

1375

test studies in
ence of

**SERVANTS OF INDIA SOCIETY'S LIBRARY,
POONA 4.**

FOR INTERNAL CIRCULATION

To be returned on or before the last date stamped below

17 DEC 1966

14 FEB 1973

Dhananjayrao Gadgil Library



GIPE-PUNE-001375

SHORT STUDIES

IN THE

SCIENCE OF COMPARATIVE RELIGIONS

SHORT STUDIES
IN THE
SCIENCE OF COMPARATIVE
RELIGIONS

EMBRACING
ALL THE RELIGIONS OF ASIA

BY
MAJOR-GENERAL J. G. R. FORLONG
F.R.S.E., F.R.A.S., M.A.I., Etc.
AUTHOR OF "RIVERS OF LIFE"

WITH MAPS AND ILLUSTRATIONS

LONDON
BERNARD QUARITCH, 15 PICCADILLY
1897

(All rights reserved)

9

C7

1375

CONTENTS

	PAGES
<i>PREFACE</i>	vii
<i>INTRODUCTORY CHAPTER</i>	xiii
I. JAINISM AND BUDDHISM	1-72
II. TRANS-INDIAN RELIGIONS	73-146
III. ZOROASTRIANISM	147-242
IV. HINDUISM, VEDAS AND VEDANTISM	243-274
V. LAOTSZE AND TAO-ISM	275-300
VI. CONFUCIUS AND HIS FAITH	301-332
VII. THE ELOHIM OF THE HEBREWS	333-382
VIII. THE JEHOVAH OF THE HEBREWS	383-411
IX. THE SACRED BOOKS OF THE WEST	413-452
X. MAHAMAD, ISLAM, AND ANCIENT MAKA	453-552
XI. SHORT TEXTS OF ALL FAITHS	553-645
INDEX	647-662

LIST OF ILLUSTRATIONS

	AT PAGE	I
MAP OF INDIA		
1. HOLY LAND OF BUDDHISTS	"	11
2. THE BUDDHA OF BANGĀL	"	28
MAP OF BUDDHISM	"	30
Do, TRANS-INDIAN STATES	"	74
3. THE ORIGINAL BORO-BUDĀR	"	104
4. THE TIBETAN BUD OR HERMES	"	109
5. THE MONGOLIAN BUD OR OBO	"	110
6. THE FIFTH HINDU AVATĀR, BĀLI AND VISHNU	"	249
7. AN EGYPTIAN SNAKE DEITY	"	259
8. ASYRIAN WORSHIP OF ASHR AND ASHĒRA	"	368
9. Do. BEFORE PORTABLE ALTAR	"	369
10. Do. WITH ALL EMBLEMS	"	369
11. EGYPTIAN WORSHIP OF ADON RA AND HANDS	"	393
12. HEBREW ALTAR OF JAHVĒ NISI	"	398
13. AL ASHR AND ASHĒRA CULT OF ARABIA	"	545
14. LANDSCAPE OF MAKĀ AND VALLEY	"	547

P R E F A C E

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 encyclopædia 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 judgment, 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 those 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 orthography 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 Governments 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 scientific words are also improved phonetically 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 *männers*.

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 grammar, 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 isolates 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 sympathetic 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 or 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.* gives 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 eastward 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, or 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 scientific treatment. As Humboldt somewhere says: “Surmize, hypothesis, sagacity and divination are the parents of science,” though props to be used sparingly and with judgment.

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 Jinas, 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 traditions 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 a 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 Brāhmins 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-Götama, Jaina saints or Tirthankars, *Bodhas*, and reserve the name *Buddhas* for the followers of Gotama (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 Gôtama, a Buddha. He was an arch-heretik to Buddhism, as is seen when "Déva-datta, the Lord's cousin," forsook Gôtama 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 Digāmbara 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 Parsva 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 Krakuchanda, 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 Asôka's Lāt of 250 B.C. at Kapilavastu, his acknowledged birth-place. Gotama 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 Kasyapa 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 Kasyapa'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 Asōka, 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 Himālayan forests, under the snowy heights of Nāpal was clearly no place in pre-Buddhist 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 Saravar 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 Māla-indu ("river of Mālas"), here bursts through the Srāvasti gorge. From Mana Saravar 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 Mālās, Mādrās, &c., as coming from the Hima-ālyas or "Snow Mountains," or as children (Mādrās) 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, Shāmans or "Medicine Men" turned into pious Srāmans, Bodhas, wise Buddhas, and the Rishis and philosophers of Kapila-Vastu. But 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 teachings 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 ascetical 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 correspond with those of the saintly Parsva. But the Chinese date of the tenth and eleventh centuries 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 Gangetic 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 centuries 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 borne 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 Maha-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 passages of five of these from *Thomas' Early Asōka*, 41-45; *Senart's Inscrips.* II. and *Jour. Asiatique*, May 1887, observing the chronology *S.B.E.X. Intro.* by Prof. Max Müller. The great turning-point in the emperor's career was his "Conversion by Nigrôdha"—no doubt from a complacent Hinduism, to the all-prevailing ethikal Jainism then fast tending to Buddhism.

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

YEAR.		LEADING MATTERS OF SOME EDICTS.
REGNAL.	B. C.	
6	253	Begins to build and endow monasteries, stupas and sundry charities, and urges reverence to Brāhmins and Śrāmans.
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 urging tender mercy to all that lives; says he desires to make all happy and enable them to reach heaven or " <i>Svarga</i> ." 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 teaching "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 <i>Bairath</i> (Bhābra) in Rājputāna. Being now a declared Buddhist, he in this eighteenth regnal year, drops the old Jaina title of " <i>Dēva-nām-pīyā</i> ," "Beloved by the Gods" (Buddha knowing of no gods or spirits), and simply styles himself " <i>Priyā-dasin</i> ," "The gracious or humane one."
20	239	Asōka goes to far N.E. Oudh and erects the Padireā lāt in the garden of Lumbini and makes a royal procession to Śrāvastī.
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 <i>regarding</i> my former religion as sin, I proclaim the fact for the benefit of the world . . . for <i>Dhama</i> (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 Indian 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 Dravidian makers of her history, with Mādrās, Tamils, Telingas, Bangās, Mālwas, Mārvars, 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-Gayā, the worthiest and best among her saints.

STUDY II. embraces the earliest known colonizing developments of Eastern Trans-India, 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 Purānik Hinduism, which endured until forcibly effaced by Islām in the fifteenth and sixteenth centuries.

