverently to the holy *K'aba*, till he reaches the east angle, where is "the mother stone." If possible he must kiss it, but often owing to the crowds can only touch it with hand or even staff, which he kisses instead, and then begins his *Tawāf* or seven circumambulations—each rather elaborate, for he has to take great care to keep his face and left shoulder turned towards the stone, (Miss. Gonim in *Ind. Mag.*, Feb. '93.). He must start north and keep outside the stones of Ishmaël, touch the *Hajr ul Aswad* with the fingers of his right hand, and then kiss these, observing carefully that his *ihrām* does not touch the uncovered basement of the K'aba, this of course lest his "nakedness" be seen, for this is an insult to gods and men, which Yahve issued special orders regarding, as in Ex. xx. 26.

The hands should be passed over the face at various parts of the prayer recitals, and a long pause made at every *shaüt* or "round." The pilgrim may now pass out by the *Bab-el-Safa* —"gate of purity," and begin the *Ziarts* or *Makāms*, of which there are many, but four chief ones, the *Hanafi*, *Hambali*, *Malika*, and *Shāf'ei;* this last is usually taken first, for it is only a hundred paces from the beautiful enclosure of the well *Zam-zam*.

Here from dawn till midnight he will find thousands drinking, and having the holy water laved over them by impecunious *Sakkain*—ever ready to drop down their leathern buckets and draw up and sell the dirty, heavy, bitter waters. The well is called "inexhaustless"—naturally so, as in the centre and lowest part of the great valley, but legend says, "because it was discovered and prayed for" by the poor castaway Hagar, who named it *Zam-zam*, "the murmuring one." The water is held to brighten the vision and insure eternal life if a few drops be taken at the hour of death; pilgrims therefore carry off as much of it as possible to their homes; but it has many bad properties, and is not used for drinking in Maka. The Hajis frantically contend, when it rains, to catch the water which flows from the N.W. roof of the K'aba through a *Miz-āb* or water spout which discharges on Ishmael's grave. Both he and Hagar are here entombed

within a *hatim* or semi-circular wall, which encloses the sacred *hijr* or the "stone," for it used once to be within the K'aba; therefore to pray here is equal to praying in the K'aba. The dirt and dust from the K'aba walls are also fought for as having very sacred and powerful qualities. It is only obtainable on what is termed "the Third Day" of the Hāj, when the old *Kiswah* is removed. This is cut up into fragments and sold also as reliks; so nought is lost or called common or unclean in this sacred city.

The *Ziarts* around the K'aba are lahorious, but "great and beneficial acts of piety." There is some severc hill climbing, as on and about Mount Marwa, where devious *running* back and forward takes place, to imitate Hagar's wanderings in the desert. But there is here also no little business, some robbery and not a few sexual excesses indulged in. Many pilgrims bring with them for sale the produce of their homes, so as to lessen their expenses, and thus a Hāj fair is constantly going on, which, seeing the pilgrims used to number from 60,000 to 100,000, must be a considerable trade.

Mr. Blunt says that in 1880 there were 93,250 Hājis, of which 61,750 had arrived by sea and 31,500 by land. They were composed of 60,000 Persians; 15,000 British Indians; 12,000 "Malays" (mostly from Java), and the remainder were Turks, Westerns, Egyptians, Africans and Arabians. Education and newspaper literature is evidently telling however upon this gigantik superstition, for the pilgrims now-a-days rarely number more than 50,000, and deaths are exccssive.

As they elect to return by land, they again gather together in the desert so as to form a procession and be properly guarded. They usually reach Cairo towards the end of *Saffar* —the second month, and are ostentatiously received at the gate *Bâb-en-Nazr*. They have had two and a third months, say seventy days on an average, of wearying cares, misery, sickness, and much danger, all for what? time and energies wasted and misapplied that might have done so much for the world. Their religion, if "Fear of the Lord," has certainly not been "the beginning of wisdom," but a curse to them like that decreed in Edenik legends.

ARTICLE XI

SHORT TEXTS IN FAITHS AND PHILOSOPHIES:

BEING AN

EPITOME OF THE SCRIPTURES AND SENTIMENTS OF THE GOOD AND WISE, ARRANGED CHRONOLOGICALLY, TO SHOW THE MOVEMENTS OF THOUGHT THROUGH THE AGES.

THE great advance of research and discoveries in the science of Comparative Religion and Archæology, makes it advisable to now consider how we actually stand in this respect at the close of the XIXth century. We will here therefore give a brief chronological resumé of much ancient thought, culled from well-recognised sources: from writings on rocks and stones, mummy cases and cloths; from temple walls, buried tablets, lāts or stēlæ, papyri, bibles and sacred records; and, for clearness and brevity, will throw together the more prominent teachings in the form of free but carefully-translated texts, and in modern language—summarized so as to clearly bring out the leading points of each teacher, sect or school. This ought to enable us to trace the veritable footprints of each and all, as they wandered along—often in doubt and darkness—towards a truer conception of the universe, the unknown and unfathomable future.

It wiIl be a passage adown the Rivers of Life or progress, which ought to show ethnographically, as well as sectionally, the part which each race and nation has borne in the struggle upwards to light snd learning; as well as those obstructing influences which have retarded the march of truth by superstitions, self-interests, heredity, or other circumstances peculiar to race, time and climate.

We must not expect consistency in the old speakers or

writers any more than among modern ones: one sentiment may often contradict another, and this may be more apparent than real, from our condensing perhaps a chapter of learned and abtruse matter into a few lines. As far as possible it is desirable to actually quote important texts, apothegms or maxims, which thus taken alone, perhaps occasionally too strongly accentuate the views of the old sages; yet, excepting this unavoidable treatment, which the reader can allow for, the rendering will be strictly in accordance with the writings handed down to us, and broadly and sympathetically so. We are not here concerned with textual criticism; and though garnering treasures from the workshops of students and specialists, it is here desirable to only show the tendency and broad results which go towards forming a religion or philosophy.

For these and other reasons which the reader will better understand as he advances, our attempt to here give references for conclusions and summaries, as well as words and passages, became too complicated and cumbrous, and likely to alarm and deter most of those whom we desired to attract to this most interesting of studies, especially when viewed broadly, briefly, and not too ponderously.

Though opening with Egypt, on which we had prepared a special article (delayed for another occasion), it must not be assumed that Egyptians had a religion before all others, but rather that they surpassed others iu handing it down on more durable materials, and in the dryest of climates. Here, therefore, are perhaps the oldest of sacred writings—a ritual and great biblical literature, actually engraved over 5000 years ago, but which was "then so old as to be unintelligible to royal scribes." In consequence, it was even then the rule to "give the interpretation with the text;" and some sound Egyptologists think parts of this sacrcd *Ritual* were composed about 5000 B.C., when Egypt must have been a. civilized state, with wondrous monuments of art and architecture, denoting great advance in astronomy, mechanics, hydraulics and other sciences, as well as in literature, poetry and painting.

Many of the wise maxims, precepts and teachings which

are found in the writings of Ptah Hotep or Ani of 5000 years ago, and even of the age of the first pyramids, say, 6000 years ago, "appeal to the authority of the ancients," says M. Renouf in his *Hib. Lecs*. Even in these far back times we see many of our present rites, symbolisms and doctrines; as of a divine mediator, a dying and risen God, a Trinity, a death unto sin, and a life eternal, a Heaven, a Paradise or Ades; a millenium and final judgment, the observance of a Sabbath, Eucharistik fetes, Lents and sacrifices, circumcision, baptism, and other mysteries; so that it is not strange to hear modern wriiters spcak of the Hebrew bible having borrowed ideas and even passages from the "Ritual" or "Bible of the Nile."

Other religions treat more or less fully of similar matters, the value of which each reader will best appraise when all are thus grouped together. The latest faith should naturally be the best and most advanced. But whatever form the god or ideal takes, it is evident that the pictures on the canvases are merely the highest conception of each people at a particular period of their civilization. Ignorance or culture, climate and circumstances seem to have determined our hopes and desires, loves and fears, and therefore our gods, heavens and hells, faiths and philosophies; and not until man had reached a strictly scientific stage did he begin to brush aside the speculative and unknowable, and then very slowly and fitfully, but naturally.

With the view of testing such theories, we began many years ago to carefully and severely study and collect all available data, not only from books, but many capable adherents of the ancient and modern religions of Asia with whom we held sympathetik intercourse for a third of a century. To this has been added laborious research through the dusty tomes of bygone ages, and the following is a selection summarizing the views of many great leaders, so far as these dared to make their opinions public. If we have been as accurate as we have tried to be in this chronological epitome, the reader will have before him a most valuable record of the growth of nearly all pious and pbilosophic thought from the earliest known times, except that of Christianity—too well known to the bulk of our readers to be here entered upon.

The summary embraces the deepest thoughts of the best and wisest of the world on man's past, present and future, and with the general result, that religions like all else have slowly and steadily evolved; that they never lept into existence through any supernatural agencics, and that their prominent great ones—*quasi* "divine founders"—were but the apex of pyramids which had been slowly maturing centuries or ages before their births. They but guided the currents of their time, and the streams flowed on assuming devious courses, concrete and sensuons forms none could stay or anticipate.

We are at no loss for the varied symbolisms of the Ideals, for wherever men have dwelt, hill tops are crowned with spired or domed shrines, vales and plains with fanes, altars or temples, rude, simple or gorgeous according to the culture of their votaries, and always correctly expressive of their feelings and ideas. In and around all these, whether in gloomy cell or cloister, under shady grove or bright canopy, the devotees knelt, prayed and wept, danced and loved; pouring forth their joys and sorrows from light or burdened hearts; and grave and cultured philosophers alone stood apart, or paced with placid step the sacred or academic grove, "Porch" or *stoa*, condemning or contemning the credulity of their fellows; whilst pensive spirits like Buddha and Christ walked or knelt by lone mountain sides, mourning over the folly and depravity of man, his miserable or lost estate, and the vanity and unsatisfactoriness of all things.

EGYPTIAN RELIGIOUS THOUGHT

4000 TO 2000 B.C.

I

I am that which is, which will be, and no one yet
Has lifted the veil that covers me.
In contemplative silence we adore Thee.
Oh Thou Almighty and Incomprehensible one.
We see Thee placid and benign in all Thy works,
And know Thee as gentle in heart unto all creatures,
Yet we fear Thee as inexorably just.

II

Male and female art Thou—Nature's creative energies.
The Word and Wisdom; the Unbegotten with the Begotten One.
The Universe is Thee, and Thou speakest in its image.
Thou dissolvest, rencwest, but never annihilatest.
We call Thee variously, Truth, Light, and Life,
And as a talisman wear Thy loved names on our breasts.

III

It is Thy name, the Everlasting—"I am that I am,"
The *Nuk pu Nuk* which we inscribe upon our dead.
For from Thee, the only Absolute holy existing one,
"All were," and by Thee again can they alone "be."

IV

Our divine amulets prodaim Thee true of speech,
The shield and mirror of all that is pure and good.
To the ignorant and profane we speak not of Thee,
'Twere to cast pearls before blind persons.

V

Before Thy temples we place the enigmatical sphinx.
And within—Gods, with fingers on lips.
Thy servant, Toth, could not conceive of Thee.
And our father, Amon, knew Thee as "The hidden One,"
Thy personality, O Osiris, is intermingled with Rā,
And we call Thee God; for Thou art the One, and only One,
The sole Being who liveth for ever in truth light.

VI

Thou alone hast not been made, but from Thee
Has all proceeded, and to Thy bosom all return.
Thou art everywhere and always, in time and space,
Of one substance; the self-existent and unapproachable,
Yet manifest to us in divers forms and activities.
The Infinite, Ancient of days and universal Father,
Whose high behests we can neither resist nor delay.

VII

In all the divers forms with which men worship Thee,
The wise know Thee to be One God withont a second;
The Eternal whom no Father created nor Mother bore:
The unbegotten God, goddess and creator of all existences.

VIII

Thou art the giver of onr breath, life and light,
The sovereign of truth and judge of the poor and oppressed.
Thou alone knoweth the heart and its secret springs,
Our hidden trials and unknown sacrifices;
And thou oft wipest the tear from off our faces;
Comforting when none seeth, and listening
When no man hccdeth or pitieth us.

IX

Only with some few of Thy attributes
Can our finite intelligence hold communion.
It is to Thee that we offer our sacrifices,
The first fruits of our bodies, our flocks and vineyards.
For with Thee do we hope to spend an eternity of bliss
When, purified through many changing forms,
We lose our humanity in Thy dread impersonality.

X

We praise Thee for revealing Thyself unto us
In the sacred writings of Thy holy Toth.
In teaching us how to serve Thee here
That we may dwell with Thee for ever hereafter.

XI

We have given water to him who was athirst,
And clothing to those who were naked;
Have applied our hearts unto peace;
Been the father of the fatherless and support of the widow,
And sustained all who were true in heart.

XII

Thy servant allowed no misery, but feeding children
With corn, also instructed them in pleasantness of speech.
No overseers were harsh or rude nor oppressed the poor;
For I watched over all, and redrossed every wrong,
And thus was strife prevented and my name loved.
Justice went beyoud mere inaction and silence,
For none might veil their face from the hungry,
And wretchedness was unknown to widow or orphan.

XIII

We made no distinction between the known and unknown,
Nor regarded the favour of man in our judgements.
We have circumvented the evil doers,
And, shunning their society, havo befriended
All who were fraudulently treated.

XIV

Thou, Great God, art the Lord of Heaven and Earth,
Who madest all things which are.
O my God and Lord, who hast made and formed me,
Give me an eye to see and an ear to hear Thy glories,
Thou Architect of the Universe, without Father or Mother;
A Father of Fathers, Begotten by Thine own Becoming,
The Mother of Mothers, born through repetition of Thyself;
The uncrcated Watcher traversing the endless ages of Eternity.
Who watchest whilst all creation rests,
But who resteth not himself lest his people die.
Whose commands the heavens of heavens and earth obey,
Ever travelling by the roads thou hast laid down for them.

XV

O Ancient of Heaven: the God of truth amI of wisdom,
The oldest of existences, and support of all who seek Thee;
Whose shrine is the secret place, and whose thoughts are hidden
Even from the gods around Thy throne.
Thou judge of the poor and oppressed, Lord of mercy and love,
The one without a second, "Hail to Thee from every land!"
The heights of heaven, and the depths of the Sea proclaim Thee,
And to search for Thee, is the beginning of wisdom.

XVI

Our eternal hope is in Thee, Thou great Redeemer,
In Thy love, Thy death, and resurrection to glory;
For in Thy blood we are healed, justified and sanctified;
And as Thou, great Osris, lived here a life of goodness
And suffering, rose—the first born of the dead—to live
The eternal judge of all men, so with confidence we,
Thy faithful followers, see our release from
The dread shades of Dark Amenti,
Into that "Land of the Rivers of Life."

A land like to this, but without sorrows and troubles,
Where, beside the fruitful "Tree of Life:"
We shall inhabit "Thy Mansions of Glory."*

XVII

Whilst at this vernal fete, realizing and rejoicing
In the beauties of this Thy fair creation,
Yet we neglect not to cast our eyes npon the silent dead,
Though clothed in fine raiment, and bedecked with jewels,
We remember that we must be swathed as mummies;
For we must seek Thee beyond the dread river of death,
And exchange the sweet odors, the perfumed oils,
The soft music and joyous scenes of earth.
For the fetid putrescence and silence of the tombs
Ere we can see Thy face and rejoice in Thee for evermore.

XVIII

Whoso beareth himself proudly God will abase.
For all that we have is His free gift.
Our childrcn and treasures came alike from Him,
Therefore praise and laud His holy name.

XIX

Till thou that field which has been appointed unto thee,
And offer up secret prayers with a contented spirit.
Consider Him in all thy ways and let thy to-morrow be as to-day;
Give thyself up unto Him and He will order thy affairs:
Though he dwelleth in the sky, his emblems are on earth,
And it behovoth us therefore to meet and humbly adore Him.

XX

The orb of day proclaims Thee, and in contemplating its
Glories and attributes we worsbip the Creator of Eternity:
The August Spirit, Begetter of the gods, the Unknowable;
The Ancient One: the Mighty God who made and loveth us.
Who is like unto Ra-Osiris—thou all-embracing and Eternal One?

XXI

Help us to reach unto the Land of the Ages, the Eternal
Home which Thou destined for Thy righteous children.
I will praise Thee at thy rising in the golden east,

* "Osiris died only to rise again." Prof. Sayce's *Ancient Empires*, p. 62. What follows refers to the Annual Eucharistic Fête.

And worship Thee, God of Life and Light, at Thy crimson setting.
Who but Thee lighteth our paths through Earth's mazes?
Who guideth to the Elysian fields but Thee, O Osiris?

N.B..—Readers of Egyptian literature, will here recognize many parts of the Bible of the Nile or *Ritual of the Dead*, where the Osirian pleads before his Lord's judgment seat with prayor and praise, reciting nIl the good deeds and intentions of his lifo on earth, as in *Ritual* cxxv, &c. Also many passages in *Records of the Past*, and the works of Bunsen, Birch, Lenormant, Renouf, Maspero, Ronge's *Monts*., *Hib. Lecs*., Bonwick, &c., &c. too numerous to quote.

CHINESE SCRIPTURES PRIOR TO CONFUCIUS

Compiled mostly by or through CONFUCIUS about 500 B.C. from the teachings of the patriarchal times of KING FU-HSI of 3270 B.C., "the founder of temples, sacrifices and arts." Also from "the Records of the Royal Sages, YÂU and SHUN of 2360 B.C. This Epitome constitutes a veritable

TURANIAN BIBLE

which in its quaint, homely, and practical phrazeology and absence of all speculative theories and theologies regarding the past and future, stands out in sharp contrast to all the Scriptures of Shemitik and Arian peoples. Its history and ancient foundations are fully dealt with in *Study* No. VI.