A searching investigation as to all these movements has led to many important 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 volcanic wilds of S.E. Kaspiana, where fire was naturally worshiped by its *Magi* (“great ones”), magicians, sorcerers, or shāmans. 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 VEDĀNTISM, 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 meaning of the "Tāo" of Lāotsze 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 Kōrān, 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 Absolute Power, fully described in *Study IV.*, "Vedas and Vedānta." No doubt General Alexander is justified in translating Tāo 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 *Ti* 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 "Taō has the essential meaning of Greatness." So has *Rabb* and *Rab-mag*, רבמג in the Kōrān, 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., li. 4.

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 disguised 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*, Fraser'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 Ālê's eponymous Alun, Ālê 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 occurrences, 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 Gilgiti 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, embracing 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

INDEX

- Āahilu** = Yahalu. Moon (fem.) Sun Yāh.
A, Alif, Ā. 335 male; 384 moon **Āā** = Yā; 390-1 begets.
Āb, Ab-Ād, Pers. 168.
Abhira. 41, 243 Dravids.
Abi-malak. 338 Abimalech.
Ābn. 343 A stone and Ālun, 351.
Abram. 350 his sacrifice; 353-5 Oath; 394, 402 paganism. cf. Bāhman, Brāhman, 333.
Absolution, Confession.
Abu. 17.
Abyssinia. 12 etymol.; 476 rule in Yaman.
Acacia. 356 Arb. Boss shrine. cf. Bush Moses.
Achaimenides. 150, 161-4, 184, 230.
Ād, Ādityas. 168.
Adam. 79, 196, 340 Ceylon peak; 375 Manu, Arufāt.
Ādam. 538 of K'aba.
Ādar, Ātār, Āgni, Agni. 186, 260-2-3 vedik; 396 spiritual.
Ādarpād. 154.
Ādi, Buddha. 7, 16.
Ādon-is. 384 Yahvé; 393 Ādon-Rā cult; fig. 11, 399.
Aeskulapius. 608. cf. Asklipios.
Ages, time. 216 Yuga.
Agnostiks. 27 Jains; 42-3, 255, 269, 297 in Taoism; 309, 310 in Confucius, 567, 591.
Āh, Ach. 𐎠𐎡, 390-1 Yachavê = Yahûê.
Aham = Asām. 29.
Ahi, Ahi, Azi, Azhi-Dahak. 99, 195.
Ahriman, Satan, Iblis. 188, 189, 190-1, Tempts Savior 220-1, 195-7, 204, 214, 571 Āharam.
Ahunavair, formula, Ave Mary, 204-5.
Āhura - Mazdā, Anhar - Mazdah. 183-4, 192-6-8, 204 a form of Adam. Art. III., 145-242, 172-4, 571.
***Āini-Akbāri.** 29.
Airyana Vēdya, Airan Veg. 196 Eden; temptation, 216-9, 222.
Aischulos. 45.
Aishe. 362 Hosea's Yahve.
Aithiopians. 428.
Ai-Yār, Ai-anār, Iyār, Ier, Jer. 402-5 Jah, Irāe, Yire, Wrath = Bhima and Bhairava of India. cf. Jer-u-salm.
Ajanta, Caves. 133, 119.
Ajita-satru. 11, 13, 62 Ajata-satru.
Akkada. 159-60-72, 192, 336 Babylon, Dinder-ki. cf. Tenger, 375; Kisar and Ansar.
Akō-mano. 196.
- Akyāb.** 79.
Alabaster's Wheel of Law. 88.
Ālāhat, Āl-illa, Ilāhat, Āl-lilat, Allitta, Āl-ilat. 339 (fem.) Āl, 'Ol or Allah; 340 Babylon cult; 356 Oro-tait.
Āl, Ālê, Eli, Il, Ilu, Illiūs, Ālê-im, Ālu-ê, Aul, Awal, Āllah. 125, 256, 333-343; 344 W'Alē son of Odin, Āl-Il; 335 Allah-
 'Ta-āl = Zeus Talus, Āl-hakm, Āl-Ola; 337 Job's Āluê; 339 Allah = Āl-Shadi, *q. v.*; 343-6-7 Āle-im, his character, &c.; 348 pl. *im.*; 349 Moses an Ālêim; 350 Ālam, Phen. Oaken God; 354 Ālu of Asyr, Ālêim as idols; 356-7 Allah and Āleim character; 362 War of Yahs and Āls; 375. Art. viii., 383-411; 396 Allah; 487, 517-521 his character; 642-45 Short Texts.
Ālassada. 53.
Albiruni. 28 Jains.
Alburz. 216.
Alexander the Great. 128, 40-2, 64-6, 83, 116, 150-2-9 Eastern Sekander, 167, 205 *seq.*, 232.
Alexander, Gen. G. 280 on Tāo, 314, 318.
Alexandria. 45-8, 53-4, 70, 424 Hebrew capital.
Ālfabets. 70, 87-9, 170.
Āli and Āli-ites. 487.
Āl-Lāt, Ālat, Āla. 339 sexual, 356.
Āl-Shadi. 359-363 see Shadi and Shati, 389, not "strong."
Ālun. 334 Oak; 338 Tabor, 342.
Āl-uza, Āl-'Ozza. 339 see Uza.
***Āmal.** 529 conduct.
Ama, Uma, Prakriti. 366.
Amen, Amon, Aman. 335, 350.
America. 123-4.
Ameshaspands, Amshaspands. 187-8.
Amitabha. 70.
Amrāvati. 52, 84.
Amrita. 258.
Amru, Mosk. 466 sacred pillars.
Anahit. 162.
Analects, Confucian. 315.
Anaxāgoras. 39, 43, 608-9.
Anaximander. 582.
Āndhra. 29, 72, 84-8 Tel-lingana. 248.
Angels, Heaven hosts. 187-8 Amshaspands; 479 in Islām, 529.
Anger, Terror, Fear. 179, 180. cf. Ai-Yār, Irāe, Yirê, Iyār.
Angro-Manyush. 175-7, "Spirit of Evil," Spento-M— = "S. of Good," Anha-M—.
Annihilation. 271-2 Absorption; 527 among Sufis.

- Antigonus. 50, 64-5.
 Antiochus. 49 Soter, 65-9, 71.
 Annām. 73-7, 91, 135-9 Tongkin, Canton.
 Apastamba. 20, 62-7.
 Aphrodite, Anaita, Anahit, Āshēra, Astarat,
 Urania. 162-9, 339, 373 Atargates.
 Apokryfa. 34.
 Apollonius, Tyāna. 53, 71, 592.
 Āpty, Ābsu. 22 Ocean Abyss, Tiamat, 358,
 361, 391 the Begetter. cf. A, Āā = Yā.
 Aquila, Akila, Onkelos. 428, 433.
 Arabia. 474-479.
 Arafāt, 506 Sermon and Hāj, 547-9.
 Arafuras and Jakuns. 639 their ethiks.
 Arahat. 18, 22. Arhat.
 Arani. 340-1 Fire stick, 375
 Arax, Aras. 161, 219 Daitya, 222
 Arbela. 118.
 Arboreal Cult. Art. vii., Elohim, 333-382 ;
 353-7 Oaken Spirits ; 370 a Com-
 mon faith, David and Mulberry trees, 375.
 407.
 Archipelago. 50, 73.
 Architecture. 44.
 Arda Nāri. 579.
 Ardasir Bāb. 152, 209 Sasan, 237.
 Aristæas. 429-430. cf. LXX.
 Aristotle. 44-6, 164-5, 182 Mazdean age,
 232, 620-622.
 Aristoxenos. 40.
 Arks. 124 K'aba ; 222 Zand ; 370 shoe
 idea ; 397, 541 Makan.
 Armagodon. 486 of Islām.
 Armaiti, Earth spirit. 197, 222.
 Armenia. 236.
 Arsakian Parthian dyn. 208, 232-3-7,
 dyn. ends.
 Arta-Xerses II. 153, 206-9 Sasān ; 415-16
 allows Hebrews to build temple.
 Aryaman, Airyaman, Airman. 174-5 ; 215
 Healing Spirit.
 Aryans. 12, 99, 120 Irāns ; 116, 127, 156,
 167, 183-5 Arian ; 206, 229-30, 244-250,
 260 Age ; 414 last to form religions.
 Asanga. 17.
 Ascetika. 40, 70 Hermits, Yogis, Fakirs,
 Monks, Sanyāsis ; 258 Asceticism gives
 immortality ; 294 Tāo.
 Asha. 195 Rīta ; 214 Ashem-Vohu ; 220-8
 Asha-Vahista ; 223 Holy Law.
 Ashak. 365.
 Ashem Vohu. 571.
 Ashgahs. 478 Sabean.
 Ashl. 366-7.
 Āshr, Āshēra, Āthr, Īsarū. 162, 337 seq. ;
 342 Ashraels ; 343 A-Balātāt ; 364-373,
 365 Asur life giving tree ; 368-9 figs. 8,
 9, 10 Asyr Ashr cult ; 371 making Ashrs ;
 373 become spiritual ; 398-9, 403 forms
 of Ier, Iyar, Yirē ; 549 fig. 13.
 Āshr-uth, Ashr-oth, Ishtar, Ashtaroth,
 Astarte, 'Oster, E'oster, Easter. 366-8,
 373 Ash-tharath Karnain.
 Asiatic Qtly. 157, 203-228 Appen. A.B.
 Asmodeus, Aeshma-daeva. 192.
 Asmōnæans. 70 end of, Makabis 233.
- Asoka. 4-5, 6 Rock Inscris. ; 20, 23 Faith ;
 28, 30, 46-8, 50, 65-67 Bhabra Stela and
 Lāts ; 88 Alfabet, 157, 232-3. Intro. Chap.
 Asura. 153, 174 Mazdā, 184.
 Asva-ghosha. 48, 70-71.
 Asvat-tha. 355 Banian, $\sqrt{\text{Sap a Vow}}$,
 prayer, 376.
 Asyria. 230.
 Athar, Atar, Adar, God of Fire. 178, 186.
 Atheists. 171 Mazdāns ; 255-7, 263 Vedic ;
 525 see Sects of Islam.
 Athenasian Creed. 641 Porphyrian ?
 Athletiks. 317 Confucius ; 596 Buddha.
 Āthra-vāns, Mobeds. 166.
 Atman. 27 Jains, Soul Spirit, Ego ; 257,
 266 Para-Atman.
 Atoms. 616 Demokritos ; 627 Lucretius.
 Atropatene. 166 Medes ; 219 Adar-baijān.
 Atua. 344 Polynesian spirits.
 Ātys. 369 Phrygian cult.
 Augustine, St. 47.
 Augustus, Emp. 55.
 Aurea Regis. 84.
 Australia. 122-3.
 Avaloket. 103, 340 Avanti-Isvara.
 Avati. 27 = Uj-jain = Māla-rashtra. 116.
 Avastā-zand. 45, 64, 165 Daregā ; 149,
 150-9 Scriptures ; 171 age ; 203 chron. ;
 181 age ; etymol., 184-202, 214, 217-
 228, 218, 221-2, 241.
 Avatārs. 120 Bāli ; 175 Hindu and Maz-
 dean.
 Averoes. 494.
 Avicena. 494.
 Āvidyā = not Vidya or Vedānta. 257, 264-6,
 273.
 Avienus. 82.
 Aymonier. 144.
 Azrāil. 529 Islām.
 Azteks. 139, 141, 640 their ethiks.
- Baal, B'ol, Baalim. 345-7 cult ; 356 Ha-bal ;
 Phen. Baal, 384.
 Babylon. 12, 44-7-9, 53-9 ; 336 Ka-Dinger.
 Cf. Tenger.
 Bacon, Roger. 339 his fate.
 Bahamuth. 360.
 Bahram, fire. 175.
 Baktria, Balk. 3, 7, 12, 25-6, 40, 52-3, 69,
 166-7, 183, 242.
 Balata, Ballut, Balanus. 343 oak cult. cf.
 Bel, Baal, 'Al, 'Alun.
 Balibhi. 71 Valibhi.
 Balis, Baals, Bel. 95, 101, 120, 142, 249.
 Banāras, Kāsi. 15, 22, 42, 134, 108, 115,
 591-2.
 Banāt-ullah. 545.
 Bangās = Bangāls = Bengalis. 115, 247
 language.
 Bangkok. 78, 141-3.
 Banian Asvat-tha. 355 $\sqrt{\text{sap}}$ to swear, pray.
 Baptisms. 53.
 Barkokab. 54.
 Barkukabā. 435.
 Baroch, Baroda. 45.
 Barth. 252 Vedas.