I

Give your confidence to the virtuous, discountenance the artful;
Let none come betweeu you and men of worth.

II

Good is not only good in itself, but leads to good fortune;
To neglect doing good is wicked, and leads others badly.

III

Study well all you purpose and by the light of reason,
And go not against the right, though it make thee unpopular,
Nor yet needlessly oppose any to gratify thine own desires.

IV

Make use of the ability and experience of those around thee;
And cultivate also men of worth though foreign and distant,
As well as the wisdom of ancient peoples.

V

Seck not enjoyment in idleness, nor in any excesses;
There are virtues and vices common to mankind,
Yet everyone seeks, till corrupted, to be virtuous.
Neither goodness, evil ways nor words, can be long hidden;
Let all be impressed with thy search for, and love of virtue.

VI

The restless mind is prone to error and its affinity to right is small;
Oppress not the helpless nor neglect the weak and poor,
And observe the laws and customs of thy country.

VII

If a. ruler, then caution men with firm but gentle words,
Yet correct when necessary with all the majesty of law;
Tempering judgment with mercy and forbearance,
And when doubtful, pausing; for it is better that the
Wicked should escape, than that the innocent be injured.

VIII

Whilst punishment must not extend to heirs of criminals,
Rewards may be handed down to many generations.
Pardon readily all inadvertent faults, yet punish
Purposed crimes however small, but with judgment.
Do not act on unsubstantiated words, but prove all things.

IX

Virtue and humility will move heaven. Pride brings loss.
Combine affability with dignity; mildness with firmness;
Straightforwardness with gentleness and discrimination;
Boldness with sincerity, and valor with righteousness.

X

There is no stable model of virtue nor perfect type of goodness
But the uniform consciousness regulating its purity.

XI

Put away selfish thoughts, and seek not thine own case;
Speak not in excess of the truth, and over in a spirit of harmony.
Live but to labor for the enduring good of the people
And be not ashamed of faults, nor go on till they become crimes.

XII

It is not the knowng that is difficult, but the *doing*.
In learning be humble, but always earnest;

With learning will come virtue, though unperccived.
It is man, not heaven, who shortens life and adds misery.

XIII

Fear not the high and distinguished, but see rather that thou
Dost not oppress the friendless, childless, and orphans.

XIV

If Heaven seems against thee in our divinations, be still,
For activity may prove misfortune, and then the foolish scoff.
It is difficult to rely on Heaven, yet be reverential,
Fearing not to seek knowledge by every known means,
And ever zealously consistent in thy quest after truth.

XV

Be jealously watchful over small acts and words,
Lest they affect thy character in great matters.

XVI

The end of punishment is to make an end of punishment,
Therefore those persevering in villainy and treachery—those warring
Against the good of society, must not be spared;
Yet cherish not anger against the obstinate,
Nor show any that thou dislikest them.

XVII

Advance the interests of the good, and the bad will be improved,
All are born good, and evil comes from external circumstances.
Thou canst not find the same qualities in all,
Families which havc long enjoyed high office and riches
Usually become wayward and dissolute.

XVIII

Widely diffuse knowledge and set a good example,
So that the ignorant and poor be made aware of their duties,
Their hardships are great and untranquilizing.

XIX

Knowledge and study will in the end purify thee,
Yet "is there no wise man, who is not also stupid."
A flaw in white jade may be ground away and forgotten,
But not so a flaw in thy speech. For it, naught avails.
Words are indeed your own, but cannot be flung about;
Each will find its answer, as every deed will its reward.

XX

Say not this place is private, none can see me, but
Be free from shame in thine own chamber, as in public.

XXI

Look not for horns in the young ram, but know that
All effects are but conditions of their causes.

JAINISM OR YATI-ISM

SAID TO HAVE ARISEN 4000 TO 3000 B.C.

The present religions of Jainas, Jins, Yins, Yanīs, Yatīs, or HERMITS, developed from pietists of prehistorik times, who retired to lone places, and sought to please and propitiate the powers of earth and skies by living hard ascetikal lives, as seen in Studies I. and II. *Yati*-ism was and is the first and last doctrine of Brāhmans, Tāotists, Buddhists, and all later sects of anchorites and monks, and was evidently the pious base on which arose the varied systems of Religions, with their divers rites, symbolisms and worships.

I

Separate thyself from the world, its ways, and vices,
Its distracting ambitions, lusts and vanities.
Associate only with the pious; with Srāmans,
Saints, and holy men devoid of worldly mindedness
Thoso who dwell in lone places with contented minds;
Who seek no reward or praise from men, but an eternal
Restful Nirvana; freed from endless tmnsmigrations,
And from the hells in which the wicked must be purified.

II

Only the lotus can grow in water and not be wetted by it.
Thou canst not live in, and not be of the world;
But strive to avoid its attachments, the cares of property
And of domestic life, and be chaste in heart as in conduct.
Circumstances and surroundings weigh down the strongest;
Seek out for thyself a path which will enable thee
To control the carnal man; induce a spiritual mind,
Meditation, ascetik tastes, and the pursuit of wisdom.

III

Eat sparingly and only the simplest foods of the poor,
Such as they may dole out with willing hearts.
Receive all without solicitation or remark,
Nay, with the indifference of a contented mind.
Seek not even medicines for thy ailments, and
Accept such resting-places as nature may provide,
Going forth, caring naught for house or home.
Sufficient to the Srāman is nature's earthen couch,
A garment of rags or none at all.

IV

Care not for what the worldly call cleanliness;
Remove no vermin from thy body or apparel,
But mercifully cherish all that has life.
Fan gently from thy path insect and worm,
For to destroy animal, yea plant life, is heinous sin.
On this account drink not cold water from spring or brook,
Nor light midst insect life, a fire even to cook thy food,
Nor breathe save through a cloth, lest aerial life be taken.

V

No true Jina joins in wars, or acts offensively to any:
He receives meekly rebukes, blows and persecution,
Answering not revilers or false accusations;
Nay, he accepts these as probably more or less true,
And inwardly strives to see his faults, and by more
Severe penances to curb his passions and desires.

VI

Only austere penance annihilates evil *karman*,
But let it be penance which none knoweth of:
That which is endured for fame has no merit,
But that is meritorious which is secret,
And is most repellont to thy nature,

VII

"No one becomes a *Srāman* merely by tonsure,
Nor a *Brāhman* by holy words and prayers,
Nor a *Muni*[1] by living in lone woods or caves."

[1] *Muni* and *Brāhman* were synonymous in these early Jaina days of Pârsva and Mahā-Vira, *S.B.E.*, xlv. 252.

Thou must show thy holiness by thy life, by doing justly,
Loving righteousness, by fulness of knowledge and equanimity.

VIII

Leanness and nakedness is oft conjoined with deceit
And an irreligious heart. If thou wouldst be a
Brahman, prove it by delighting in goodness;
For good conduct is better than words, rites or creeds.

IX

Study our "sacred and revealed texts," and the lives of Bodhas,
And strive diligently to walk in their footsteps;
For life is a dark forest or trackless wilderness,
Where we must beware of false or blind guides,
Each leading according tohis own desires.

X

Defilement cometh mainly from the heart and thoughts:
The chief sin is that which is knowingly committed:
That which is born of greed, pride, deceit and wrath.
Pleasures come not to those pursuing after them,
And miseries are usually the result of ignorance;
Whilst carelessness causes much evil *karman*.

XI

Though renouncing the world, be not ignorant of it.
Know the truth and be heedful to live up to it.
Do all things carefully and in due order:
Have a time for eating, fasting, dressing and sleep:
For travelling, teaching, prayer and meditation:
For religions rites and thy Sabbaths or *Pâsahas*.

XII

Strive after "Reciprocity"—doing as ye would bo done by;
For with what measure ye mete unto others,
Be it to man, beast or insect, nay, to plant life,
It will be measured to you in good or evil *karman*.

XIII

Attain unto purity of life, till evil be a burden to thee;
And seek strength by confessing thy faults to the wise
And by more strenuous efforts after holiness.
If vigilant, thou may attain to Sainthood, nay Nirvāna,
And by severe asceticism, meditation, and mental power,
Man may perchance reach the confines of Godhood.

XIV

But *Mōksha*—"Absorption" or supreme blessedness—
Each can attain only by his own efforts,
Through knowledge, many experiences and penances.
Strive then to master thy *Karman* and heredity,
And gain Nirvana, a state of rest and bliss,
Where is freedom from self, pain and mutation.

XV

Harbor no ill-will against any living creature,
And sternly avoid "the FIVE SINS" or *Ā-dharmas*,
Killing, lying, stealing, adultery and worldly mindedness.

XVI

Thou must also fulfil "THE FIVE GREAT DUTIES."
I.—"Show mercy to all that has life.
II.—Give alms and aid freely to the needy.
III.—Venerate the Sages and their emblems.
IV.—Penitently confess all sins and faults.
V.—Observe an religious rites, texts and customs,"
Especially and in prayerful humility the Lenten Services;
When the Sun of Righteousness having given to thee of his fruits
Rests from labor on his autumnal couch.

XVII

It is not given to many to understand Life's mysteries;
Yet confessing to the Unknown, perchance Uuknowable,
The wise man seeks to comprehend the Known.
Granting that all beyond our experience is to us unknown,
He is here humbly silent like the *Ā-jnanakas*,*
Fearing that to accept theories of the transcendental
Is but to speculate, beguile himself and the ignorant.

XVIII

Of this nature is the doctrine of spirits or souls.
None have seen these nor can prove if they exist.
We see only that words and actions are eternal,
Affecting all around us, and generations yet to come;
That MATTER is supreme, unbegotten, and eternal;
Producing Life, Mind, Intellect and Thought;
Yea, a world infinite in forms and potentialities
Offspring of its own latent and unknown energies.

* Ancient *Āgnostics*—from *Jāna*, to know.

XIX

Thus is the Universe or Matter, without beginning or end,
Constant only in its changes, physical and intellectual;
Unformed and unsustained by any known creator or ruler,
Nor subject to the intervention of any power outside itself.

XX

Yet are there elements which develope almost to deities,
And which we have no faculties to comprehend either
The origin, essence or unconditioned state thereof.

XXI

Many call "the Five Gross Elements"—Earth,
Water, Fire, Wind and Air—original and everlasting;
Others name them "Earth, Water, Fire, Wind and *Atman*"—
The Self, Soul, Breath, Spirit or "Life Principle"—
(The *Jiva*, *Ruḥ*, *Napash*, *Psyché*, or *Pneuma* of many
Peoples), but still and originally, only "the Life-Breath;"
Born of the elements and inseparable from matter,
A function thereof, called its "Intelligent Principle."

XXII

We say: "The Five Elements were not created or made
Directly or indirectly. They were without beginning or
End, and the primary cause of all that is:"
We speak according to our knowledge amI capacities,
And blame not those who worship spirits.

This has been carefully and principally gleaned from the Jaina Scriptures as given in the *S. B. of E.* series, the valuable writings from original sources of the indefatigable missionary, Dr. Stevenson, and various Asiatic Journals, and our own intercourse with Jaina priests and pilgrims during a four years' residence in Western India. The written sources go back to the 4th century B.C., when they appear as the teachings of *Mahā-Vira*, the 24th Jaina Bodha of 550 B.C., and of *Pârsva*, the 23rd of the 9th century B.C., and even then founded on the discourses and traditions of the 1st Bodha, Rishabha—heretofore thought to belong to the times of the Babylonian Akkads of 2500 to 3200 B.C.

But if 200 years be reasonably allowml to each Bodha or Avatar, then Rishabhs lived about 5000 B.C., a millenium after the Sumirs of Nipur built the temple to their god M'ulil or Al-lil, which scholars now agree with Prof. Hilprecht the explorer, "was somewhere between 6000 and 7000 B.C., possibly even earlier." (Prof. Sayce, *Contp. Rev.*, Jan, 1897.) Of course there were pious hermits, Yatis or Jinas long before gods were thought of and temples reared.

THE ZOROASTRIAN OR MAZDEAN SCRIPTURES

OF 1700 TO 500 B.C.

The following are gleanings of the pious and ethical teachings of the ĀVASTĀ-ZAND BIBLE AND OTHER AUTHORITATIVE MAZDĀHAN SCRIPTURES pretty fully treated of in *Study* No. III.

I

Give to Thy Prophet and people, O Ahura, goodness and happiness,
And preserve us against all assaults of evil.

II

Sing the praises with me, of The One—The Living God
Who speaketh with us in the flames of the altar.
He is light, and its source, and shines on all alike,
The One Great Ruler from everlasting to everlasting.

III

Praise to Him without ceasing. and He will keep thee,
For He loveth the devout, and the "living wise ones."
Let all His commandments be dear to thee,
And seek after no God but Ahura the Mazdāo.
Hell is the portion of the unbeliever and wicked.

IV

Ahura alone can confound the evil doer
And give peace and joy to true believers.
He requireth good deeds, and piety doubles their value.
He giveth to the needy, as a friend to hig friend.
Art thou helpless and in sorrow? Trust in Him
And aspire to live with Him for ever hereafter.

V

He is the Father of truth, the God of all goodness
Who resenteth all evil thoughts, words or deeds;
With Him dwell wisdom and piety, attended by truth;
And no evil one can abide in His presence.

VI

He is the fire of the mind by which all things are created.
Therefore bow to the Altar Fire, as His holy symbol;
Revere also the orbs of Heaven, for He shines in all.
He created them—the Heavens, Earth and Waters.

VII

His holy Fire, and "Word" lived, ere our life was,
And moved before thore was any day on the waters.
Then came "The Beginning" with Good and Evil, twin spirits.
Choose thou between these: thou canst not serve both
Ahura Mazda, the holy, and the evil Daēvas ;
The Spirit of holiness, and the Originator of impurities.

VIII

Ahura requires thee to help forward the life of the future
By wise thoughts, words and deeds. As the tree is known
By its fruits, so is the good man by deeds and friends:
Associate with the righteous, and shun sinners' ways;
Let no hypocrisy or untruth find in thee a friend.

IX

Search for wisdom as more valuable than all riches;
She alone is a shelter from lies and a fount of joy,
And the prudent make their home with her.
She confoundeth the wicked, giveth peace, and loveth righteousness.
Can clothe the individual with piety and all virtues,
And the state, with public and social happiness.

X

Seek after holiness of spirit and purity of mind and body,
Exhibiting these by conduct as well us by words.
Thou wilt find thy reward in thy heart, and mayhap in the love
Of some who honor the righteous; but hereafter thou
Wilt dwell with "the Spirits of the Perfected Just Ones,"
And with Ahura, "The Infinite Spirit" of the universe.

XI

In prayer we rejoice; in spirit we seek Thee, O God,
And prathat Thy kingdom may come quickly.
Let every sin which men have committed because of us,
And every sin we havecommitted because of men,
Be pardoned and forgotten by Thy mercy and grace.

XII

Remember Thy promises, that, in Thine own time,
Thou wouldest send thy Son, Holy SAÔSH-YANT,
The Unborn and Eternal One, the Judge and Lawgiver,
Who is to guide and lead us into all truth.

Then will this earth quake, and the dead arise;
Hell be destroyed, and the age of happiness be inaugurated.
The reign of *Angra Mainyu* and darkness will cease
And light and goodness triumph forever.

XIII

Ever and again will our lips repeat and hearta rejoice
In the *Ashem Vohu* or "Praise of Righteousness";
And reiterate the holy HURMAT, KUKHT, and HURVARST—
GOOD THOUGHTS, GOOD WORDS, and GOOD DEEDS.
By these only can true Religion and the good man be known,
Not by prayers, worship, rites, and sacrifices.

XIV

Whoso looketh for salvation hero and hereafter
Must wage continual warfare with evil;
Have a pure mind, and a body free from defilement,
And feed the Spirit on words of truth and holiness.

XV

He must seek aid in ordinances, and make even the simple
Daily offices of life remind him of duties and works of piety.
Thus in changing the *Kusti* five times a day he will
Be reminded of the five prayers, duties and acts of grace.
When seeing fire, sun and sea, he should think of the Creator,
Yet must he not look on these, or aught else in earth
Or skies, when addressing AHURA the MAZDA.

XVI

Whoso loveth Ahura careth kiodly for all his creation,
Treating justly and tenderly man and beast; nay all
Sentient creatures, nor by hasty word or deed paineth he any.

XVII

Commit to memory and ponder ever on Heaven's "Divine Law,"
And pray to Ahura for an understanding heart.
He spoke unto Zarathustra the words of Eternal Life.
And from Him and no priest came our *Dīn* or "Revelation."
He is rich in love; heavenly amongst the heavenly;
And has pardoned the sins of some even in hell,
How much more of those who excel in good works?

XVIII

Be sincere; for Ahura abhorreth hypocrites;—
Those who make long prayers but harbor evil thoughts;
Who practise evil ways and are the associates of sinners.

XIX

Ahura loveth to reward the righteous
And to give peace to him who renounces sin:
His motto is that "Perfect Excellence is Righteousness,"
The *Ahura Vairya* telleth of "His ever abiding Presence,"
The *Yatha Vairyo*, of "His Law of Holiness," and He,
The "Eternal Guide," is the Alpha and Omega of our Faith.

ORPHEANS

OF 14TH TO 6TH CENTURY B.C.