- Basar, Bast, Bashat, Pi-Bast = Bubastes, 100, 105, 112, 122, 352.
 Basilides, 237. Gnostiks.
 Baso-deva, Bās, Vās, 366, 375. 20 Vaso-deva, Bhaskar, 105; Bhasavi, 122.
 Bastian, Dr. 76.
 Bath-kol. 254.
 Bavāni. 15.
 Beal, Prof. 7, 25-6-7-8, 69, 134.
 Bee. 138 Brāhmari, Parvati, 108.
 Belona. 340 Alala.
 Bergaigne. 90 Cochin, 139.
 Berith. Covenant, 112, 355; B'ol-barit, 415.
 Berosos. 45, 165, 229, 232.
 Bestial rites. 228 opposed.
 Beth-el, Bit-āl. 337 *seq.*, 341-2.
 Beth-lechem. House of (God of) Bread, 404; see Ira, Ila, Heli the Sun.
 Bhābra Stone, 30; see Intro. Chap.
 Bhadna. 18.
 Bhaga-vati. 135-8 Bhagava, 111, 112.
 Bhog, Bogs. 109-10, 180.
 Bhairava. = 106-7-8 Bhima "The Terrible," Irae, Irath, Wrath; 179-80 Jahve Ireh.
 Bhakti. 27 Jains, Faith, Fear; 251 Vedik, 264.
 Bhandhāyana. 20.
 Bharahut. 19, 120.
 Bhārata-varsha, Kolaria, Ancient India. 75.
 Bhava-Chakra. 592.
 Bhrigus. 243 Dravids.
 Bhut, Spirit, Nāt, Nāth. 111, 156 Buitimazd.
 Bibles. 205-6 hist. of; 208-10 Heb.; 212 flaws; 217, 51 fables in; 150-153, 236 Heb. temple B.; 322 first Tur. B.; 323 Heb.; 332 Confucian; 344-5 Dr Driver on age of; credence to be given; 413-4 Hist. yet to be written; 415-421 "Temple Standard"; LXX and Samaritan B., Masora B.; 420-422 Heb. text modern; 423 no original bibles; 425-6 no notice lost LXX; 428-9 hist. of trans.; 437 base of Heb. and R. Ver. 100,000 errors; 439 N. Test. errors; 442 Vulgate ruled from Jerome to Luther then Masoretik; 445 Eng. versions; 586 Tāo-teh bible; 440 Dominican Bible.
 Bikshus, Monks, Sanyāsis, Fakirs, Yogis, Yatis, Hermits, Ascetiks. 40-4; 70.
 Bimbisāra. 21, 62.
 Bindu Sāra. 65.
 Bis-isvar, Siva. 96.
 Bis-nagar, Viz-nagar. 96 Vij-nagar! "Black stone" and Yaman Pillar of Maka. 538-542, 545 and fig. 13.
 Blasphemy. 609 Anaxagoras.
 Blood. 261-2 for salvation.
 Blood sacrifices. 228 opposed.
 Boddōs and Dhimals. 638 "Short Texts."
 Bodha Gayā, Bod Gya. 58.
 Bodhas here applied mostly to Jains. 171 Buddhas.
 Bodhi-Sattra. 156 Butasp.
 Bo, Po, Fo. Fig. 5, 109.
 Boro-Budor = old Bud; 86, 100, see fig. 3, 104-7, 135.
 Borneo. 98.
 Bourke, Capt., on Skat. rites. 189, 225.
 Brahmā. 124 Malay Allah; 255-6-9, 260 sacrifice; 267 nuk pu nuk; 273, 333 Creator; 374 Prakriti; 392 form of Yah, Ieu, 578.
 Brāhmanas. 246, 250-3-9 gods of, 266-9.
 Brāhmans-ism. 5, 20-1, 71, 83, 116, 167, 244-6 rise of Brāhmans; 253, 262, 333
 Bāhman, Brāh, A-brāh, A-Bram, A-Brahan.
 Brāhma-putra. 278.
 Brāhma Samāj, Theism. 253.
 Brāhm, Brūhm, the absolute, great neuter. 255, 267-8, 270-1, 283, 296-9 in Tāoism; 333, 374, 609 of Anaxagoras.
 Brahui. 336 Dravids of Makrān.
 Brāmbanām. 100, 135.
 Bridge of Sighs, Chinvat, Kinvat. 214-5, 193, 486 Sirāt.
 Brih, Vrih, Vach, Word, Logos. 256, 333 Brāh.
 Bruchium, 232-3; 428, see Libraries and LXX.
 Bud, Bod, Bad-a-kals. 75-9, 86, 95-6, 100-2-3-4-6; 110-12, 143, 259.
 Buddha-charita. 71.
 Buddha, Got. 9, 10, 16, 18, 26-8, fig. 2; 38 Bouta; 40-2-3, 51, 60-62, 83 Cup; 103, 221 an agnostik, no spiritist; 231, 244, 269, 270-9, 277, 311, 312 China; 591-2 sketch of life.
 Buddhas or Bodhas. 9, 14, 16-19, 32-5-9 Fō; 60, 83, 102. cf. 168 Zoroaster.
 Buddha. Place of birth and death, see intro. chap. on latest discoveries.
 Buddha-vānsa. 8.
 Buddhism. 2, 3, 6 Councils; 11 map of Holy land; 30 map; 31, 51, 20-3-4-7, 39, 42-7-8, 80, 90, 100-32, 136, 311-12 China; 593-600 "Short Texts."
 Budha, Mercury. 105 Hermes, 259.
 Budini. 35 Herodotos.
 Bugis, Boms. 98, 110.
 Bühler, Dr. 28 Stupas.
 Bundahish. 169, 239.
 Bu, Pu, Gu, Pu-er, Bhu. 105-9, 143.
 Burma. 50.
 Bush-burning. 354-6 Moses, Al, Uza.
 Butasp. 156.
 Byron. 350 rise and fall of gods.
 Caird, Prof. 256, 264 God no Creator.
 Calf cult. 358 bull; 362 cone.
 California. 142.
 Canticles. 435.
 Canting, Hypocrisy. 215.
 Canton. 131-5 Tongkin, Anām, 77.
 Cambod-ia. See Kambod-ia, Çyam-bod-ia, Siām-bod-ia.
 Caste. 50, 247, 263 first taught.
 Caves. 71-9, 83 El-ur, Ajanta, Nāsik, Kānheri 123.