Next in chronological order may be placed some of the religious and kosmikal ideas which have come down to us embodied in ancient hymns and poems, commonly recognized in classik times as those of Orpheans, and variously placed at from 1400 to 500 B.C. They were believed to have been composed and sung by more or 1ess mythica1 sages like Orpheus, Olen Linns, Musæus, or "the Orphik Brethren" generally; and they were accepted as good and true religious teachings by writers of the Homerik and Hesiod type, and by many schools of thought down to Plato and Neo-Platonists. Some attributed them to Puthagoras and his Jaino-Buddhistik schools, but they lack the calm, dry, realistic and moral ring of the early Buddhists. Their gods, spirits, and spiritual matters point rather to early sects of Jaina Bodhists.

I

There is but one Intellect, the Supreme, "the Good,"
Who comprehends the world in his infinite nature,
He manifests himself through three great Demiurgik principles,
The Jovial, Dionusiakal, and Adoniakal,
Which some call Mundane, Super-Mundane, and Generative, Others,
"Gods" and forces necessary to Nature's purposes.

II

The male and female is in all things; even the Heavens and the Earth.
For does not Earth receive the celestial defluxions,
And so produce all its varied life,
Each after its kind, animal and vegetable?

III

"Even the universe great Jove contains,*
The ether bright and heaven's exalted plains,
Th' extended restless sea, and earth renown'd,
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 ere shall be,
Occultly and in fair connection lies
In Jove's wide womb, the ruler of the skies.

. . . . . .

ONE is the Pow'r Divine, in all things known,
And one the ruler, absolute, alone.

. . . . . .

IV

Sce how his beauteous heaad and aspect bright
Illumine heaven, and scatter boundless light,
Round which his pendant golden tresses shine,
Form'd from the starry heavens, with light divine.
On either side two radiant borns behold,
Shap'd like a bull's, and bright with glittering gold."†

V

The Sun ruleth over phainomena and Apollo over noumema,
But "the Good One" ranges over all intelligence.

VI

There are worlds beyond ours where, as in *Menê*,
There exist mountains, cities, and houses of lunarites.
To us, Sol is "the Bull-horned one," and Selenê, "Mother of Ages;"
"Female and male, who with borrowed rays doth shine,
Now full-orbed, now tending to decline."

* Taylor's *Orphic Hymns*—London, 1787, are here to the point.

† According to Dr. Cudsworth, "we have here the Grand Arcanum of Orphic Theology, as in *Proclus in Timœus*."

VII

Go pray to the deities of the ethereal orbs,
Offering sweet oblations, incense, and manna,
Saying unto the Sun, “as the Lord God of Hosts”—
“Hear, golden Titan, whose eternal eye,
With broad survey, iIlumines all the sky,
Self-born, unwearied in diffusing light,
And to all eyes the mirror of delight.
. . . . . .
With thy right hand the source of morning light,
And with thy left the ‘Father of the Night’

VIII

Foe to the wicked, but the good man's guide,
O'er all his steps propitious you preside.
With various sounding golden lyre ’tis thine
To fill the world with harmony divine.
Father of ages, guide of prosperous deeds,
The world’s commander borne by lucid steeds;
Immortal Jove, all-searching God of light,
Source of existence, pure and fiery bright
Bearer of fruit, Almighty Lord of years,
Agile and warm, whom every power reveres:
Great eye of nature and the starry skies,
Doomed with immortal flames to set and rise;
Dispensing Justice, lover of the stream.
The world’s great despot, and o’er all Supreme.
. . . . . .
Propitious on these mystik labours shine,
And bless thy suppliants with a life divine.”

IX

Who is man tha.t he should separate nature from God,
Or “Providence” from nature—“The Eternal Mother”?
Worship thou her as the demiurgik cause of the
Whole sensible world; humbly fumigating
Her altars with thy choicest aromatiks,
And chanting to her thus in divine verse.

X

“Nature—All-parent, ancient and divine,
O much mechanic mother, art thine.

Immortal, First-born, ever still the same
Nocturnal, starry, shining, glorious dame.

. . . . . .

Finite and infinite, alike you shine
To all things common, and in all things known,
Yet incommunicable and alone.

XI

Without a father of thy wondrous frame,
Thyself the father, whence thine essence came,
All flourishing, connecting, mingling soul
Leader and ruler of this mighty whole.

. . . . . .

Ethereal, earthly, for the pious glad,
Sweet to the good, but bitter to the bad.
Father of all, great nurse and mother kind,
Abundant, blessèd, all spermatik mind;
Mature, impetuous, from whose fertile seeds
And plastic hand, this changing scene proceeds.

. . . . . .

Immortal Providence, the world is thine,
And thou art all things, Architect divine."

N.B.—Much of the ethicks and pious thoughts of these aingers occur in the teachings of other and later schools: see especially under Puthagoras, Herakleitos, etc.; but the above shows a highly developed worship of nature, elemontal and solar..

HINDUISM—VEDAS AND VEDĀNTISM

1400 B.C.—400 A.C.

We keep very close to the Scripture Texts, so this may be truly called in those pre-Purānik times—

THE BIBLE OF HINDUS

I

Many and divers are the names men give Thee,
But the wise know Thee as only one Being
The *Ekam eva ad vitiyam*, or "one without a second";
Nature, Providence, The Supreme and everlasting essence.
"He who is" and moves—"the Thinker of Eternal thoughts,"
Which only the wisest can apprehend.

Our eye cannot bohold thee, or mind picture thee,
Speech is indeed dumb, or wasted in hollow words
Which striveth to pourtray thee.

II

We worship theo in the ethereal sky, sun, nature and fire,
For thou wert the golden child in the beginning of time;
The first-born and sole spirit of all things;
The breath of life, source and strength of gods and men,
That which was, before heavens and earth were.

III

Before aught, yea naught existed, "Thou wert
The only One, breathing breathless by *Itself*
And other than *Itself*, there nothing has been."
Only "The All in All" know'st whence creation came
Or perchance Thou know not and wert mute.

IV

Our thoughts cannot depict Thee, and in words we vainly say
"Thou art a first cause yet without a cause";
The soul of the universe and Father of NATURE—
The Self-produced and producing, who operates through all.

V

Thou too art in all that exists in space and time;
The light of lights without eye or ear;
Who yet seest and hearest all—Thyself invisible,
Impersonal, but breathing on all, though breathless,
And speaking clearly to all, though voiceless.
We have no faculties to comprehend Thy Infinity,
Enough, that "Thou arose, wished, and all things were."

VI

"Thy loving kindness is light, and Thy shadow death,"
And the good man lives reposefully on Thy spirit.
Of fathers thou art the most fatherly, our loving friend and guide,
Of mothers, the pitiful heart which seeketh after the lost ones.
Thou sendest thy messenger—the Lord of Light, unto us,
And urgest all to worship thee with a cheerful heart.
Agni is thy spirit, wafting our supplications on high,
And calling upon us to be "pure in heart and sin not."

VII

O Giver of life and immortality, show thyself unto us
Throughout all the troubles and trials of our lives.
As we pass through the watery wastes of earth and skies,
Let thy spirit in us still small voice speak within us;
So that, when freed from sin and flesh on the consuming pyre,
We may arise pure spirits to dwell for ever with thee
In those blessed and bright abodes of the righteous,
Where rest the spirits of the just made perfect in thy spirit.

VIII

We know thou abhorest the ways of unjust men,
Neither giving to them felicity here nor hereafter.
But the contented spirit who resisteth evil,
Curbing all sensual appetites, wrath and covetousness;
Who injureth not his fellows nor pursueth after gain,
Who delighteth in a knowledge of Thee and his Vedas,
Who hath controlled his affections and calmed his mind—
That man hath broken the fetters which bound him to life,
Hath inherited Brahmă; and dwelling in him
Is dead unto the flesh and has all but attained immortality.

IX

We long to dwell in the secret place of the Most High,
Where life is free and the heavens radiant with His light,
Where the imperishable One shineth as the sun;
There indeed is true happiness, and "the desire of our desires
Is gratified" in thy abiding presence, O Lord Prajāpati.

X

Let us not, O Varuna, enter the house of clay;
Have mercy, O Almighty, have mercy.
We are weak and have sinned, Thou ever Strong One
Have mercy, O Lord, have mercy.
Through thoughtlessness have we broken Thy laws:
Have pity, O Brahma, have pity.
Give unto us the spirit of love and prayer:
Have mercy, O Lord, have mercy.
Our souls are overwhelmed by great waters;
Have mercy, Almighty One, have mercy.

Though surrounded by waters, we are athirst:
Have pity, O Lord, have pity.

XI

He who considereth Thy perfections in devout abstraction,
Who resteth not on his own understanding, works or virtues,
Who liveth uninfluenced by the world and iIlusions of time,
He cannot sin but dwelleth with Thee for ever.

XII

Naught can be done without or apart from Thee;
Right and Truth, Light and Darkness are Thy handmaids,
And only as we serve Thee, can we obtain their aid.
Thou art Dyaūs surrounded by the Devas or "Light ones";
An Ouranos whose ethereal covering shelters us.

XIII

We see Thee in our earliest Trinity or Trimurti.
In Aryman, Varuna and Brahmā, as well as in Vishnu
And Mitra or Surya, "The glowing and resplendent one."
In these " thre persons, the one god is shown,
Each first in place, each last, not one alone.
Of Siva, Vishnu, Brahmā, each may be
First, second, third, among the blessed three."

XIV

Loving all we hymn the praises of all,
But especially of "the swift courser"—"the Hunter"
Who pursueth ever his kindly, bounteous race ;
Quickening our flocks and herds;
Fortifying our young men and maidens,
And enriching our lands with corn and oil.

XV

To Thee, thou mighty Triune, Lord of all
We offer the first-fruits of all things;
All are Thine, and we are Thy children;
And bending our bodies in humblest adoration,
We entone in sweetest harmony our hymns of praise.

XVI

O, Thou great Triune, Ruler of Time and Destiny,
Thou who wert praised, ere even Vedas were,
In hymns our old men called "Ancient Songs."

Thou who knowest our most secret thoughts
And numberest every wink of men's eyes,
Whose countless messengers, angels and archangels
(Cherubim and seraphim) pervade all space;
In whose hands we are but feeble worms,
Forgive us all our sins and negligences,
And grant unto us peace, joy, and plenty.

XVII

In thy sight the very "hosts of heaven" are unclean,
And wait upon Thee with songs and sacrifices, yea
"The Lord of creation offered Himself in sacrifice for the gods,"
Believing that without blood there could be no remission of sin.

XVIII

So Parūsha—the primeval male was sacrificed to Thee
For Thy glorious and eternal creation of all things.
Thus in our childhood we offered the innocent for the guilty,
Yea, the fruit of our bodies for the sin of our souls:
But now we offer only oblations on thy altars,
The choicest products of our fields and vineyards,
Convinced that thou abhorest the blood of victims,
And that sacrificial posts but pollute thy sanctuaries.

XIX

We rejoice that our spirits thus hold communion with Thine,
And that, like Thine, our souls too are immaterial—
Unborn and Eternal—inferior only to thine immortal
Holy Spirit, in wisdom, reason, and knowledge.

XX

As with us, in Thy mind too, "was formed desire—"
That primeval productive germ which, the wise say
Is the subtle bond connecting entity with nullity;
For "out of nothing, nothing comes," and hence
Matter too, like spirit, was with Thyself eternal;
Yet not so creature-life, for in Thy awful loneliness
Thou didst long for another, and forthwith falling in twain,
Was cousummated Thy glorious incarnation—
"THE ARDHA NĀRI ISWARA!"

XXI

From this "*duo in uno*"—an active receptive double
Of one flesh, thou didst produce male and female like unto us,
Gods and goddesses and sons and daughters of men.
Thus didst Thou make known Thy glory and loving-kindness,
As well as that holiest institute of earthly bliss,
The happy union of two loving spirits.

XXII

Thou, "Lord of Worlds," art yet very near to each one of us,
Thou seest us when we walk or stand by the way,
And knowest our down-sittings and uprisings;
Yea, the thoughts of our hearts, as well as our words.

XXIII

Thw whisperings of bosom friends are all heard by Thee,
Nay, Thou countest the very twinklings of our eyes;
Nought is too small nor too great for Thy care,
Nor too distant for Thy loving supervision.
Could we flee beyond oceans and skies, Thou art there,
For they are Thy loins, O great Varūna;
Yet Thou dwellest in every pearly drop of water—
The universal life and light and soul of all,
The all-pervading essence in which the world is absorbed.

XXIV

When nought was, neither entity nor non-entity,
Thou "THE I AM" breathed, "yet without afflation."*
In darkness and chaos Thou wert "unseen light,"
Ever "Pure Wisdom," the Infinite Logos, the Unchangeable,
A spirit without matter, parts or passions,
Omnipotent, everlasting, and the incomprehensible.

XXV

Thou sittest aloof, neither interested nor moving;
Watchful only as the mirror is to receive shadows—
An ever cold and passive beholder of unalterable Law;
Calm and solitary in Thy unembodied unity.

* This divine term for deity, "THE I AM" or "HE IS," occurs primarily among Egyptians. *Cf.* Max Müller's *India, what it Teaches*, p. 248.

XXVI

It was Thy Spirit, impressed Māya or "Mirrored Illusion,"
That something, yet nothing; real only as the cause of all,
Yet unreal for existing not as a Being;
Untrue, for without essence, though existent as Thy power—
A part of Thy imperishable Soul, embodied in illusion,
And waiting but for a few days to return to Thee again.

XXVII

As the rains deseend, form rivers, and run to the Ocean,
So Thy spirit desccnds as life and merges again in Thee.
Thou art moisture in the water; tho light in the Bun;
The sweet scent of the flower; and the harmony of the spheres.

N.B.—Hindus and European scholars will readily recognise the writings from which we have culled these SHORT TEXTS, especially after reading our *Study* IV. on Vedas and Vedantism. It would havo been impossible, as elsewhere explained, to have given all references; but to show how close we have kept to the actual rexts, we may here give an authoritative translation from the *Atharva Veda*, reminding us of the Heb. Psalm cxxxix. "Varuna, the Lord of these worlds, sees as if he were near. . . . If a man stands or walks or rides; if he goes to lie down or get up. . . . What two people sitting together whisper, Thou, O Varuna., knows it; thou art there as a third. . . . The two seas—the sky and ocean—are the loins of Varuna, yet is He contained in the smallest drop of water. He who flees far beyond the sky, even he would not be rid of Varuna the Lord. . . . He counteth even the twinklings of our eyes," etc. It is to avoid such wearying reading that these *Short Texts* are composed.

HOMER THE IONIAN

9TH TO 7TH CENTURIES B.C.

Great Zeus is the omnipotent and supreme,
His rod is the fiat of destiny.
Yet laws and circumstanes even control Him
Who guides the decrees of fate.

All good as well as evil proceeds from Jove,
Justice and mercies, blessings and curses.—
Transient, mortal and finite to us here,
But eternal, immortal and infinite hereafter.

There is not much religious matter bearing on our purpose to be got out of Homer, beyond this doctrine of a God and a hereafter.

THALES OF MILETUS

FL. 600 B.C. (640-546)

All things must have had a beginning,
And primarily there must have been water and heat;
For without these, naught can germinate.
So gods are said to move or develope on water,
Else would even their creative energy be vain.
It is meet to speak humbly of "The Great Unmade One,"
He who is necessarily the oldest of all existences.
He requireth us to execute justice, mercy and goodness,
Not to do unto our fellows what
We would blame them for doing unto us.

ANAXIMANDER

FL. 570 B.C. (610-532)

I

How can matter, a concrete, elemental substance,
Be the absolute or ultimate beginning of all things?
It is at the most an existence *per aliud*,
And an eternal existence must exist *per se*.
The primary being must necessarily be a unity,
Though, being One, it may have the potentiality of All.

II

The ultimate origin of matter and all things is the Arché—
The Beginner, the *To Apeiron*, or Infinite.
A divine and overlasting, absolute unity—mayhap
Spiritual and intelligent, and the substance by
Which all is formed, and into which all dissolves.

III

The *Apeiron* is neither fire, air nor water,
But a something common to both.
Out of chaos it organized all homogeneous particles—
Monads or atoms having affinities towards each other.
Thus did the earth and planets become spheres of concentric

Layers, ever increasing from encircling water and air,
Which produced first aquatic and then land organisms.

IV

All the spheres are populated like to our earth,
And the central solar fire heats and lights all.

LĀO-TSZE, THE FOUNDER OF TĀO-ISM

FL. 560 B.C. (604-515)

The following is a summary of the leading ethical teachings of this wise and highly devout sage, gleaned from his life-long discourses and authoritative TĀO-TEH-KING, and well authenticated writings of disciples, as set forth in *Study* V. There was fully explained the sage's term TĀO for his rather "incomprehensible" God; and we may therefore call the *Lão-tsze-king* or

BIBLE OF TĀO-ISM.

(THE SECOND TURANIAN SCRIPTURES.)

I

Tāo is primordial reason, law and intelligence;
Tāo formed, controls and rules the world.
It is Î for it cannot be seen;
It is HÎ, and thou canst not hear it;
It is WEI, therefore cannot be felt;
It is Three in One and an inscrutable mystery.

II

Tāo produced onc, the one, two; and two, three;
And from Three proceeded all beings.
Many speak of Tāo who know it not,
Those who know it best, seldom speak of it.

III

"The reason which can be reasoned
Is not the divine and eternal reason;
The name which can be named
Is not the eternal name."

IV

The virtuous man is like water on a thirsty land,
Spreading blessings wherever he goeth;

Ever doing good and content therewith,
Seeking no reward, not even to please himself,

V

Strive with none, save to excel in human tenderness;
By this is the strength of the strong and wise man seen.
Compassion cometh from above, and the noblest masculine
Nature is that which also preserves mueh of the feminine:
By the conjunction of these the world is knit
Together in the holy bonds of sympathy and friendship.