- Celebes. 98, 118.
 Celebates. 33 Essenes.
 Ceylon, Lanka. 61, 84, 110-1, 128-9, 233-8.
 Chaityas. 23, 29.
 Chalukyas. 66, 72-6, 88, 96, 119, 132.
 Chānakya. 10, 71.
 Chandra-Gupta. 10, 15, 29, 44-6, 50, 64, 71, 93.
 Charlemagne. 488-490 compared with Mahamad.
 Cheres, Keres, Keralia. 66, 119..
 Cheyne, Dr. 157 Mazd.; 172, 212, 214, 365 Ashêrah.
 China. 59, 60, 71-2-3, 81-7, 12, 40-4-8, 52, 100-26-7-8, 131, 233, 290 burns lit.; 278, 301 Laotsze's time; 292, 324 Yoga taught; 332, 561-564 "Short Texts" of Pre-Confucian Scriptures.
 Chinvat Bridge, Kinvat. 193.
 Cholas-Kolas? 66, 76, 84-8, 139 Cholamandel = Koro-mandel.
 Christ, Christos. 54, 70-1, 143, 235-6, 376.
 Christening. 54, Baptism.
 Christianity, 58, 36, 49, 70-1, 136, 143, 235-6, 292-3 in Taoism; 409 Lecky on its cruelties; 513-516 as in Korān; 531-2 Mahomad's belief in its corruptions; 533 Concubinage; 544 feebleness.
 Chronicles. 45.
 Chronologies. 59-72, 127-143 tables not indexed closely; 203, 229-242 Mazd. tables: 496-509 Islam of Mahamad.
 Chuang-tszu. 276, 284-7, 298 on Yogaism.
 Chut, Shut, Shati. 360-362.
 Cicero. 628-9 on Gods, death, fate.
 Circumcision. 478, 545.
 Classiks of Confucius (*q.v.*). 320.
 Claudius, Empr. 56.
 Clement Alexandria. 38.
 Clodd, E. 252 Vedas.
 Cochin. 73-7, 90 Tchampa, Saigon, Tongkin.
 Coins. 42, 88.
 Colenso and Sir Geo. Cox. 9, 5, 389 term God; 391-8-9 sun and impure worship; 400-1 Zulus and Eden.
 Columba. 241.
 Commerciality in faiths. 201.
 Communion with God, Prayer. 268
 Vedāta, Yoga.
 Communism. 36.
 Concha veneris. 15 Siva-Yoni Shank.
 Confederacies. 115 Turanians.
 Confession. 23 Jaina Puryashana, Budt. Pātīmkha, 202.
 Confucius, Confucianism. 12, 23, 127, 130, 231, 276-7, 285-287, 290 on Tāo, Art. VI. 301-332, 303 Premier; 305 death; 318, 308-9 meets Lāo; 319 spirits; 323 his writings; 330-1 chief doctrines; 310-13, 323-4-5 the classiks; 601-605 "Short Texts." See China.
 Conjeveram, Kanchi, Palavas. 121.
 Conscience. 193 personified; 193, 298 Taoism; 625 Zenōn upon; 635 Epictetus.
 Contp. Rev. 157.
 Cordova. 492 Islam's literary advance.
 Cotton. 135 first Java.
 Crawford. 92, 102-4.
 Creation legends, Eden, Genesis. 223.
 Creator, First Cause. 256, 264 Upanishads Brahmā not Bruhm.
 Creeds. 23, 30, 257 Vedāntist; 265 Athan; 479 Islām's articles; 517 like Athanasian.
 Crime. 332 p. cent. in faiths.
 Critica Sacra. 422 Capelli.
 Critics "Higher." 450 here immaterial.
 Ctesiphon. 53.
 Cunningham, Genl. 28 Mathura.
 Cuspis Fadus. 56.
 Cust, Mr. 148 Zor. Intro. Chap.
 Cyrene. 236 Jew. Massacre.
 Cyrenius. 55.
 Cyrus. 39, 54, 61, 127, 148-9 his faith, a Savior; 162-6-7 Khursu, 192, 230.
 Dāgh-istān. 31-36, 61 Dak, Dac-ia, Danube.
 Dāgoba. 80, 104.
 Dagon. 347 in Sheol.
 Dahta-vansu. 238 in Pāli.
 Daimōn, Dii-manes. 344, 350- Deus = Deuce.
 Daityas. 94 Dāsayas, Desias; 186 Kākasia, 222-3, 249.
 Dakmas. 226 Death rites.
 Dalil. 88 languages.
 Da-muda, Da-munda, see Munds. 15, 119, 114.
 Danda. 108-9 Rod, Baton.
 Dāntapur. 83-4, 103 Teeth; 109-10 Danda.
 Darēga. 158, 165 the Sinai of Mazdeans.
 Darius I. and II. 7, 82, 116-8, 164 toleration, 184, 231, 415-6.
 Dark ages. 302.
 Darmestetter. 45, 157, 161-6, 174, 210, 217-228.
 Darsinas, Dasinos. 207, 250, 266; Vedāta 591.
 Dā-s, the three. 266 Vedāta.
 Daftar, Mobed. 166.
 Daēvas, Devas. 158 Zor.; 174, 198-9 Devils, Yazids.
 David. 349 God and Satan; 370 Jahve in Mul. trees, 384, 407.
 Davids, Rhys, Prof. 5, 12, 246.
 Davidson, Dr. 446-7 on Onkelos.
 Dead. 166 burning; 189, 194, 231, 317 Confucius; 326 Sraddha.
 Delhi, Nāgapur, Indra-prastha. 76-8, 82-5, 99 Hastin-pur.
 Delphi. 191, 234, 371 Pythonik spirits; 371 Delpheus, womb, navel.
 Demetrius. 43, 429-30. cf. Hist. LXX.
 Demokritos. 63, 616-617 on Atoms, *q.v.*
 Desater, Dabistān. 167-8.
 Deuteronomy. 153, 415, 421 P. Code. cf. Driver.
 Deva-datta. 9, 62.
 Deva-nāgari. 75, 160.
 Devils, Daēvas, Satan, Ahriman-Yazid, Iblis. 179, 180.