VI

Show affection and tenderness to all living creatures,
Especially the helpless, widows and orphans.
Actively rescue those who are in peril,
Sympathize with the bereaved and affiicted,
And rejoice when the good man prospereth,

VII

Be moderate and frugal that thou may'st be liberal,
And in all circumstances, true, gentle and humble.
It is the greatest rivers which run softly and at lowest level,
And on their banks, nations and peoples seek to
Dwell, amid peace and plenty—heaven-given bounties.

VIII

Be compassionate to errors, and brave against wrongs:
Return good for evil; truth for insincerity;
Gentleness for wrath. Seek the good of the evil doer and
Strive for reconciliation, but urge not thine own wrongs,
Else will there ever remain a grudge behind.

IX

Impute not wickedncss to any, especially to the unfortunate;
Nay, think well of all, and reject not even the bad,
For they must be brought back to Tāo—the Divine Way.
They are the materials on which the good man works.

X

Wickedness is mostly due to circumstances and ignorance:
Remedy these and expose errors with kindly sympathy,
And the greatest wanderer may be won to Tāo.
But example is more valuable than precept,
And a pure act of self-denial or submission
Is worth thousands of free exercises of the will.

XI

Quiescence and a policy of inaction is often a high duty
In government as well as social turmoil.
By silence and doing nothing, we throw more responsibilities
Upon the disturbers—their leaders and the sufferers.
Though apparently passive, the gentle and soft can
Overcome the hard; so water—the softest of all things—
By continual minute dropping, wearath away rocks,
And by entering quietly into unseen or minute fissures,
Mollifies the hardest and finally overthrows mountains.
It thus reforms and renews the whole earth,
And brings into existence fresh growths and modifications.

XII

He who can perceive small things or mere influences
Is clear-sighted; but let him gently use his powers.
The attributes of Tāo seem to us often babe-like,
But a good government is one which is little seen or felt.
Laws but distract and impoverish the people, who should
Learn to guide and transform themselves.
The meddlesome is usually an intolerant government,
Making the governed restless and disobedient;
The consciously strong can afrord to seem weak,
And thus rule without any appearance of force.

XIII

Learning and knowledge cause unrest alike to the State
And individual, for learners are never content till they know all,
And there is no greater calamity than discontent.
The learned do not usually know Tāo;
It is revealed to babes—the simple pious ones.
Child-like, and in thine own closet seek after Tāo ;
It is only revealed to the restful, spiritual heart,
And whoso gaineth it, though he die, perisheth not.

XIV

Neither seek nor fear death, but thy appetites and passions;
The meshes of heaven's net are large, but none escape.

XV

He who lightly asserts, rarely keeps his word.
Weigh well all the difficulties thou mayst encounter,
Then shall no difficulties overcome thee.

XVI

Not to know our own ignorance is a fatal disease,
As also to fancy we know, when we know not;
To fear not, when and what we ought to fear,
It is to live in the fool's Paradise and to court evil.

XVII

Revere the *Tāo-Teh* and believe in all its teachings,
Walking in all the ways it commands.
In this regard not man nor any obstacles,
Nor let thy zeal flag as thy days are prolonged.
Study it when thou risest from thy bed,
And when thou sittest down, ponder well its truths,
Treasuring up all its maxims in thy heart.
Be not ashamed to speak of it even on the house top;
So shall happiness possess thy heart and household,
And thy days and end be bright and peaceful.

XVIII

Those neglecting Tāo, vainly seek salvation in learning,
Even in works of benevolence and righteousness.
Their pursuits are vanity, falsely called wisdom,
Which the world would be better and happier without.
They pursue artful contrivances for luxury and gain,
Which the Tāoist eschews. It is better indeed that
The people remain in their pristine ignorance and innocence.

XIX

Busy not thyself merely with the things of time;
Even the goodness of doing good is not real goodness.
Rule wisely thy spirit and judge not thy neighbors;
Suffice for thee to know well thine own self;
To be chaste and not the contentious chastener of others.
Let not purity in words and deeds satisfy thee,
But be pure in mind and intentions:
Then only attempt to guide or influence others.

XX

What men or the world reverence, treat reverently.
Good words gain popularity, and good deeds, friends.
The wise accept peaceably many grievances,
And he who is contented has conquered himself.

XXI

Murmur not at the decrees of heaven,
Nor neglect any of the duties of thy station.
Honor thy parents and all in authority over thee,
And though thy pathway is beset by evil spirits
Within thine own bosom and beyond thee,
Yet walk fearlessly, remembering that good spirits
Are also overseeing and watchfully protecting thee.

We may conclude with Lord Tennyson's words in his short poem of 1885 upon this good sage's teachings:

"Let be thy wail and help thy fellow-men,
And make thy gold thy vassal, not thy king,
And fling free alms into the beggar's bowl,
.And send the day into the darken'd heart;
Nor list for guerdon in the voice of men,
A dying echo from a falling wall;
Nor care—for Hunger hath the Evil eye—
To vex the noon with fiery gems, or fold
Thy presence in the silk of sumptuous looms;
Nor roll thy viands on a luscious tongue,
Nor drown thyself with flies in honied wine;
Nor thou be rageful, like a handled bee,
And lose thy life by usage of thy sting;
Nor harm an adder thro' the lust for harm,
Nor make a snail's horn shrink for wantonness;
And more—think well! Do-well will follow thought,
And in the fatal sentence of this world
An evil thougbt may soil thy children's blood;
But curb the beast would cast thee in the mire,
And leave the hot swamp of voluptuousness
A cloud between the Nameless and thyself,
And lay thine uphill shoulder to the wheel,
And climb the Mount of Blessing, whence, if thou
Look higher, then—perchance—thou mayest—beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadow—see

The high-heaven dawn of more than mortal day
Strike on the Mount of Vision!
So, farewell."

PYTHAGORAS, THE WESTERN PUTHU-GURU

"THE SAMIAN SAGE." FL. 545 B.C.

I

Strive to be as virtuous, good and perfect as possible,
Yet remember humbly that thou art no better than others.
Heaven has gifted thee with *Nous* and *Phrenes*—R.eason and Mind;
Yet dost thou differ only in degree from other animals.
They too have *Nous* with *Thumos*, mind, soul and courage,
And senses, often earlier and superior to thine own;
But they lack thy voice and higher potentialities;
Improve then thy advantage, for the uncultured man
Is but little removed from the brute creation.

II

All creatures must undergo transmigration;
The vicious in Tartarus, till purified for heaven.
Strive after knowledge by which come virtues,
And train thyself by study in contemplative silence
Slowly and through many years; opening not thy mouth
Till thou canst instruct and benefit mankind.

III

Chasten tho body if thou wouldst advance the soul;
Abstaining from much or strong foods and wines,
And from all exciting and untranqui!izing scenes.
Thou need'st not flesh, and ought not to injure life,
Especially cattle, which till thy fields and feed the young.

IV

Yet maintain thy body in full vigor by air and exercise;
The gymnasium as well as study is necessary to man,
For a healthy mind is rarely found in a weakly body.
Both equally require sustenance and avoidance of
All excesses—carnal, physical and mental.

V

So live till a quiet, good and useful life becomes natural to thee,
And let it be helpful to the busy toilers around.
Seek not to be their ruler, but *philosophos* and guide,
For this is the highest rôle of the wise and good.

VI

Sympathize with all and actively aid the oppressed;
Thou wilt have thy reward in inward peace and joy.
True happiness cau come unto us in no other way;
It is the offspring of virtue, sympathy and brotherly kindness.

VII

Seek self-improvement by keen nightly introspection,
Weighing well the day's thoughts, words and actions.
Ask thyself daily: "What have I learned, seen and heard,
What know I more, that's worth the knowing,
What have I done, that's worth the doing,
What have I sought, that I should shun,
What duty have I left undone,
Or into what new follies run."*
These self enquiries never cease
To lead to virtue and to peace.

VIII

We are more ephemeræ, subject to metempsychoses,
Yet are our words and deeds more or less eternal
And will live down the ages for good or evil.
Weigh these therefore well, and sec they be true and just,
And above all things conscientious and faithful.

IX

Be diligent in pursuit of all knowledge, especially
The sciences of the earth and heavens; mathematics and
Numbers will enable thee to grasp astronomy—the
Harmony of the universe, and the music of the spheres—
That eternal rhythmic cadence unknown to the ignorant;
But which the scientific perceive in the eternal course
Of suns and planets sweeping through their orbits.

* Mr. J. Adams' translation of "*The Golden Lines*."

X

Religion tells of the *Apeiron* or Infinite—"the Archê,"
The Divine Beginner; the Power behind phenomena;
The Absolute *Nous* or Intelligence; the Eternal Soul
Of the Kosmos; of Law and Order; without form or passions.
This is inaccessible to our senses, yet conceivable to the intellect,
As filling the etherial space of a heavenly Olumpos.

XI

From this Infinite, radiates productive fires and all light.
Sustaining our *Ge* and *Ouranos*, Space and Time.
Our very souls are parts of the infinite soul,
A something, neither rational nor irrational,
But which returns again to the universal soul,
When the body returns to its primordial dust.

XII

Seek not to please the *Archê* by rites and sacrifices,
But by a pure heart and by living up to thy highest ideal.
He sees and pervades all space, and all thou hast is from Him;
Yet mayest thou offer, on unstained altars, the fruits
And beauties of thy fields with a thankful heart;
For this calleth forth thine own and children's gratitude,
And worketh for good in its reflective attitude.

XIII

Our deity is a unity limited, like ourselves, by matter,
Whieh "He strives to conduct to the best of purposes,"
As thou too, must, till thy soul is absorbed in the universal.

XIV

In matter we can see monads—all but invisible cells
Without magnitude or extension, yet pervading all space,
And moving in marvellous combinations according to
Invariable modes and laws which we can trace
And calculate, but neither fathom nor comprehend.
Fire, light and moisture are clearly the motors or agents
Hence deified by the ignorant as the creators of worlds;
And truly earrhs like ours may crowd all space, each more Organized
as they reach unto the perfected Olumpos.

THEOGONIS OF MEGARA

FL. 540 B.C. (580-490?)

Do no ill to any, consideration becomes the just
When thy neighbor acknowledges his fault,
Restore him cheerfully to thy friendship.

Justice and righteousness embrace all virtues collectively:
Choose these though they lead thee to trouble and poverty,
Misery must eventually pursue the unjust man but not
Him who acts sincerely and helpfully towards his fellows.

GÖTAMĀ "THE BUDDHA," OR SĀKYA THE MUNI

FL. 517 B.C. (557-477)

This great founder of a religion. which hag more adherents than any other, started as a pious ascetik of the then all-pervading Jaina Bodhism, that earliest phase of piety whieh consisted of withdrawal from the world to the life of a *Yati* or hermit, Jīna or Jaina. Gôtama only began to realize the higher Buddhism or "Wisdom" in his mature manhood. Like many religious men, he passed through divers emotional stages, awakening from "a worldly" life to a pious sense of sin, but also to a somewhat pessimistic belief in the vanity of all things. These were also stirring times not only in India, but everywhere—one of those cyclic periods depicted in the chart of *Rivers of Life*. The sixth century B.C. had at Buddha's birth opened with the Agnostic "*Six Darsanas*" or philosophies of the schools of the great mctaphysician and Rishi *Kapila*, the neighbor and probable tutor of the rising Buddhist avatāra.

Rishi Kapila had then been long writing and teaching—inspired, it was believed, by Vishnu—in the revered groves on the banks of the sacred Kohini (our Kohānā ?), by the waters of which, in a lovely garden, Māyā had given birth to a greater than even the aged philosopher of Kapila-Vastu.

As Gôtama grew up, his thoughtful nature became greatly touched by life's miseries, and by the atheistic heresies of the philosophers. In vain did his anxious father, *Sud-dhadana*, try to overcome the fears and resolves of his *Sid-dhārta*, or the "one in whom all the aims or hopes" of his kingdom centred.

Gôtama refrained from all independent action until he was of age, had married, and had a son; when, like many pious Brâhmans, he became a *Vāna-prastha*, or "Forest recluse." It was then, about 540 B.C., he forsook the Court of Oudh, and retired to tho forest of Rāja-griha in the kingdom of Behār, by paths still everywhero marked in the memories of half Asia. He settled at Bôdha Gayā, some 120 miles easterly from Banāras, and 200 from his home.

Here he strove for seven years to follow in the faith of his Fathers, and to suppress the ever disturbing truths which the *Vedānta* and *Nyāyā* or logical schools, but especially the *Sānkhya* philosophy of Kapila, had brought home to him. Believing that the flesh was the destroying element of our higher nature, he would have perished in his ascetic life but for Hindus going about feeding such hermits.

So Buddha lived for about five or seven years, as did his western counterpart Pythagoras (another "Pūtha-gūrū"), Apollonius of Tyana, and others.

Under the sacred Bo-tree at Gayā, Gôtama studied and taught all comers, until "he obtained enlightenment," and became famous in his small circle as "The Buddha" or "Wise One"; and this is what we call his FIRST STAGE, the second being that of an active pious philosopher, ever going about doing good. Then it was that he thrust aside all egoistic thoughts, and leaving his forest retreat, started for the great world of Banāras, determined to do his best to regenerate mankind. Then, as now, there was endless speculation regarding immortality, the existence and nature of a soul, &c., but. on these dark speculative matters Buddha ever refused to deliver judgment where proof was, he said, impossible.

His decision to forsake the forest life horrified his still orthodox disciples, who forsook him, probably fearing a cruel martyrdom at Banāras. Buddha, however, hesitated not, but wended his lone way, and encamped by the sacred *kund* or well of Sār-nāth, two or three miles N. E. of the city,

Here it was he opened the campaign—one brave man against the surrounding millions, who clung to their ancient superstitions.

What had he to offer in opposition to the wishes of all these nations? Naught, than simple *Common-sense*, or, as he named it, "Right Doing and Right Thinking": that which Buddhists called *Dharma* or *Bhāva Chakra*, "The Wheel of the Law"—the Evolution of *Bhāvana* or Existence.

Within half a life time—the Hindu Rome—Banāras itself, and great kings and peoples, owned his reasonable, kindly sway; and before he had passed away (or, as they said, "attained *Nirvāna*"), many millions worshiped the very ground wherever his weary steps had trodden, and hailed him as the only one who had ever brought home to them enlightenment and peace, such as they had never before experienced,

BUDDHA'S CREED IN HIS EARLY JAINA STAGE

I

Come unto me all ye who arc bowed down
With the sorrows and evils of a weary life
And I will show unto you tho way of peace.*

* The sage's words were: "Draw nigh unto me ye wounded ones, afflicted and distressed, and I will fold you in my arms. My religion is a path wide as the heavens, where the highest and lowest caste, rich and poor, old and young, can walk and dwell together."

Remember that the flesh ever tries to rule the spirit,
Set therefore before thee good laws and precepts.
Begin by controlling the body by a strict regimen,
Abstaining trom rich foods, and eating only at stated periods.
Art thou young? shun dances, songs, and gaieties,
For they corrupt the heart, and make thee frivolous.
Avoid ornaments, perfumes and soft couches
And touch not money—the root of most evils.

II

The good man obeys the followiug primary laws:
I. He covets nought which is another's, nor touches it.
II. He drinks not, nor associates with a drunkard.
III. He speaks no falsehood, be it to save his life.
IV. He neither destroys nor injures the life of animal or insect.
V. And looks not on another woman than his wife.

III

Wouldst thou excel in righteousness?
Then part with all thou hast and wear
The rags which others have cast away.
Live but on alms, and take one meal daily;
Reside in solitary places apart from men.
And seek only their haunts for thy morning alms.
Let the trunk of the tree be thy pillow,
And only its foliage thy garment of sleep.
Take no thought for the morrow,
But amid the tombstones of men
Do thou nightly meditate
On the transitoriness of all human things.

GOTAMA'S SECOND OR TRUE BUDDHIST STAGE ON LEAVING GAYĀ

I

Be up and doing, work for the good of all mankind,
Regarding not thine own comfort, or salvation.
Put away covetousness, self-seeking and sloth;
Be energetic in mind as well as in body, tho' meek in heart and word;
Seek contemplation, so that thou mayest be full of wisdom,

And seek learning in order to know and practise every virtue.
Entertain no evil desires, nor think wrong of any one,
Modestly regard thyself: and be fearful of sinning.
Persevere in goodness however thou mayest be opposed,
And forgive injuries however oft persisted in.

II

Be willing to receive, and profit by reproof;
Have contentment and gratitude with sympathy for all;
Moderation in prosperity, submission in affiiction
And cheerfulness at all times.
He who can act thus will enjoy the perfection of happiness,
And perhaps hereafter supreme reward.

III

Yet, having done all, count not thyself good,
Nor seek a return, even in personal happiness;
Virtue indeed has its own reward here and hereafter,
But beware lest thou seek this in rites and ceremonies;
For that is no true virtue which seeketh reward,
Which crieth "Give and it shall be given unto thee,"
But that which, uninfluenced by any creed or faith
Or hopes or fears, giveth, expecting no return.

IV

He truly is divine who is pure in heart and life,
Fearing only that he does not sufficiently show this
By unselfish actions, sympathy, and kind words
And full faith in the regeneration of his race.

V

Not by birth art thou lowered, nor by birth does the
Wise man esteem thee, but, by thy words and deeds
Dost thou fall and rise in his just estimation.
Folly and ignorance is common among all ranks,
Yea, the ascetic's garb oft covers the irreligious mind
As does a humble as well as lordly guise, a celestial heart.