- Dhama-pada. 41, 58 Duty; Dharma, 30.
 Dhimals and Boddas. 638 "Short Texts."
 Digambaras, naked J. sect. 27, 67.
 Din. 204 Faith, Religion. Revelation in
 Zand and Arabic. 529 *Iman and 'Amal.*
 Dinkard. 203 Review of S.B.E. xxxvii.
 170, 209.
 Dinger-ki Tengar. 336 Babylon. cf.
 Tengra.
 Diocletian. 131.
 Diodorus Sic. 235.
 Diogenea. 620.
 Dio-nusos. 61.
 Dipa-vansu. 239.
 Divination. 309 Confucius, 315, 319, 320.
 Docters. 226.
 Doctrine of Mean. 305-9, 327-8 Classiks,
 Dialogues.
 Dogs. 225 Sarayu, Cerbrus, 225, 188.
 Domitian. 130.
 Dorji. 109 Danda, Sceptre, Rod.
 Douglas, Prof. 294-7 Tào; 316 Confucius.
 Dove Cult. 358-9, 371, 527 Maka.
 Dozy and Oort, Drs. 546 on early Hijaz
 Cults and colonies.
 Draper, Prof. 492-3 Islām's literary labors.
 Dravids, Dramila, Damila. 10, 12, 29,
 71-6, 88 dialects; 134 Chalu-kyans; 229,
 243-6 Panjāb, with Upanishads and parts
 of Rig; 248 pop.; 251, 311 Jains.
 Drūj. 190-1 Destroyer, 224.
 Driшти-vade. 15.
 Driver, Prof. 344-5 Age of O.T. books and
 credence to be given.
 Drona. 84.
 Druids, Drus, Driads, Kelts, 374-8-9 place of
 trothing, vowing, praying; 381 Druope;
 402-405 Cult of Iyār, Ayār, Ier, Kāla and
 Kāli; 626-7 their ethiks, "Short Texts."
 Druses. 83.
 Dualism. 34, 173, 187, 195.
 Dulaure. 545 Symbols at K'aba.
 Durga. 104, 139 Kāli, 78.
 Dutch. 80, 94, 142.
 Dutt's India. 6.
 Duty. 24, 30 Dhama. cf. the three Dā-s.
 Dvārka. 121, 404 Krishna, Gate, Door.
 Dyāna Buddhists. 16, 597 Meditation.
 Dyaūs. 175 Dyū, Diu; 392 forms of Yau,
 Jau, Jena.
 Ea, Ie, Hea, cf. Ya, Iah. 348 Yahve; 358,
 384-5 "I am," Nuk.
 Easter, Eostre, Istar, Astarte. 368-9 egg
 cult, 373.
 Easter Isla. 142.
 Ecclesiastes. 44.
 Eden. 196 Zor; 222, 357-8 Creation
 legends; 401 applies to human body.
 Edkins, Dr. 62-7, 278, 291-2, 312 on Bud.
 and Confucius; 313 Ezra.
 Education, Literatura. 295-9 Lāo opposes;
 317 Confu. urges.
 Egypt. 45, 60 Kings 1500-1200; 86, 182
 age of; 554-561 "Short Texts;" 554-5
 its ancient records.
 Eitel, Dr. 6 China.
 Ekletiks. 49.
 Elagabalus. 372 black stone Emesa.
 Elephant. 11 white.
 El, Elohim. cf. Āl, Āleim, Aluē. 333-6
 Ps. and Matthew.
 El-ur, Il-ur, Ellore. 84, 119, 120, 404
 Er-ur.
 Elfs. 374.
 Elias. 37 Helios, El.
 Eliatiks. 43.
 Eli-un, 'Oliun. cf. Āl, Yah; 342 Āl-
 Shadi.
 Elliot, Sir W. 252 Vedas.
 Elm tree. 354 its cult by Hosea.
 Elohim. 199 Yahve, Āle-im, Āl.
 Empedokles. 611.
 Ency. Brit. 37-8 Essenes.
 En-dor, Witch, 347 Sheol, Saul.
 England. 241 Rise of Christianity.
 English. 142-3 Preface on Spelling.
 Epictetus. 635-6 "Short Texts."
 Epiks. 86, 95 Rāmāyana, Mahābhārata.
 Epikuros. 40, 622-3.
 Epiphanes (Antiochus XI.). 418 foolishly
 cruel 431,
 Epiphanius. 48.
 Eras, Sam. 130 Hijira; 133, 234-6, 246
 Christian.
 Esop. 54 Jātakas, Yati-kas.
 Esoterik. 269 neither Buddhist nor Vedan-
 tist.
 Essenes. 32-8, 46-9, 70.
 Eternal. 258 death, annihilation, Amrita.
 Ethiopia. 12 its etymology.
 Etruskans. 160.
 Eucharists. 189 Miathraian.
 Euripides. 613 would avoid religions.
 Europe. 155 nearly Mazdean.
 Eusebius. 37, 47-9 Christ. B.C.; 155, 427
 makes history; 440 gets a copy of Hex-
 apla.
 Eye. 108 Yoni, evil eye.
 Ezdras. 239 Canonical. 423 burning Scrip-
 tures.
 Ezekiel. 194, 344 his heavenly séances;
 435 once rejected, by two writers.
 Ezra. 13, 44, 63, 153 his bible; 165, 192,
 206, 231, 313 of China; 345 written after
 300 B.C.; 415-417 his Bible history; 447-
 8 compilation of bible.
 Fā-hien. 7, 8, 26, 132.
 Faith. 27 Jains; 184 Bhakti, Traditions;
 529 Islām.
 Fakirs, Asetiks, Monks, Bikshus, Hermits,
 Sanyāsīs, Yōgis.
 Fall, Edenik. 191.
 Fatalism. 487, 517, 625 Zeus as Fate.
 Fathers. 442 Christian ignorance.
 Fawcett, F., on Central Ind. Cults. 106.
 Fear, Its worship and names. 179-80;
 Irāe, Irath=wrath; 346 Phobos, Favor,
 Pallor.
 Feet, Pad, Pod. 108, 121, 165, 401.
 Felix. 56.