VI

Encourage learning everywhere and at all times, for
Ignorance is the chief cause of evils and superstitions.
Knowledge is the only wealth which thieves cannot steal,
And by zeal and diligence it can be garnered everywhere;

But as music cometh only by playing on instruments,
So seek the company of, and ponder the words of the wise.
Indolence soon defiles young and old. Hold high the torch
And busy thyself in works of usefulness and mercy.

VII

Nought is so precious as the first steps to holiness,
Nor so attractive and useful to all mankind;
Therefore specinlly cherish youthful efforts to goodness,
They oft recur in later years when evil temptations wax strong.

VIII

It is Nature's rule, that as we sow, we shall reap,
She recognises no good intentions, and pardons no errors;
Therefore no deeds, virtuous or sinful, are to us of
Small importance. All must bear some fruit
And must follow us like shadows for good or ill,
Mayhap to rankle secretly and for ever to poison our lives.

IX

Begin by restraining and conquering thyself;
Practise the art of "Giving up"—of doing unto all
As thou wouldst have them do unto thee.
Weary not in well-doing, but be active and earnest,
Sympathetic and benevolent even in thy thoughts
Concerning others, and courteous in words and manner.
Guard well thy thoughts for they determine what thou
Art towards others, as well as thy innermost spirit.

X

Observe "the old rule" that soft words and looks dissipate anger.
Return good for evil, justice for injustice;
Remembering that hatred is only overcome by love;
That as evil develops evil; so does good, goodness,
And that righteousness yields happiness unto the doer.
Seek not thus however, any personal boon or advantage
But only the highest good of all sentient creatures.

XI

Virtuous conduct comes naturally to him who practises virtue,
And his heart and life will he full with kindly activities—
With the spirit of charity, gentleness, purity and truth;
Let these be preciouis to thee as the breath of life.

XII

Believe not all ye hear, nor all traditions, however sacred;
Nor though handed down through many generations,
Believed by millions, and repeated by the good and wise—
Thy respected teachers and most revered elders.
All are liable to eer and to believe mere conjectures,
And especially what cometh to us by birth and habit.

XIII

Seek a reason for all things; analize, investigate and see
If the subject be one tending to the general welfare:
Only then accept it, and live up to thy convictions.*

XIV

"To cease from sin, attain virtue and a pure heart
Is the religion of Buddhas," not rites and ceremonies;
Not rending of Vedas, shaving the head or going naked
In dirt or rough garments; no penances nor any
Prayers or sacrifices here availeth or cleanseth thee.

XV

An angry nature, evil words, envy, hatred and malice
Defileth more than the eating of forbidden flesh.
Sin can only be atoned by ceasing to sin;
No priest can gain for thee or grant to thee salvation,
And sacrifices but injure the innocent, are cruel and selfish.
Thou mayst not seek good by doing an evil deed,
And to inflict injury on any sentient creature is a
Breach of all the laws of just and moral conduct.

XVI

Maintain the body in vigorous health if thou
Wouldst aid in good works and fellowship, for
Self-mortification and toil is not progress;
It is the teaching of heretics and the slothful.

XVII

The best penance is patient and silent long sufferance;
The best good, righteous desires and a chaste spirit;
Temperance in all things; pleasant speech;
Good words spoken in love and in due season:†

* *cf. Kalama Sutta* in M. Müller's *Vedānta*, p. 114.

† *cf.* Paul's *ἀληθιύων ἐν ἀγάπη* and *πλήρωμα νόμου ἡ ἀγάπη*; and I. Tring's *Buddhist Religion* in India in 680. Takakusu's trans., 1896.

The knowledge of noble truths and a mind
Which trembles not under worldly afflictions,
These are treasures too little valued and practised.

XVIII

If thou wouldst have mercy, be just and merciful;
Sympathise with sorrow, and rejoice with the joyful,
Ever striving to fill the world with loving-kindness.
Till well thine own field, and help othors to do likewise;
And accept no exultation to the prejudice of another.

XIX

Cultivate equanimity and patience under all conditions;
Life is full of sorrows. They are part of Nature's order,
Which the wise man accepts as inevitable,
But does his best to alleviate and utilize.
With this view he may seek for long life, power, and health,
And this even for those who desire to follow in his steps,
So that wrongs and miseries may be thus mitigated.

XX

Nature gives blow for blow, not good for evil;
Yet the wildest animals are overcome by kindness;
The liar, by truths; and the illiberal by generosity.
Victory breeds hatred, and victors are ill at ease;
He is the greatest conqueror, who controls himself,
And unselfisbness is the surest path to peace;
But be tranquil, and heedless of victory or defeat.

XXI

Think lightly of no sin, lest it overtake thee;
Be vigilant, for only the well trained mind is secure:
The diligent one who fears sloth cannot fall away.
Meditation or *Dhāyna* will give thee wisdom;
And who so perseveres in this is nigh unto Nirvāna.

XXII

Live up to thine own teachings and the highest knowledge;
Be earnest though others are heedless, and scrutinize them
Only to correct thine own shortcomings, for all fall short,
Neglecting what they should do, and doing what they should avoid.

XXIII

Be ever more ready to praise than to blame any,
For the fault-finder has need to be himself faultless;
Yet withstand the wrong-doer and the evil speaker,
Instructing with judgment if they will hearken.
Perchance ignorance, error, or a wrong have misled,
And by enlightening thou mayest guide aright.

XXIV

Be long sufferiug, meek, pious, and tranquil;
Practise and accept what is good in all teachings;
Fine words without good actions are fruitless,
And beguile alike the teacher and the taught.
Reason out thy faith earnestly and with simplicity,
Submitting all to reason, thy surest guide amidst
The fallacies and sophisms of creeds and philosophies.

XXV

Love and venerate thy parents, and respect the aged;
Help the young, the bereaved, the sick, and helpless.
Take thought for thy friend, and fear to offend him.
Let husbands love their wives, and wives revere their husbands.
Judge none hastily, harshly, or by outward appearances,
But calmly and sympathetically, remembering that thou
Too are far from having attained to the "Perfect Way."

XXVI

Thou must work to live, but chose a peaceful calling;
And give of thy earnings to the virtuous needy.
Live righteously, doing as thou wouldst be done by;
Nor let ingratitude weary thee in well doing.
Suhdue thyself, if thou desirest to subdue others,
And the former is a yet harder task than the latter.

XXVII

Go forth, and *alone*, into all lauds and preach holiness;
Trusting in its serene power, and in no arm of flesh.
Instruct rich and poor, males and females, priests and peoples,
Driving away ignorance, and befriending the wronged.
Let thy words be as lotuses, rich in scent and in colour,
Springing from the depths of a pure heart and mind.

XXVIII

Decry not other sects, faiths, or individuals,
But accept truth under whatever garb it may appear:
Rendering due honour unto whom honour is due.

XXIX

Doubts and difficulties must exist whilst minds endure,
They are agents and progressive forces of man's nature,
And must not hinder us in the pursuits of virtue
However rugged and difficult they make the path.

XXX

Busy not yourselves anxiously and unprofitably
About other worlds, gods, souls, spirits or demons;
Of thy coming hither and from whence; of the soul's existence,
And if it be, of its going hence, when and unto where?
Nought is proven; all is unknown and unknowable,
Whilst the duties of life are substantial and urgent.

XXXI

I have preached the truth, withholding naught,
Nor recognising aught which others call esoteric.
To teach of souls or mysteries, or of a life hereafter,
Is a misleading and barren speculation for the masses,
It leads them awny from facts, which it usually distorts;
And from duties and studies, immediate and imperative.

XXXII

Let us strive for Nirvāna or perfection even here,
By driving out all delusions, ignorance and stupidity;
This is to turn aright the "Wheel of Law" or Dharma,
Whilst craving after a future life is weakness and folly.

XXXIII

Let us break the many fetters which bind us to Self;
Striving after *Sotāpanno* or Conversion of the heart—
The development of Goodness and pious habits,
The destruction of all selfish delusions;
And of *Kāma* or that evil spirit of Sensuality
Which all ethics and religions alike condemn.

XXXIV

Askest thou of Brāhma—the Spirit of the Universe?
Such is incompreheusible, infinite, emotionless;

Therefore weary not thyself, seeking after the hidden:
Work: for the paths of duty lie close before thee,
Behold thy brethren call unto thee from the ground,
From miseries, perplexing and unspeakable,
Which, if thou wouldst, thou couldst alleviate.

XXXV

"Trouble not yourselves because I pass away;"
It is of the nature of things that all must separate;
For "whatsoever exists is without endurance,"
And death may be only a beginning of new life:
By it we may live in the assemblies which follow—
Mayhap "in the foundation of a Kingdom of Righteousness."

XXXVI

Ye, my disciples, have run well; continue to be
Earnest in the duties of life, vigilant unto the end;
So will ye reach unto supreme wisdom,
"An unconditional state—the fruition of enlightenment."

PINDAR

FL. 512 B.C. (552-442)

Think not thou to escape condemnation
Who now revelest in all wickedness;
As the just shall go to rest and joy,
So surely shalt thou to a just reward
In a world of misery, though mayhap not eternal.

The Supreme dclightcth not in troubling thee,
But rather that thou be righteous and enjuy thy life here,
And live thereafter with the gods, belayed and honored;
Yea, in "a heaven for ever bright by day and night,
Exulting in a flood of light;
From labor free and all distress,
The great abode of happiness."

CONFUCIUS, OR KHUNG-FU-TSZE

FL. 510 B.C. (551-478)

Short Texts gleaned from accounts of his life, his *Classics* and *Discourses*, thus forming

THE CONFUCIAN BIBLE OF THE SIXTH CENT. B.C.

I

He who desires to establish a nation securely
Must educate the young and diffuse intelligence;
An ignorant people cau neither be healthy,
Orderly, good, contented or peaceable;
Nor a firm and good king be esteemed a kindly ruler.

II

The parent is the base of the national system
And must inculcate virtue, loyalty and patriotism.
The king crowns the edifice as "father of the people,"
And he should excel in all virtues, and in his rule
Temper justice with mercy, love and sympathy,
He is the chief servant—the enthroned guardian of the state,
And should cousider the achievement of justice
His all-sufficicnt profit; and the prosperity and happiness
Of the nation as his best and enduring reward.

III

A ruler or lather who neglects his duties
Is as much to blame as the disloyal and unfilial son;
Therefore in punishing him, neglect not the prime offender
Who ought to have better brought up his household.

IV

Evil is not inherent ill our human nature;
The babe is innoccnt and even prone to virtue:
It is circumstances, violence and vicious surroundings
That beget like conduct and inclinations.

V

We arc the resultant forces of "the Heavens" and Earth;
The male and female principles of nature,
An effux from the eternal source of law and order,

To whom virtue has an irresistible charm;
And virtue will not stand alone,
But ever seek out and find many neighbors.

VI

Nature or "Tî-EN is the supreme idea of law and order."
It betokens intelligenoe, and is worshiped as *Shang Ti*.
We are but puny "parts of a stupendous mecha.nism,"
Which is "self-sustaining and without beginning or end."

VII

We can but see and study the laws of cause and effect;
But of *Creation* we can know nought, only *Expansion*.
Our knowledge is bounded by the phenomenal;
That which can be comprehended by our senses,
Cultured by experiences, reason and thought,
And carefully stored up in our memories.

VIII

Discuss therefore phenomena, and the laws of Nature,
And waste not time on the vain speculations of religions;
As on primeval and final causes, creation and its end,
Primordial Matter and Spirit, Gods, Life and Souls,
Time and space, infinity, immortality, heavens and hells.

IX

Knowing so little of this life, and what life is,
How canst thou comprehend death and the Beyond?
All except the teachings of experience and reflection
Is to us unknown, and perchance ever unknowable;
Be here therefore silent, neither opposing nor supporting.
Even the divinations of sorcerers may come true;
And having a hold on the ignorant and imaginative,
Should be respected though not countenanced.

X

Sufficient for our ordinary powers and activities
Are the varied and well known phenomena of nature.
Be content if thou understand the visible and palpable,
And cau execute well thy homely and social duties.
These are prominent and never hid as is the
Whither, Whence and Wherefore of life.

XI

He who wishes to fulfil the highest purposes of life
Should begin by ordering well his own honse and conduct;;
Thus best will he aid and inspire the life of the future.
If unable to influence his fellows and the known,
How can he influence the unknown and the “heavens”?
But by acting rightly man masters his own destiny,
Aids and guides the feeble, ignorant, and wavering;
And himself has nought to fear concerning the unknown.

XII

The future is impenetrable; no gods have spoken; no dead arisen,
Whilst Nature bas ever moved on unconcernedly
And in eternal silence, producing and disintegrating;
Calous apparently of the feelings, joys, or miseries of all creation.
And crushing relentlessly all who oppose her ways.

XIII

Thus are our paths full of dangerous perplexities,
And give full scope for foresight and all virtues.
Goodness is as a rule the produce of intellectuality,
And vice the offspring of ignorance; but e’en wisdom
Oft times halts in the paths of rectitude and virtue.
Ncvertheless seek after learning, individual and national,
And esteem wisdom above all treasures, wealth, and power.

XIV

If thou really desirest and would bravely find knowledge,
Open thine ears willingly to all men's views;
Have ability to study and comprehend their scope,
And the will, courage and honesty to follow truth at all
Times, and however at first distasteful and unpopular.

XV

The good and wise man is calm, tolerant, and no partizan:
The ignomnt man hasty, ungenerous, and not catholik.
He acts best who unselfishly, with piety and purity,
Strives to be true to his best and highest instincts;
And holds up to himself the highest aims and ideals.
This path leads to no priest or temple, but to the gates of heaven—
The highest satisfaction of the hcart and mind, and yields
That inward reward which belongeth only to the good and true.

XVII

Good deeds as well as vices follow after us,
And live in our children to several generations.
Nature's moral laws are as stern as her physical;
So if thou hast been foolish in the past,
Bemoan it not; she never overlooks or forgives;
The past is gone, and for thee is irrevocable;
Bestir thyself afresh, and be wiser in the future.

XVIII

The world needs workers, not monks and anchorites—
Mistaken pietists, who in forsaking their fellows,
Identify themselves with the animal creation.
Our duties demand that we live with and for mankind,
Playing well our part, alike by example and by precept.

XIX

Help with diligeuce the oppressed, the weak and ignorant
According to thy full capabilities and influence.
Be brave, manly, sincere, modest and generous,
And if thou wouldst rule others, learn first
To rule thine own thoughts, words and actions.

XX

Exercise economy, and restrict thine own pleasures,
So that seeing thee, the mean man may become
Liberal, and the selfish and miserly bountiful.
Admonish loyally and kindly even thy friend,
Yet pause if thou find him angry or impracticable.

XXI

Instruct high and low to honor their parents and superiors,
To sympathize with and help their neighbors.
Oppose oppression, all wrongs and injustice
With firmness, yet without violence or anger.

XXII

Treat the aged with deference, if not reverence,
And disturb not the serenity of their lives.
The wisest and strongest will become weak and foolish,
Withering away like the leaves of the forest.
Honor thou their memories with befitting tombs
And rites as prescribed by our ancestors.

XXIII

If thou art a teacher, consider well thy high calling,
And lend not the weight of thy name to foolish theories—
Those speculations which unlearned ones are prone to.
It is thy duty to curb, teach and direct men aright,
So that they waste not their substance, time and abilities

XXIV

Knowledge is only that which you know accurately.
Whatsoever you have not fully and clearly mastered,
Consider you do not know, and refrain from teaching.
Frankly confess the limits of your knowledge;
To know that you do not know, is the beginning of wisdom.

XXV

Not more surely does grass bend before the wind
Than the masses to the will and example of leaders;
Therefore think out well what thou wouldst teach,
And beware of unlearned meditation;
For undigested studies can be of use to none,
And thought unassisted by learning is perilous.

XXVI

Neither as ruler nor citizen turn thy check to the smiter.
Recompence injury with justice, not kindness;
Else wilt thou recompence evil doers and establish
Laws which would disintegrate society.
The Law of "*Reciprocity*" and the "foundation of order" is:
"Do unto another what you would he did unto you;
And do not that which you would not have done to yourself."

XXVII

Weigh well the difficulties which surround thy path,
Then shall no difficulty overcome thee.
There is a bravery which surpasss that of
The soldier, the huntsman, and the mariner.
To be brave under every trial of life, small or great,
Even if the heavens seem against us;
Acting well our part with stalwart will,
And bearing our burdens with cheerful hearts.

XENOPHANES

FOUNDER OF ELEATIK SCHOOL. FL. 495 (535-445 B.C.)

I

Have I not upheld the oneness of the universe,
And of God, the one and the self-existent?
Let us be faithful to onr varied convictions,
Yet open to every fresh gleam of light and truth.
Though we know somewhat of truth and perfection,
Yet error is spread amidst all things.

II

The cherished convictions of my youth
Maturer years and research have condemned,
Still willl proclaim all known truths,
And diligently search for more.
The certain and the absolute in truth
Man may never attain unto,
Yet the greater the diligeuce in search,
The greater will be our reward.

III

Away with the gods of a Homer and a Hesiod,
Whose broken promises, lusts, and deceits
Proclaim them but the ideas of men like unto themselves.
The Zeus of the Ethiopians has a flat nose and a black skin,
But the Thrakian loves his blue eyed and ruddy-hued god.

IV

A personal god ia abhorent to me,
For it recalls to my mind all that I myself am
A being grovelling and finite, having passions,
Respirations and excretions.

V

Ex nihilo, nihil fit—out of nothing, nothing comes;
God is all, He is Existent Being, and embracing all existence.
My god is of all things human and divine, the perfection,
Neither like mortal in body nor in spirit:
He is one, the unchangeable, the immovable,
The infinite vault, the perfect sphere;

The incomprehensible, the unnameable
The bosom on which many move. By wisdom and foreknowledge
He ruleth all, and wearieth not nor slumbereth.

HERAKLEITOS, "THE WEEPING PHILOSOPHER"

FL. 495 B.C. (535-475)

I

All is, yet all is not, even thought but breathes and dies.
Yet the earth was, is, and shall be, for it is developed heat.
Primeval water was but a phaze of eternal, sacred fire,
"The self-kindled and self-extinguished," from which all evolved;
"Not made by God or man, but the growth of immutable law,"
By which too comes the soul—the god-like part of a rational whole.

II

Mortal men strangely crave for the immortality of the gods,
Though none have ever sailed twice even on the same stream.
Though we embark, we embark not, we are and are not.
Conentmant is the One Goal we should all strive after
"A perfect acquiescence" in the decrees of supreme law.

III

Be still and learn from God, as the child waiteth on his master.
Trust not your own knowledge nor senses, which are deceitful.

IV

All is subject to fate, though ordered by reason and intelligence;
The senses are a poor aid to unravel creative mysteries.
Death awaiteth us all—the just and the unjust;
Yet is there a future which man has not conceived of,
And which the most righteous dare scarce hope for?

V

Our God is one, the ever restless changing force of all things;
That universal motion which lives, fades, and grows again;
Out of endless strife he deduces perfect harmony,
As music springs from the smitten lyre.

’ASKLĒPIOS

FL. 485 B.C. (525-456)

Dread Jove rules and formed us, as the potter the clay,
And we seem but the sport of superior powers.
We can but resign ourselves to an irrevocable destiny,
Consoled by the hope of retributive compensation.

Jove teaches wisdom by sins, which bring with them remorse,
And thus induces good even through a surfeit of evil.
Yet to the wise man Heaven imparts strength,
And whoso is just, shall at last go scathless.

PARMĒNIDES

FL. 486 B.C. (520-450)

Reason says no light exists save one great Being,
Sensuous impression says, many things and beings;
But truth is the pure child of reason,
Whilst opinions and ideas belong but to sense.

The knowledge of physics may be delusive,
But mathematics teach truths eternal and self-evident.
Thoughts are but children of a moment,
Subject to every breeze and circumstances.
God, the one, is all existence, identical and unique,
Neither born nor dying, moving nor changing.

ANAXĀGORAS

FL. 460 B.C. (500-420)

I

Supreme intelligence regulates all tho universe,
As must reason all our various faculties.
Thy senses can see *Phainomena* but not *Noumena*.
It requires reason to separate substance from appearance.

II

Thou perceivest a mass and callest it a flower,
Go ask reason to verify and control this impression.

Nothing can come of nothiug; gold was ever gold,
And blood, blood, but the Harmonizer can mix them.
Thou sayest "God created and ordained all things;
How knowest thou then that fire burnt thee"?

III

All is good and there is nothing unintelligent
Nor conflictiug in the phenomena of nature.
Nothing comes into being nor is destroyed,
All is an aggregation or segregation of that which was.
Creation is but a commingling of things which are,
And corruption their separation and remingling.

IV

That which to thy finite vision was indistinguishable,
Was still there "in infinite number and smallness,"
Perhaps being sorted into "noticeable quality,"
But still atoms—arranging under the Supreme Intellect.

V

Thou art but a product of the materials thou consumest,
And originally sprang from humid earth warmed by sunlight.
Thy materiality is ever at enmity with things spiritual,
And with but a short life, weakly intellect and limited senses,
Remember that thou canst comprehend and learn little,
And can never attain unto certainty in auything.

VI

I say not with some that "The Great All" is one,
Rather that He is many and the harmonizer of all.
He is the incorporeal, immaterial and evanescent *Nous*
Which penetrates and energizes the universe;
We call Him not a Creator but a great Former,
Who but moulded the pre-existent

N.B.—For such teaohing the pious philosopher was condemned by the Athenians for blasphemy; saying that he dethroned Apollo by referring phenomena to natural laws, and by speaking of the sun and moon as but earths with soils and stones; and the great statesman Pcrikles nearly shared the same judgment. The Persian Mazdeans seized and imprisoned Anaxagoras, and condemned him to death for teaching what Magians considered a heresy—the antagonism of mind and matter; but he escaped through Perikles and died in exile and poverty—a good and genuine martyr.

PERIKLES

FL. 460 (B.C. —?-429)

The universe is governed by law, order and intelligence,
Which seek thou to understand thro' phenomena.
Guard well thy words that they be not inappropriate
To thy cause, unjust or even irritating to any.
Keep thy heart pure and thy hands clean,
And let not thine eyes dwell on iniquity.

SOPHOKLES

FL. 456 (B.C. 496-405)

No power of man call check thy might, O Zeus,
Thou art "The One" who sleepest not, nor waxeth faint;
The Maker of heavens and earth—controller of winds and waters,
No ordinance of ours can override thy laws,
Which from age to age and everywhere endureth.

Thou abhorrest evil and all who act wickedly;
And lovtest those who are the pure and good;
Making them doubly blessed at the gates of death
What time the wicked suffer for their sin.

ZENO OF ELEA

FL. 450 (B.C. 490—?)

God is absolute intelligence, foreseeing and thinking;
He is all powerful and like unto the sphere—complete;
But incorporeal, mysterious and incomprehensible;
The immovable, original and originator of all things;
The supreme, the best and only Lord God;
The essence of fire and heat, and generator of all life.

EMPÊDOKLĒS

FL. 450 (490-430 B.C.)

I

From earth, fire, air and water—the four primitives,
Sprang all things, and by like we know like.
Heat proclaims fire, as does strife, hate; and love, love.

II

Man is an outcast from the gods, ever striving and unsubmissive;
Better that he offer cakes and incense to the Queen of Heaven;
And strive to master his own evil passions.

III

The wise trust not sensations or feelings but *Reason;*
Though our emotional nature oft clouds its divinity.
Whoso liveth wisely and morally, helps himself and the state;
For ignorance is the chief source of our ills and even epidemics.
These neither come nor go miraculously, but are
Caused by negligence, filth, noxious air, water or moisture.

IV

Seek for reasons and causes: out of nothing, nothing comes;
Nor can the existing over pass into non-existence.
Out of a laboratory replete with originul elements,
Nature mixes and separates, unalterable substances.
Motion we call life, but tranquility is not death,
Nor is this change any annihilation of matter.

V

Nature's two great powers are attraction and repulsion,
Originally reposeful in one conceivable divine *sphairos*—
A sphere in which rested the divine universal mind—
Ineffably holy, swift-glancing, all-pervading thought
And love; the Eternal Cause and Necessity of all things
Visible in Phenomena, but to our senses incomprehensible.

PROTAGORAS

"THE LOGOS AND FIRST SOPHIST." FL. 452 B.C. (482-411)

I

If thou wouldst have the world progress in healthy happiness,
Then educate all and strive to induce cultured thought
Rather than physical research and the technical.
If the house be well governed, so will be the state.

II

Herakleitos well saith: All is motion, active or passive,
Hence our sensations or perceptions, color, sound and sight—
Ever varying according to the velocity of motion.

III

Everything is perpetually becoming; nothing is.
We conceive or perceive through the eternal
Ever changing but rhythmic motion of matter,
So that our sonsations like their objects, move also.

IV

There exists for each of us, only what we have sensations of;
For only what the individual sensates, can be to him existent.
Hence "man is to man the measure of all things";
And he may justiflably rest on his perceptions.

V

But the percipient may be defective in sensations,
And must therefore strive to attain highcr activitics,
Clearer perceptions and deeper knowledge of phenomena,
And of the extension of matter in time and space.

VI

"Of the gods, I am incapable of asserting that they exist
Or do not exist," or of any future or eternal world.
That which is absolute, self-existent and unconditioned,
Must be to us, mayhap for ever, a beyond or mere *idea*.

VII

Seek pleasure in the good and beautiful; in all the virtues,
And in holiness of thought and life, but especially
In the duties of thy station which affect others.
Continue to educate thyself, resting not in a quiescent
Conviction of knowledge nor of the insufficiency thereof.

VIII

Though the absolute in truth be unattainable,
Be practical; for society must hold some opinions;
And it is the duty of the wise to form and guide these,
Adapting them to the wants and exigencies of the times,
And the circumstances and culture of the people.

EURIPIDES

FL. 441 (480-406 B.C.)

None know the beginning of time or of all things,
Yet say we: "Nought that e'er has been, completely dies;
That things combined before, another union find,
Quitting the old, they in other forms appear."

'Twere best not to reason upon or investigate
The mysteries of religions and mythologies,
But to accept those handed down to us.
Interpret these so that thine own God be just and benevolent.
One slow to anger, who correcteth the proud,
The wicked, and those who despise holiness..

All is mystery, none can truly describe Zeus;
Vaguely they call Him "Providence, Nature, Intelligence"—
Words which but confuse and darken counsel.
He is a noiseless, unseen, but all-pervading Power.
I posit him as all-mighty, just, good, and merciful;
One hating iniquity, yet mysteriously permitting it.
And I pray to him, believing he will hear me.

GORGIAS

FL. 440 (B.C. 480-375)

Nought has any existence or reality, only appearance,
If more than this, it is beyond our power to ascertain it,
Or to communicate it; else would it be real and knowable.

If existence were known, then thought were existence,
The non-existent must for ever remain unthinkable.

"Things neither *are*, nor *are not*, otherwise
Being and *non-being* would be identical."

The *Senses* do not prove that anything exists;
Words can but show corresponding perceptions,
And are only intelligible approximately;
No two persons having like perceptions and sensations.

SOKRATES

FL. 430 (B.C. 469-399)

I

I have learned this much, that I know nothing,
But 1 can investigate and show what is false.
Remember thou that it is the wise man's chief duties
Not only to know what he knows, but what he knows not.

II

My life has been devoted to teaching and talking with men,
I have neither written, lectured, nor sought for reward,
The phenomena of mind, not nature, have been my theme;
Though no sophist, I have ever discoursed on morals.

III

Sensuous impressions are indeed swift and deceptive,
Yet not so the decisions of a good man's conscience.
The soul, and not sacrifices, is God's delight,
And all can offer to him their meed of duty and love.

IV

Many indeed bear the thyrsus, thus professing their faith,
But few possess the spirit which it demands.
Let virtue be the supreme rule of thy life,
And look that thou severely adhere to righteousness.

V

God though ever invisible is omnipresent,
Supreme in power, wisdom and foreknowledge.
Man has only seen his all-governing spirit
Through the phenomena of his universe;
Yet he secretly pervades all, and is the moving spirit
By which thou hast life, and laws governing all wisely

VI

Ascribe not thy successes to thine own wisdom,
But to a right appreciation of the wise laws of Zeus;
Seek from him all high and spiritual gifts,
Not knowledge which thou can'st acquire for thyself.

VII.

He is Sophia, wisdom and goodness,
And the author only of all that is good.
Seeing, then, there is law, order and design everywhere,
That each creation is fitted for its own mode of life,
Why doubtest thou the Lawgiver and Designer,
And talkest ignorantly of blind force, or chance?

VIII

Have the gods taken no thought of thee
That they have given to thee a soul above the beasts?
An attribute without which thou know'st not of Zeus.
Believe them, and acknowledge that the good and pious
Are also renowned for wisdom and good fortune.

IX

As thy soul resides in and governs the body,
So the universal soul pervades and rule sth eworld;
As thine eye sees all near and far, great and small,
How much more does deity comprehend all?

X

Fear no man, nay, welcome the martyr's crown,
For to a guiltless soul it is a glad reward.
It is for rulers to fear the echoes of the martyr's knell,
But the good man fears only guilt, not death.
The foolish king beheading the wise, seeketh peace,
But the wise ruler seeketh conviction and excellence.
Death to me and the faithful man is but new birth—
A step to a far higher and better state of being.

DEMOKRITOS OF ABDERA

"THE LAUGHING PHILOSOPHER"

FL. 428 (B.C. 465-375)

I

Nothing is true, or if so, it is unknown to us;
We know not even if there is anything to know.
For only through our senses come our thoughts,
And these are but subjectively, not objectively true.
We know sweet from bitter, but truth only by reflexion.

II

By our senses can come experiences, and hence
Intelligence, knowledge, and mental power;
But the senses are liable to error from many causes.

III

All things are composed of invisible, intangible,
And indivisible atoms, variously combining;
And these exist everywhere except in vacuum.
They are extended, infinitely minute, ponderable,
Impenetrable, uncaused, and eternal.

IV

They vary in shape and density, and are ever in motion,
And have variable affinities called attraction and repulsion
Powers by which the world is formed and moves;
For by the inhaling and exhaling of these, all life
Is maintained, or as we say perishes or dies.

V

New things are but a varied. aggregation of atoms,
Even the soul, breath or life, is but a fire atom
Which attains to perception and knowledge by slow ignition
Through the warmth of its corporeal environment.
It dies or "is not," when separated therefrom, and
Like fire, it is unknown and exists not in a vacuum,
And its powers alter according to circumstances.

VI

The popular mythologies point to beings with powers
Higher than man, who may influence human
Affairs either malevolently or benevolently.

VII

Let *Euthumia* be the ultimate object of all our actions,
For "freedom from care" and passion is philosophy's best fruit;
Attempt not therefore that which is beyond thy powers,
And so be free from the griefs of the unsuccessful.

VIII

Be not cast down by adversity, nor elated by prosperity,
But find true joy in mental activity, and a good conscience
Begotten by just and benevolent acts, extended even
If possible unto all mankind,

ISOKRATES

FL. 395 (436-338 B.C.)

"Be assured, O King Salamis,
That the most grateful adoration and sacrifice
Thou canst render to God is to give him thy heart"—
By doing good, thinking good and administering justice.
Act to all as thou desirest they should act towards thee.

PLATO

FL. 390 (B.C. 428-347)

I

Add to true piety goodness in heart and life,
And seek ever to dwell in spirit with thy God.
His Word or Logos ever dwelleth in our midst,
And from eternity He was and ever shall be.

II

All true knowledge and wisdom cometh from God,
And to attain these is the highest aim of the philosopher.
Search thou for them as others seek for earthly treasures,
For they will purify thy soul and through thee, others.

III

God, the Unconditioned, Absolute and Unrestricted ruleth all,
And evil and suffering are modes of his wisdom, which
Man cannot now understand or see reason for.
He may yet do so when to the divine Creative idea, he adds

A knowledge of all the material of phenomena,
That which cncompasseth both mind and matter.

IV

Physiologists can at present only attain unto probabilities,
For physics treat only of the changeable and imitative;
The spiritual deals with the soul of the universe
That which is of the same nature as our souls,
Our immaterial and immortal ego or psyche,
Part of the divine essence which corresponds to
And can communicate with the Eternal Logos.

V

Through many transmigrations, pains, trials and sorrows
Hs thy soul reached thee, and through yet more
Must it pass ere attaining to perfection,
For thus only can its sins be expurgated.
It is not without memories of the past,
Nay unites our past and present, and appetite with spirit.

VI

The soul is one of an invariable and constant number,
It has a faculty of reason which is God-like and sublime;
The whole body exists but for its development.
By it thou differest from the brute, recollecting
AmI reasoning, making thy past, part of thy present.

VII

From reasonable and necessary *a priori* truths,
Man can discover and analyze the mysteries of life;
But it is not given him to know all phenomenal facts,
And synthetically to attain unto perfect wisdom.

VIII

From primitive ideas however, man may soar aloft
Over a gross and mundane materialism,
But must walk warily, and dialectically mature knowledge,
If he would deal with such abstract subtleties.

IX

Cultivate a love which trancends sensual weakness,
And link thy inteIlectual being with the beautiful and eternal;
With the moral purity which appertains to thy soul—
That spirit which ever was, and must remain, uutainted.

X

Seek after true goodness, for this is never injurious;
It is to be found only by wide and thoughtful knowledge.
True pleasure is the maintenance of true harmony;
Pain and misery, but disturbance and discordance.

XI

Virtue is the development of the highest good;
It is the science and practice of perfect righteousness.
Virtue fits the soul for the operations peculiar to it,
But much wisdom is necessary to attain to virtue.

XII

We have a trinity of principles in "God, Matter, and Ideas,"
Yet Zeus is a personal and independent entity
Who intellectually moulds matter—"the mother of forms,"
But which is nevertheless a refractory, resisting mass.

XIII

There is no evil in the appointments of the gods,
Nor in those of Nature—"parent of all things."
Nought comes by blind chance, but all has
Been foreordained, so that struggling through the
Present life, we may have joys in eternity.

XIV

He who cares least for his bodily nature,
Striving to remain pure till God releases him,
Approaches nearest to him—"The Absolute Onc,"
And to that purity without which we cannot see him.

XV

That which comcth as a necessity to all men
Cannot be evil to any just one,
For the whole, as well as each part, is perfect,
And ministered over by a presiding spirit.

XVI

Each creation is for the sake of the whole,
Which exists also but to benefit each part.
Thou too art part of the great whole,
And that which is best for thee is also
Best for each portion of the universe.

XVII.

Zeus is the measure of all things,
And to be dear to him strive to be like him.
Seek converse with him in prayer, and in
Every service which conduces to this end.

XVIII.

As a citizen, merge thy life in the service of the state,
And, ignoring thyself, be governed by the wisest.
Give not, however, unlimited power to any man,
But reconcile freedom with reason and unity;
Mingle monarchy with popular democracy,
And acknowledge capacity wherever found.

DIOGENES OF APOLLONIA

FL. 370 (412-323 B.C.)