- Fergusson, Sir J. 12, 18 Map, 76-79, 82-6-7, 110, 120, 128, 141-2.
 Ferosa. 81, 93 Dodds
 Festivals, Medhas. 260 Vedik.
 Firdusi. 168, 171.
 Fire. 178 as worshiped by Zor.; 166-9
 Atārvāns; 171, 186 non-Magian; 216,
 344 Shakina of Elohim; 392 Moses;
 397, cf. Pur. 479.
 Fish. 372 Ashr=Assor fish God.
 Flesh. 262 is divine.
 Fleur de lis, Lilies, Tri-sul. 19, 123-9.
 Fo, Fu, Phu, Bo, Bu, Gu. 105-8-9, 137, 143.
 Fors, Fortuna. 108 Fate, Pre-neste.
 Fravāshi. 188.
 Free-Will. 194, 487, 524 Jabaris; 624
 Zenōn.
 French, Tongkin, Saigon, Art. II. Franks.
 238, 240.
 Führer, Dr. 9 Intro. Kapila vastu.
 Fuhsi, Emp. 222 China.
 Gabriel. 529, see Angels.
 Gal, Gal-od. 364 Circle cult.
 Gandhara. 29.
 Gan-esa. 104 Siva.
 Ganges. 118.
 Garnier. 87.
 Garuda. 142, 101.
 Gāthas. 204, seq. 150-8-9, 160-7, 185, 214, 229.
 Gayatri. 260 prayer.
 Gāyomard. 197.
 Gebeleizis. 35.
 Geh. 197.
 Gehenna, Jahanam, Dozakāh, Hell. 486
 Judgment.
 Genesis. 223 Creation legends; 400 no
 sacred writings till 600-500, 421.
 Gerini, Capt. 78.
 Getæ. 31-36.
 Ghosts. 126 souls, spirits, Buiti, Bhut;
 155-6, 273 H. Ghost, 286.
 Giao-chi. 74-7, 135.
 Gibbon. 488 on Charlemagne.
 Gideon. 345 tree cult.
 Ginsburg, Dr. 36.
 Girizem Messiah. 56, 343 Garazim, oak and
 stone cult; 420 Bible roll.
 Gnostiks. 16, 34, 47, 70, 177, 192, 410
 faith and gods.
 God, gods, spirits, ghosts. 155 Zor.; 199,
 200, 217, 256 Creator, Caird; 263 re-
 proved; 267 the One; 296 no first cause;
 308-9 unknown to Confucius; 319, 330,
 331, 387 pre-historic base; 389 Hebro-
 Phen. deity; 389, 406 objections to
 naming; 396-7 their growth; 401 sym-
 bols; 450-1 Heb. good or evil; 557
 Egypt; 573 Orpheans; 612 Protagoras;
 617 of Plato; 621 Impersonal Reason;
 624 Zenōn of, Law and Order; 628 Cicero,
 only authors of good.
 Gogra. 114.
 Golden Mean. 309 Confucius, 327.
 Golden Rule. 295-6, 311, 320 reciprocity;
 605, 617 Isokrates; 629 Hillel.
 Gondophares. 47, 69.
 Gond-wana. 121.
 Good, words and deeds. 149, 194-5-6.
 Gorgias. 43, 613 nothing known.
 Gospels. 72.
 Gotama. 156 Baktria; 182; see Buddha,
 277.
 Grace at meals. 215 a spell.
 Greeks. 42-4-5, 58 Bud. influence; 128,
 136, 150-6 Zor.; 233-4.
 Grote, Prof. 36.
 Groves. 345 cult; 366, 368 Asharim, 376.
 Gu, cow. 107. cf. Bu, Pu.
 Gujarat. 98, 117, 133, 249.
 Gustasp. 167 Zoroastrian.
 Gut-Gut, Gutī. 336 Ak, bull and pillar
 god—Siva.
 Habāl Thabl. 335 Jahve, B'ol, Allah;
 337, seq. 356, 474; 498, 539, 542-3.
 Hadad, Adad. 359, 360 Shadad; 388
 identified with Yah and other Baalim.
 Hadhramant. 12, 428.
 Hadokht. 214.
 Hadrian. 72.
 Haidarābād. 46.
 Haihayas. 120, 244.
 Hāj, pilgrimage. 548-552 at Maka.
 Hajar al Aswad. See "Black stone"
 538, &c.
 Hajra, Hijirah. 242, 500.
 Halaka. 447.
 Hamilcar. 82.
 Han, dyn. 67 China.
 Hand. 121, 165, 393 Yod; Chaitya, Lāt, 401.
 Hanoi, Hue. 73 Tongkin, 142.
 Haoma, Soma. 160.
 Happiness. 623 man's chief end—Epikuros.
 Hara, Hari, Siva, Vishnu.
 Hardy's Man. Bud. 45-6; 91.
 Harlez, Prof. 182 age Avastā.
 Hasmoneans, Mākabis. 425 literature.
 Hastina-pur, Delhi. 99 Indra-prastha.
 Haug, Prof. 26, 109, 150-9, 165, 177 char-
 acter of Mazd.
 Hazard, Prof. 534-5 on corrupt LXX.
 Hazāribāgh. 15.
 Heaven and Hell. 193 mental states; 258
 Vedik; 399 impure, 530.
 Hebrews, Jews, Judea. 153, 164, 339 bor-
 row gods; 391-3-4, 400 faith, gross and
 cruel; 474 first Arabian colony of, 501, 546.
 Hebron. 345 oak cult; Mamra, 353.
 Heel. 121 foot, pad, hand, 165, 401.
 Heli, Heli-os, El, Elias, Heul, Yul. 336.
 Hell. 193, 216 Avastā; 258, 530 Islam.
 Hēphaistos. 121.
 Heraklitos. 607.
 Herakles. 70.
 Heraklius, Emp. 467-8.
 Herat. 39, 44, 50.
 Hermes Hermaik. 106 Mercury, Budha;
 375 Bud. Buda.
 Hermippos. 149, 156, 164, 229.
 Hermits, asetiks, fakirs, Yogis.
 Herod. 33, 56.