I say not, with Thales, that water is the *Archê*,
But, with Anaximander, that this is air;
For is not breath the vital energy of all nature,
Yea, of man's own soul and intelligence?
Yet does the soul surpass its author or former,
And air and soul cannot exist apart.*

ARISTOTLE, THE STAGYRITE

FL. 345 (B.C. 384-322)

I

See that ye who call yourselves philosophers
Waver not in the holy cause of truth.
Nay, slay thine own flesh and blood
Rather than sully that holy name.
Neither suppress conviction through fear of misconstruction,
For the Supreme One hateth falsehood and wrong.

II

In many friends there is no real friend;
Let thee and thy friend by one soul in two bodies

* Here the term *Soul* is as closely recognised as *Breath*, as in Hebrew *Ruḥ* and *Napash;* the Indian terms *Atman* and *Jiva* (Life-breath); Greek *animos*, *psychê* and *pneuma*, and our *spirit* as based on *spiro*.

Yet be thoughtful in conduct towards thy friend,
Being ever to him what thou wouldst have him be to thee.

III

In considering the phenomena of nature and doings of Zeus,
First see well that thou understandest all the facts.
It is these, and not thy senses, which alone warrant conclusions,
So see thy reasonings as to causes, outstrip them not;
Thy general principles must accord with them—
Rather log behind than go before them.

IV

Seekest thou my thoughts on hidden things-the unproven?
Know then that thou hast a soul, the light of thy body,
As the sailor lives in and moves the vessel,
So lives thy immortal soul in its mortal tabernacle.
It existed before it, and will exist separate from it;
For it is the eternal eye and ever moving motive force.
Remember also that God gave thee this soul and a free will
In order that morality might be possible to thee.

V

Our God is beyond thought—the *Noésis Nóeseos*—
Thought thinking upon itself-divine and impersonal reason.

VI

Cleanse and purify thy heart, for it is the seat of all sin;
Not by worthless ceremonies, prayers, and moanings,
But by stern resolve to sin no more—to uphold right
And do right. Sacrifice thyself at the shrine of duty;
Forgiving injuries, and acting only towards others
.As you would have them behave towards thyself.

VII

Seek for that state of perfectness, or holy purity,
Where virtue struggles no longer, but is the natural
Atmosphere of a. perfect or holy life.
He who has to strivo against his passions
We call continent, but he is still far from "holiness";
For where strife or pain is, body and soul are "imperfect."
Base desire is in this case only forcibly subjugated,*

* The great Greek seems here to be quoting the very words of Gotama Buddha, and Alexander and his savans would be sure to hear these at this time in India from the mouth of the Buddhist Srāmans.

And virtue only obtained in spite of a still evil nature.
He only is truly good and noble who chooseth virtue
Simply because it is virtue, and seeketh no reward.

PYRRHO

FL. 320 (B.C. 360-270)

I

Have I not seen the wise and studious ones of the East
Believing in many strange creeds and gods?*
In all faiths, their votaries say, there is salvation;
I deny not nor assert. I seek goodness and tranquility.

II

The problems which faiths propose are insoluble to man;
For we have no criterion of absolute truth.
Our knowledge is but knowledge of phenomena,
And phenomena are but the appearances of things.
Now things appear different at different times,
And to differcnt people at the same time.
Silence therefore, rather than dogmatism becometh the wise;
Let him assert nothing, nay nor assert that there is nothing.

III

Yet though thou canst not fathom the deep things of Zeus,
(For creed-makers rush in where angels fear to tread),
And though certain knowledge of the infinite and his creation
Is unattainable to us finite ephemeræ,
Yet not so man's chief end—virtue and duty.

IV

Strive thou therefore after these holy things,
And seek diligently after truth, justice and repose of mind—
An equanimity independent of exterual circumstances.

EPIKUROS

FL. 300 B.C. (342-270)

I

Hesiod long ago told us that all from chaos came;
But whence came chaos? I ask. and none reply!

* Pyrrho was an artist in the suite of Alexander the Great.

The universe is to me a marvel of order and beauty.
A concourse of atoms, mayhap fortuitously assembled.

II

I say not eat and drink for to-morrow ye die,
Because this is not happiness to a reasonable being.
Let philosophy and reason guide thee to happiness.
Properly considered, it is indeed man's chief end,
Though mere pleasure is not the sovereign good,
Far less carnal or selfish gratiflcations.

III

Wisely exercise thy reason and control the senses.
What are commonly called the "joys or pleasures of life."
Are transient and more often evil than wholesome.
Only the ignorant err in hastening after present joys.
Pleasure is purest and most lasting to him who is moderate,
Not to the indulgent votary of ease or voluptuousness.

IV

The philosopher abstains till he knows the end;
Nay, he endures present pain for a future reward,
Equalising rather than intensifying his appetites.
He knows that physical joys compare not with mental,
Hence be seeks for culture in the spiritual or intellectual.

V

The good and virtuous life will be ever the happiest one,
And is the result of knowledge chastened by reason,
That which suboruinates self to unselfish conduct.

VI

Contentment is indeed the greatest riches;
Better few wants than many possessions;
Though giving one power for good unto others,
They are wasteful of time, and untranquilizing.

VII

Wise men who deny the God of the ignorant masses
Are not profane, nay, rather those who accept him.
For the ignorant neither can know nor understand
A pure God and intellectual heavenly rest.

ZENŌN OF KITION, THE STOIK

FL. 260 B.C.

I

God is the universe. nature, law, order and harmony,
And this world is but a transitory phase of him.
He is the principle containing and preserving nature,
All the parts of which arc but embodiments of him.

II

These manifest his orderly and wise government,
His all-seeing benevolence, power and foreknowledge.
He is the universal force, fire, soul, spirit and law;
The example after which our souls should follow.

III

If we would obtain peace and unanimity of life,
We must study the constant and serene flow of law,
Harmonizing our lives and wills accordingly,
For only by law is right, and goodness accomplished,
And wrong, vice and the vicious restrained.

IV

He who has willed and accomplished virtue
Has attained to the highest moral law;
But every truly moral action is as virtuous as another,
If it spring from our volitions guided by right reason.
It is then consistent with nature, the soul and truth,
And the renunciation or oppoaite of this is vice.

V

That which is merely fit and proper has no real moral value,
For though good, goodness was not the aim or intention.
The will must be free, and our soul must love virtue,
If we would be like nature's universal spirit.

VI

A passive condition, neither willed nor reasoned out,
Is an unmoral state, and e'en leads to immorality.
Evil must be not only uprooted by reason,
But it must be replaced by knowledge and goodness.

VII

The seat of the affections and sensations is the soul;
It thus receives impressions and gains knowledge

Or consciousness, and becomes that inward monitor
And guide which is called the conscience.

VIII

But we require experience to avoid its deceptions,
And pureness of heart to attain happiness;
Though happiness must not be our sole aim in life,
For this would be self-seeking, and may make good evil.

IX

Our natural wants necessarily control us,
As do also the habits, laws and customs of our fellows;
And as these work together for good and help the weakly,
They should be respected and never lightly cast aside.

X

The immutable laws of *All-Existent Matter*
Circumscribe and limit us on every side,
And though perchance controlled by heaven,
They are to us supreme, boundless, and eternal.

N.B.—Zenōn was a Buddhistically inclined Stoik who corresponded with Asôka, the Jaino-Buddhist Emperor of Māgadha.

KLÉANTHÉS

FL. 250 B.C.

I

"Greatest of Gods, far-famed, Almighty Zeus,
Author of Nature, arbiter of fate,
All hail! It's fitting that the mortal race
Should call on thee . . . . . .
Without thine aid, O Zeus, no work is done
In earth or sea, or heaven's ethereal space,
Save what the wicked in their folly do.

II

Thou bringest order from confusion forth,
And jarring discords blend in harmony.
For thou hast so combined the good and ill
In nice adjustment, that in Nature's plan
Eternal reason all pervading reigns.
But for this rule, the wicked would escape.

III

Do thou, O Sire, of overy gift, Dispenser,
Lord of the thunder, cloud-pavillion'd Zeus,
Save us from stupid ignorance and folly,
Disperse the brooding darkness from our souls."*

IV

As our master Zeus taught, the soul is immortal
And will receive a place according to its worth;
Until then, strive thou against every passion,
For he who yields to joy must also suffer grief.
As all things are governell by unavoidable nccessity,
The wise stoic submits and complains not.

KELTIK OR DRUIDIC TEACHING

OF ABOUT 1ST CENT. B.C.

I

Trust in the Almighty, He will not deceive thee,
He giveth prosperity to tho good and those who importune Him;
But not even He can procure good for the wicked,
Nor prosperity for him who is not industrious.

II

All things endure only for a season,
And persevering patience will overcome affliction;
The virtuous and the happy are of equal age,
And prosperity is often the outcome of adversity

III

Have patience, it is man's fairest light,
And in thy trouble be not allured to vice.
The thief loveth darkness, the good man light,
But no man can eventually thrive by vice.

IV

Happy is the guileless one who is patient,
And the discreet, who associate not with fools,
After arrogance comes abasement,
But shame has no place on the cheek of the upright.

* Mr. W. H. Allen's rendering of what he called "the noblest Theistic poem ever written."

V

Penury bringeth anxiety in its train,
Yet real desolation only reaches the unjust.
Give less heed to thine ear than to the eye,
Nor obstruct the future to provide for the present

VI

To deceive the innocent is wickedly disgraceful,
And the most painful of diseases is that of the heart.
A useful calling is more valuable than a treasure,
And maidenly modesty than fine apparel.

VII

Like a ship without sail, anchor or rudder,
Is the man who despises advice;
And woe to that land where there is no religion.

LUCRETIUS CARUS

FL. 50 B.C. (95/9-55/1)

I

Forbear thy crude superstitions and study MATTER.
Know and rely upon her LAWS; they govern all things,
And *Ex nihilo nihil fit*; that which is once begotten
Can never be recalled into nothingness.

II

The beginning of all things are Atoms, which are
Eternally moving through space, forming, separating,
And re-forming in endless variety and potentiality;
But ever according to affinities governed by fixed Laws,

III

MATTER is indivisible down to its ultimate atoms,
Strong in their unity and imperishable substratum.
These require only time—mayhap ages—and circumstances,
To render all combinations and creations possible;
But no supernatural agencies, Spirits or Intelligences,
Only fixed Laws, which produce each its own spontaneously.

IV

MATTER is everywhere, and always full of *Force*, *Life*,
Or *Activity*, though we speak of it as latent.

Mind, as well as body is one of its developments,
And in the complex neurotik and cerebral tissues,
It gives to us our souls, conscionsness and memory.

V

The Universe "the ALL, consists of body and of space,
This moves, and that affords the *motion* place;
But some dull souls think mattcr cannot move
Into fit shapes without the powers above,
And therefore fancy that the gods did make
And rule this *All*. How great is tHat mistake.
'Tis death alone dissolves and breaks the chain,
Scattering all things to their first seeds again.
'Tis plain that souls and minds are born and grow,
And all by age or accident decay as bodies do."

VI

Yet has *Fear*, nay, shuddering awe, covered the
Earth with shrines full of wickedness, foolish rites, and
Superstitions, cruel sacrifices, hatred and a dogmatism
Which ignores the laws governing matter.

CICERO

FL. 45 B.C.

I

The order, beauty and all the phenomena of the universe
Proclaim the existence of a Supreme and Eternal Being.
His powers and activities infinitely surpass onrs,
And point to a divine, spiritual and free intelligencc
One apart from the corruptions due to matter and time,
Eternal in its nature, and to us incomprehensible.

II

Every citizen must be taught regarding the gods
That they direct all things by their power and wisdom,
Are kind and benevolent to the good, and just to the wicked,
Can see all secrets and judge the intentions of the heart.

III

The gods are not the authors of what we call evil,
Even death is a necessity—the rest and refuge of all.

Nought is chance, but all has heen foreseen by Jove,
And he makes the hereafter diffieull only to the wicked.

IV

Pray to Jove for all things external and beyond thee,
As for a good climate and against plagues and enemies,
But seek not for tlmt which thine own efforts can accomplish,
As contentment, courage, and victory over evil.

HILLEL, JEWISH HIGH PRIEST

FL. 30 B.C.

I

Do unto others as thou wouldst be done by,
And whatsoever thou wouldst not others should
Do unto thee, do not thou to thy fellows
This is the substance of the law and the prophets,
All the rest is but commentary thereon.

II

The true Pharisee is he who, from love to the Father,
Doeth his will honestly and with his whole heart.

III

A name magnified is a name destroyed
For the humble man shall be exalted
And tho proud man humbled.

IV

Greatness flies if pursued, and follows him who flies.
Be thou diligent for thy day is short,
And say not thou wilt study when leisure comes,
For it never cometh to the procrastinator.

V

He who learns not, or diverts the law to his own good,
Is not worthy of life; he diminishes learning,
Like as all do who increase it not, for Yahve only
Helps the diligent—those striving after truth and right.

VI

Every sin yielded to will be thorns in thy path,
Disabling thee from comprehending the noble and true,

VII

Righteousness is peace, and vulgarity is not piety;
Neither associate with, nor live near, a pious fool.

VIII

Where there are no men, endeavour thou to be a man,
And know that a good name is better than a king's crown;
And that better is the diligent worker than he who fears God.
He fills the universe as does the soul the body;
Yet, like Him, it is not seen, though seeing all.

IX

Let thy good works be considered higher than all thy learning,
And judge not thy neighbor till thou be in his place.

X

This world is a roadside inn; beyond lies thy eternal home.
The righteous man is therefore a striver after goodness,
Knowing no rest either in this world or mayhap in the next.

XI

The stroug man is be who can control himself;
The rich man he who is satisfied with his lot.
Wisdom is his who is quick to hear and slow to forget,
And the reverse of this is an evil lot.

XII

If thy wife be small, bend lowly and whisper to her,
Let her heart be thy sanctuary, her presence thy home;
For know, that the blessed union of man and woman
Is the radiance of heaven's Shekinah on earth.

PHILO JUDÆUS

FL. 20 A.C. (20 B.C.—50 A.C.)

I

Yahve spake to man in times past in allegories,
That seeing they might see, but only the wise understand,
Lest his mysteries be trampled under foot by the
Ignorant, and in his wrath he consume them.

II

The mysteries of our Genesis, its patriarchs and leaders,
Are allegories of too deep significance for the uninitiated.

III

Nothing can be generated out of nothing, so neither can anything
Which exists be destroyed, so as to become non-existent,
How could any thing be generated out of that which exists not?

IV

Study the Law—the school-master and guide of the good,
So that thy daily conduct be approved by God and man;
For the Creator is the Law-maker, Law-giver and Fahter—
Our God the absolutely perfect but incomprehensible *Ālê-im*.

V

He changes not nor combines with matter or spirit,
But is "The Eternal One," exalted "above all predicates."
Even thy thoughts cannot reach unto him;
Only by his phenomena canst thou know him.

VI

The beautifulIy formed universe proclaims him
As "Al-Shadi, the wise and intelligent first cause"
Whom to try and know, contemplate and communicate with,
Should be the ultimate object and joy of his creatures.

VII

He sent his Logos to mediate with a world lying in wickedness;
For the "Absolutely Perfect," Infinite and Immutable,
Could not dwell with the imperfect and changeable;
So "The Word" became "The Fashioner" and Judging Spirit,
The power, the speech, the wisdom of the eternal,
Incarnating the spiritual, invisible and incomparably divine.

VIII

Yahvê acted on primeval, lifeless and quiescent matter,
Conceived, divided and arranged the unformed, which was
Potentia1 of evil and imperfection like to our own carnality,
And which resisted and resists the divine influence.

IX

The Logos is the effulgence of the Father's glory,
A primal existence of pure 1ight around His throne,
Separated from which we are in Kimmerian darkness,
Deepening in intensity the further we recede therefrom.

SENECA

FL. 40 A.C. (10 B.C. TO 65 A.C.)

This learned tutor of the Emperor Nero was an eklektik Stoik and sincere Theist. Though living in the centre of an impure and corrupt court and capital, he has handed down to us some of the highest, truest and most practical ethikal teaching; so much so that he has been claimed as a Christian, and even a teacher of Paul, in fourteen letters to that apostle; and certainly Paul's *quasi* writings, as they appeared long after Senera's death, are in substance, and often even in words, those of the great Roman. It is of course highly improbable that Seneca, a wealthy noble and, after the royal families, perhaps the second person in the Empire, ever heard of and far less corresponded with the poor itinerant preacher; but it is almost a certainty that all the world knew the religious teaching of the great noble, more especially Paul, who is believed to have been in Rome when Seneca was the most prominent person in the Empire.

I

God is ever present with us, nay within us;
He has a fatherly mind; loves and cherishes the good;
Exercises his providence and power over all men and things,
And without God, no man can be upright and good.

II

He listens to our prayers, and in mercy pardons men's errors,
And heeds not the reproaches of the ignorant and ungodly.
Imitate then thy God, who is good even to the ungrateful,
Giving sunshine and rain alike to good and bad,
And leaving the seas open even to pirates.

III

God's suprome intelligence fashioned the world,
Providing for the needs of all men and creatures,
And it is he who sustains and governs all things.
He subjected all animals and things to man,
And endowed him with a mind swifter
And more searching than the winds of heaven,
Anticipating the stars and planets in their courses,
And enabling him to subdue nature to his purposes.

IV

What is Nature but God? presiding over Reason,
And penetrating through all parts of the wondrous whole,
Tempering the seasons for man's varied needs,
And anticipating and over-ruling all for his use.

V

Yet Jove's ways are secret and past finding out,
For "he encloses himself within himself,"
And our vision reaches only to part of his works.
Of matter *per se* we are ignorant, seeing only phenomena;
But, our thoughts can dwell upon his attributes,
And our daily lives make manifest our adoration.

VI

He has placed "within us bis own *sacer spiritus*,"
To guide and aid us in discerning good from evil;
For "sinful we have been, are, and will be;"
Yet conscience can hold up heaven's mirror,
Rebuke and recall us, if it be not seared or sullied
By repeated neglects of the divine voice.

VII

Let the acquisition of wisdom be the purpose of thy life,
Which "is not really short unless thou make it so."
Be brave and good, overcoming thine inate failing;
Neither be appalled by dangers, cast down by adversity.
Nor elated by praise and prosperity, but maintain
A spirit of impassiveness and gentle equanimity.

VIII

To be happy we must court neither power nor wealth,
For both are snares, and usually prove enemies
To the acquisition of knowledge and virtue.
To be truly virtuous requires much wisdom,
Which few have leisure or can attain unto.
Yet "let not learning be bound by thy necessities,
For this is intemperance" akin to pride and self-seeking.

IX

Learn from Epikuros that "the knowledge of sin
Is the first necessary step towards regeneration";
Therefore keenly review thy words and deeds, neither

Omitting, excusing nor hiding aught from thyself:
Fear not to cast out from thy heart, mind or life,
All that has led or prompted to evil; yea, if
Need be, pluck out the offending member itself.

X

The divine sower cast abroad good seed, but some
Fell on barren marshy ground, and other from
Neglect produces only thorns and weeds, not grain.
See thou prove the wise and good husband man,
For fruits correspond with the seed sown, and the
Produce, with the intelligence and care bestowed.

XI

Good comcth not from evil, nor figs from the olive tree;
Nor from an unclean vessel, however bright outside,
Can flow pure water; so from an evil heart can
Only come evil thoughts—maturing wicked deeds.

XII

Embark not on distant hopes; saying I will buy,
Build, acquire wealth and honors, and rest sated;
Alas, we know not what the morrow may bring forth;
And happiness depends not on these, but on a good life.

XIII

Virtue calleth unto us and "is barred unto none,
Inviting kings and gentlefolks, bond and free," and saying:
"Wheresoever man is, there is room for doing good."

XIV

The good ones must toil, spend and be spent for mankind.
Live for others and not self, for a cross, rather than a crown.
Better virtue and peace of mind than royal honors
And the palm branch, with an eager, aching heart.

XV

Thy duties to others are imperative, and should be hearty,
Agreeable and gentle, this even to the churlish.
To enemies be yielding and at alI times just.
Be slow to "mark the pimples upon others,
And keenly remember the ulcers on thine own body."

PERSIUS, ROMAN STOIK AND POET

34 TO 62 A.C.

"Let us present a sacrifice to heaven
Dearer than tribes by graceless greatness given;
Composed affedtions, thoughts from malice free,
A heart deep tinctured with humanity;
Such is the sacrifice the gods demand;
A cake suffices from a spotless hand."

EPICTETUS

80 A.C.

I

Love not darkness nor shut the door of thy mind
To light or argument, however little thou likest them;
For this is to reject the deity and the divine part or *daimon*—
That inner prophet, conscience, never resting,
Divine and incorruptible guardian, without
Which thou canst not know good from evil.

II

Jove requires thee to be faithful to every truth
And true to every fresh light he sendeth thee;
Yea, that thou shouldst accept it though thou suffer for it.
Be faithful to him even unto death.
Pray to him as an ever-present introspector,
And let thy communings be frequent.
Accept his decrees with a contented spirit.

III

Let goodness be thy aim, not avarice or self-seeking.
Even learning will not protect thee from these;
Nor can learning alone, purify thy moral nature.
This is the highest and best result of true philosophy;
It should teach us to resist evil and love goodness.
And give us even in want and sorrow contented minds.

IV

Rest not on any mere theory, "prating only to others,"
Practise the virtues thou knowest, and control even thy conceptions.

V

That only is good or evil which we are free to choose.
Nothing external to man controls his choice;
Not even Jove, but reason which makes us superior to brutes.
Whoso repudiates reason, falls from the divine;
For the essence of deity is Reason, Mind and Knowledge—
The trinity of nature, a completeness which pleaseth God.

VI

The essence of true religion is purity and goodness,
The abstaining from evil, however much we suffer;
Bearing all things that we may accomplish good.

VII

He doeth well even though he forsake wife and family,
So that he may more perfectly serve Jove and man,
Live more for others and less unto himself.

THE EMPEROR M. ANTONINUS AURELIUS

FL. 160 (121-180) A.C.

I

Thou canst not separate the past from the present.
Any more than dissever nature's rigid contiuuity.
Law rules all in just sequence—foreseeable by the wise,
And ordained by the daily for the righteous rule of the whole.

II

Be content though evil happen unto thee,
Yea, though the universe appear an ungoverned chaos
A wild torrent without a path or purpose,
For only through ills and suffering does man progress.

III

Act well thy part, but let reason govern thee;
Neither fear nor flntter, and seek wisdom from the gods
For they wish thee to be rational like unto themselves.
Ask them to remove from thee unjust fears concerning them,
And to bestow upon thee knowledge of thy real defects.

IV

Let a true philosophy keep thee from pride and selfishness,
Making thee conscious of thy many shortcomings,
And swift to determine what is true in judgments.

V

Be gentle and forgiving, tempering justice with mercy.
Strive to diffuse happiness with a cheerful spirit;
Alleviate, and where possible, raise the condition of all,
Of women, children, slaves and others within thy influence,
Be the help of the destitute and physician to the sick,
Honor all as if hrethren, then will mutual love abound.

VI

The precepts of the Law form a Religion of charity and justice;
Giving all their dues, and helping them to live righteously.
If thou canst say: "1 have not spoken or acted wrongly,"
Then indeed hast thou well fulfilled thy part.

VII

Humanity apart from the gods requires thee to forgive injuries;
To show no wrath nor return evil for evil;
Nay, abstain even from the thought of evil, and so fashion
Thy soul as much as may be into the divine likeness.

VIII

Let "right reason, the *Orthos Logos*, as a divine emanation,"
Be thy guide, and duty—pleasaut or irksome—thy manly religion.
Cultivate that Logos or divine spirit which is within thee
By a life of lofty moral purity, unstained by hope of benefits,
Then shalt thou understand the Logos which unites thee with divinity.
He sins who tries "to bargain with the silent infinite" for reward.
Expect nought, be righteous and fear not thy end, for he
Is but half a man who disquiets himself as to death.

IX

It is not enough to do good; do it for its own sake,
Without a thought of benefit or even gratitude in return;
And "whisper it not to another, but pass on to fresh deeds,"
Even as the vine produces its fruits, still pressing upwards.

X

Many grains of incense burn on the same altar;
What matters it if one drops sooner or later into the flame;
Be ready to yield up life like the ripe olive; blessing the
Earth nurse, and thanking the mother tree which bore us.

Gleanings from TURANIAN or PRE-ARYAN INDIANS Usually called "Aborigines," of whom there are 40,000,000.

SONTÂLS OF SOUTHERN BANGÂL HILLY TRACTS

A race of great antiquity.

I

We simple ones love justice and fear and resist coercion;
But will fly our beloved land to live in peace.

II

Great crimes are unknown amongst us;
And we have no laws relating unto criminals.

III

Of hard and uncharitable men we know many.
They will be sufferers both now and hereafter;
Also they who try to make money of the stranger,
And feel no pain in the distress of another.

IV

Man must live chastely and be the husband of one wife;
Content with what heaven bestows, and loving all.

BODDOS AND DHIMALS OF EASTERN INDIA

I

Have no dealings with the violent. War is unnecessary:
Live in peace with all, especially neighboring peoples.

II

Excel in honesty and strive to live well thine own life,
Yet cringe not before the wayward and covetous.
Be firm and truthful, amicable and charitable,
Offering hospitality freely uuto all men.

III

Be chaste, and despise unchastity and divorce,
Loving thy wifo and keeping her only unto thee.
Treat her with respect, confidence and kindness,
And let her not labor outside thine own house.
Love, protect and respect thy cbildren,
Teaching them kind and peaceful ways.

LEPCHAS, KUCHES AND HÔS. OF N.E. INDIA

I

See thou be truthful in all matters,
Yea, tho' a lie might save thy life.

II

Be the husband of one wife, and be true to her
As thou desircst she may be to thee.

III

Be amible and kind, desiring rather to give than receive.
Excel in honesty and in the forgiveness of injuries,
Making up differences by generous concessions;
So that mutual respect, not malice, abound.

ARAFURAS AND JAKUNS. (Trans-India)

I

Let us have brotherly love and live at peace,
Seeking wealth and power only to alleviate misery.

II

Askest thou "if I have a soul and have heard of a future state?"
Verily the Arafum knowoth not such matters.
None have returned to us after death,
How, then, can such things be learned?
"Who created this world and all in and around it?"
Truly we knew not that it had been created.
Many have spoken to us about these things,
But none have said anything reliable.
When we die, the wise say there is an end of us.

To this very much might be added. In Mr Lyall's *Ind. Poems* a wild Indian aborigine replies as follows to the above cross-questioning of a missionary:—

"Thou sayest I have a soul, a spirit that never dies:
If He was content when I was not, why not when I pass by?"

POLYNESIANS, TONGANS, AND ADJACENT ISLANDS.

THEIR VERY ANCIENT TEACHINGS

I

Be ye kind one to another;
True and faithful to all thy brethren,
And especially to those of thine own house.

II

Honour thy father and thy mother,
Treating them tenderly and thoughtfully;
Nor fail to be respectful and helpful to the aged.

III

Have too much respect for thyself to steal,
Or even to covet that which is thy neighbour's.

IV

Be not a tale-bearer or slanderer,
And abhor blasphemy and all irreligion.

V

Chastity and a good name is woman's crown and glory,
And should also be that of every self-respecting man.

VI

Practise hospitality, not only to the stranger but to all,
And let none say of thee: "He is selfish and uncharitable."

VII

Strive to act and speak nobly and generously,
Not from fear of misfortunes here and hereafter,
But for the inward happinoss and peace which
Goodness confers on the good and just man.*

AZTEKS, OF OUR MIDDLE AGES

Keep peace with all men, thine own nation
No less than the stranger tribes around thee.
Art thou injnrcd, wait patiently and be humble;
For the Supreme One sees and will right thee.
Be chaste, nay look not curiously on any woman,
For this is to commit sin with thine eyes.

* A great deal of similar moral and pious teaching will be found in early writings of Polynesian missionaries, as in *Mariner*, &c., and see Prof. Huxley in *Nineteenth Century Review*, Ap. 1886.

POHPHYRIOS

FL. 295 A.C. (233-305)

I

Our God is not all things, nor divided among all,
Yet is in all things, and present everywhere.
He containeth all, and is yet separate and apart from all,
He is the source of all multitude, yet a perfect unity.

II

He is present totally to every worshipper as a God,
Intellect and soul. Being everywhere he is nowhere.
As all-pervading intellect, he is in no subordinate essences,
But as intellect he possesses the soul, which is everywhere,
Though in respect to body nowhere.
Yet body exists in soul, intellect and God,
And the intellect is the cause of souls.

III

Seek the Supreme, and wrestle with him in prayer,
For this conjoins the good man with divinity;
But animadvert not on heaven, nor pray for worldly benefits,
Strive rather to elevate thy soul and dispose it
For the reception of supreme illumination.
As heated paper when placed near the flame
Becomes wrapped in the divine element,
So strive to get heated in thy devotions,
That thou mayest readily burst into flame.

From the transcendental vagaries of Porphyry may have sprung many of the Christian extravagances of the monks and priests of our Middle Ages. The Athanasian creed of the sixth century looks like a direct evolution of some of his mystical teaching.

MAHAMAD, THE ARABIAN PROPHET

FL. 600 A.C. (570-632)

This great "Messenger of Āllah" taught as follows in the *Ḳorān* and some authoritative discourse.

I

Allah is Light, the brightness of heaven and earth;
The Light of Lights, who giveth only according to his will.
He is a light unto those who seek him; ever dwelling
In the chamber of his saints, and making bright their
Morning and evening sacrifice of prayer and praise.

II

It is he who briveth da.ylight and darkness, heat and cold;
He gathers together and disperses the clouds of heaven;
Sending sunshine and rain unto whom he pleases
And withholding it from others as he deems fit.
Who art thou to question the Creator and Giver?

III

Whom he willeth, he saves, therefore pray thou without ceasing.
To whom he giveth no light, there is no light;
Thou canst not even intercede with Allah till
He so guide thy will—an net of his good pleasure.
Salvation is purely a gift of his free grace,

IV

Out of nothing and for his own purpose, he created all,
And whom he created, he also predestinated;
Knowing and ordering evcrything from the beginning.
Therefore is he the author of evil as well as good;
Of war, pestilence and famiue, of hell as well as heaven.

V

He loveth Islām, imposing "mercy on himself":
And his childrcn in paradise will gaze "with scorn"
On the everlasting tormcnts of the damned.
Fear him if so be thou wouldst be saved,
And listen unto the teaching of his "messenger";
For he standeth by the portals of the heavens,
And withont him none may enter therein.

VI

Though thy path be dark and thorny, still trust ĀLLĀH;
He dealeth ever righteously, if inscrutably,
Rewarding all, high and low, according to their faith,
To some he giveth even now, but to nil hereafter.

VII

He sees thee when none observe, and accepts the secret
Aspirations of the heart as well as of the lips.
Seek communion therefore with him at all times
And places—amidst the stated assemblies of his people;
As well as at those others he specially prescribes.
Seek him austerely in the annual fasts and *Hāj;*
Performing every rite and ceremony prescribed for
The faithful at the sacred seasons and shrines.

VIII

"When thou prayest, turn towards the holy place"
And to "Safa and Marwa—the beacons of God."
Neglect them not; it is good to make pilgrimages there,
And to circumambulate the K'aba, with prayers and praise.
It is the special chosen place of the Ruler of heaven and earth,
who wearieth not, nor is perplexed by the burden
Of things, nor by the worship of his people.

IX

All in the heavens and earth worship ĀLLĀH;
But worship thou him only—not the orbs which
He has created—sun, moon or the elements.
He is "the only ever living and self-subsistent One;
The brightnes of eternity and the lamp of truth";
And only in communion with him cometh light,
Else is life a vain show—frivolous and unprofitahle.

X

Neglect no ordinance of thy tribe nor duty of thy station;
Remember that he who obeys a good impulse, to him
It is good, and "Āllāh knoweth it, and is grateful."
Observe every good and moral law of man
For the Lord's sake, thy fellows, and thine own profit,
And as an example for thy children to do likewise.

XI

Honor thy spiritual rulers, temporal though they be;
Also kings and chiefs, for their authority is from God.

XII

Fight only in the armies of Āllāh and slay the seditious,
But be merciful when they desist, and pardon the penitent,
And if thou canst, release the captives.

XIII

Āllāh is no respecter of persons or of nations,
Punishing all who sin, be they high or low—even
Islāmis and the pious, each according to their needs and faith.
Whom among the faithful publicly confesseth their faults
Will not perish everlastingly like the infidel race.

XIV

Seek justice for thy kindred, more especially for Islām;
Turn not the beggar or needy from thy door,
Nor any faithful poor ones from thy midst,
Nor any stranger guest from thy house and board.

XV

Lend to none with usury, nor to thy kinsman with interest,
Nor, till of full age, touch the wealth of the orphan;
For Āllāh protects these and all the poor of Islam.

XVI

Health, power and position are gifts lent to thee by God.
And to him thou must render account thereof.
They are plants nourished by his rains, and
Whether corn or stubble, lent to thee for a purpose.
Give therefore offerings of all thou possessest.

XVII

Thou maycst eat all things not forbidden in *Al-Ḳorān*,
But drink no wine nor play games of chance.
If thou canst not pardon a brother, prosecute reasonably,
Causing him kindly to do that which is just;
For evil is best repelled by goodness and justice.

XVIII

Let thine own and thy wife's raiment be simple,
And her adorning be only unto her lord.
Rule well and wisely thine own house and affairs,

Exercising economy and avoiding excess,
And where possible all appearance of rule.

XIX

Alike in home, camp and council, acknowledge God;
And be bold in confessing him and all truths,
Nor shrink from enforcing and acting upon tho same.
Slur not over any commandments of Allah,
And be forward to announce his attributes.

XX

Praise him, frequently and openly, crying aloud
That "He only is God—The One, and Mahamad his prophet";
That "He is the only ruler, guide and judge of living and dead,
Knowing all that is and shall be—The Everlasting,
The Unbegotten and Unbegettiug, Omnipotent and Omniscient—
The One without a second, compeer or comparison
A Being, personal yet incorporeal and incomprehensible."

XXI

Presume not to speak, nay *think*, of three Gods,
Nor of "three in one," nor of a Messiah-God;
Nor compare to Āllāh, "Jesus the Nazarine, son of Mary,"
Nor Abraham, Moses or other servant of "The Eternal."

XXII

Honor and invoke him as "the one and only eternal Father-God,"
And serve and love him, his archangels, angels and all
The "Company of the Faithful," here and hereafter.
Frequently contemplate the resurrection of saints,
The passage before the judgment seat, and a life for ever
With Āllāh, and the spirits of the jnst made perfect.

XXIII

None indeed who deny Allah and his prophet call be saved,
But the Sabean, Jew and Christian, or those who of Ignorance
Know not Islam, "there need come no fear,
Neither shall they grieve"—God is Merciful.

N.B.—The above should be read with our Article X, as indeed should all these "Short Texts" with the Ten Studies forming this volume.

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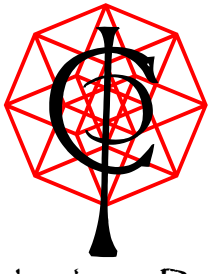

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