- Herodotos. 35, 161 Maji, 176.
 Heroic periods. 13.
 Hesiod. 229.
 Hewitt, J. F. 223.
 Hexapla. 440-1 yields corrupt Hexaplar.
 Hexateuch. 414, 421 a growth.
 Hilkiah. 153, 400, 415 Huldah.
 Hillel. 33, 47, 235, 629-630, "Short Texts," golden rules.
 Himālayas. 39.
 Hina-Yāna. 16, 17. cf. Mahā-Yāna.
 Hindu-kush. 39.
 Hindus, Indu, Indus. 12, 94, 134, 141, 265 Neo-H.; 575-581 "Short Texts," Vedas and Vedāntas.
 Hippatos. 35.
 History, 3370 B.C. to 175 A.C., chronological tables. 205, *seq.* of Bibles; 314 Confucius' rule.
 Hittites, Cheths, Hamaths. 386 Yahve connection. Kheta, Katai.
 Hiunghus. 67.
 Hivites, Hiu = Hui. 364, cf. Lui and Hai-Ya Ophiolators.
 Holmehoe, Prof. 110.
 Holy Ghost or Spirit, *q.v.* 268 Vedānta; 510 in Islam.
 Homer. 32, 581.
 Hormazd, Ormazd. 148, 184.
 Horos, Or, Harschaft = Ar-Saphes, Marduk. 367, 371 Ashmun.
 Hosea. 343 his teraphim; 354 Stocks.
 Höves, Yōva, Yāvanas. 98, 117.
 Howarth, Sir H. 420 *seq.*, Acad., Arts, 434-5.
 Huc, Christianity; 39 China, 48, 73.
 Hulda—the Weasel. 153, 400, 415 Hilkiah.
 Humanity, Morals, Virtues. 311 Confucius.
 Humat, &c., Zor., Motto, "Good Words," &c. 149, 214, 571.
 Huns. 70, 236 and Chinese 240.
 Hushtasp, Guztasp. 165.
 Huvishka, Huska. 69.
 Hwen-Tsiang. 25 Beal 134, 277.
 Hyksos, Shāzu, Kasu, Kheta. 159.
 "I am" Nuk pu Nuk. 385, 391, 580.
 Iah, Iar, Ie, Ea, Ya, Jah, Iao. 348-9, 374 II = Al, Art. VIII.; 383-411 Jehovah; 384-6 Ya = Ie; 388 Hue = Indra and Āls; 391-5, 402-405 Ila = Ira the Food God.
 Ideals. 272 the true God.
 Idols. 247.
 Ikshvākus. 15, 19, 20, 46.
 Il, Ilius, El, El-ur, Al, Ilu. 85.
 Illusion, Māya yet Mut or Matter. 259, 268, 271-3 Life.
 Iman. 529 Islām.
 Immortality. 35, 192, 250 Vedik.
 India, Indo = Hindu, Indus. 31, 40-1, 83, 128, 244-50 Colonization.
 Indra. 19, 85, 99 I-prastha; 78, 175 Dāeva; 259 Brāhm.
 Inscriptions. 88 Bejang 90, 136-8, 141.
 Inspiration. 309 Confucius; 479 Islam, 534.
 Irāe, Irāth, Wrath, Fear. 179, 180, 402-405; Iyār, Ai-Yār, Ier, Yire, Jireh, Dravid God; 404 form of Siva and Bhima.
 Irak, Thigh. 342 Oaths on.
 Irans, Aryans. 12, 99, 116, 127, 158, 167 extent; 168 Hurasi, 219, 230.
 Irāvati. 114.
 Ireland, Irene. 233.
 Isaiah. 112 smooth stones; 354 Oaks, rams.
 Islām, 102, 125, 140, 468-470 its military and literary success, population, Bible; 471 Character of God, leading doctrines, Canon Taylor on; 484 its Din; 492-494 its advance; 505 forbids idolatry; 513-514 Traditional teaching; 529 Faith and Conduct; 531 M. Deutsch on Mahamad's faith and power.
 Isokrates. 617 "The Golden Rule."
 Israel, Ashrals, Jazrals. 230, 338 Saturn cult; 342, 358, 364-373 derivation, יִשְׂרָאֵל. cf. "Jezeel."
 Istar, Mulita, Astarat, Antarté, 'Oshtharé; 367, 368 Isis, Mary, figs. 8, 9, Asyr. cult of.
 Isvara. 256, 257 Vedānta, Vrih, Brih, Siva.
 Jasol. 117 Māli-nāth.
 Jacob, Mr G. A. 272 on Vedānta.
 Jacob, Yakub. 341-343 stone and tree cult; 545 his altar, fig. 13.
 Jacobi. 18 S.B.E.
 Jahve, Yahve, Jehovah. 214 the Sun of Righteousness; 351-2 Cruelties, Art. VIII. 383-411; On seal, 8th cent. B.C., "I am;" 391 IAO; 395-6 Messrs G. Allen and Lang; 402 Trinity; 405-6, 410 a Demiurge. cf. Gnostiks and Jupiter.
 Jainism, Art. I. 7, 12, 14 Saints; 16, 18, 22 Creed; 23-4-7 non-resistance; 30-1-9, 43-4, 60-1-3-7, 83, 132, 230, 244-8, 261 Daya Dhama, Religion of Mercy; 307 of Lāo; 564-568 its "Short Texts"; 591 Gotama's early teaching.
 Jakuns and Arafuras. 639 "Short Texts" of their ethiks.
 Jamshed, Yamshid. 168 Pesh-dādi, 229.
 Jamuna. 360 Water spirit.
 Japan. 73, 81, 137 Bud.; 141, 392 God, Jeu, Ieue.
 Jāra, Winter, cold, a hunter. 404.
 Jaser. 401 Eden legend.
 Jātaka. 8, 13, 87-9 Jati, Yāti.
 Jātis or Yātis. 21 Yogis, Bikshus, Sanyāsīs.
 Java, Yāvans, Yovas. 98, 116, 76-7, 87-92 pop. 94-7, 100-13-23, 118, 133-136, 140-1.
 Jeremiah. 39, 112, 370, 421.
 Jerome. 38, 431-3-8 Corrupt Texts; 440-1 his Vulgate; 443-4 on Theodotion.
 Jerusalem. 45-7, 57, 71-9, 239 temple, 2d; 242 the Mosk; 541 sacred rock in Islām.
 Jesus. 486 on Judgment in Islām.
 Jesus, Tibereas and Ananus. 57.
 Jethro. 394 cf. Moses, 474.

- Jews, Judaism. 46-7, 71-2, 161 led by Parsi-ism; 163-4, 230-6-7 banished; 390 origin of name; 409 a charm; 418, as Greeks; 423 disheartened and banished; 425 use Tora only.
- Jezreel. יזרעאל, Izr'al; in LXX Ἰεζραελ.
cf. Israel, ישראל.
- Job, Āyub. 337, god Āluē.
- Johannites. 53.
- John Bap. 37.
- Johnston, C. 223, 247.
- Jones. 3, 105 Mercury.
- Josephus. 32-7, 45, 55-7, 236, 418 gets scriptures; 429, 432-5 Ezekiel in two books—two writers.
- Joshua. 343 setting up stones, 345, 422.
- Josiah. 153.
- Judas. 54-5-7, the Galilean.
- Judea. 39, 41.
- Judgment day. 479 in Islām, 486, 530.
- Judges. 112, 345.
- Jupiter. 71 Zeus, Dionusos; 61, 233 sup-plants Jahve; 335, 392 J. Foederis, Amen, 355, 398.
- Jus primæ noctis. 122.
- Justice, morals, virtues. 314 Confucius.
- K'aba. 339 arks; 548 its rites, symbols, indecencies.
- Kabala. 42.
- Kadishim. 351.
- Kai-Amor. 167 Kai-Amous.
- Kaiktyo. 80, 107.
- Kailāsa. 106 Kedar-nāth; 117-8 Mundasi, 277.
- Kākasia. 31, 35 Kāspiāna, 156, 161, 223.
- Kakusanda. 9 and throughout Art. I., the 3rd pre-Got. Bodha; 8, 9, 16, cf. 168 of Zoroaster and Intro. Chapter.
- Kakyens. 91.
- Kalamina. 46 Thomas, St.
- Kālāngs. 99.
- Kāli, Dūrgā. 78, 104, 139.
- Kalinger. 88, 248.
- Kālki. 4 Maitri, Avatārs.
- Kallana. 21, 40-4-6, 83, 128.
- Kal-lingas. 72-7, 84-7, 95, 115 Mugho-Kal, Klings, Trilings, Telagus, Klings, 103-4, 120.
- Kālpa-sutra. 19, 24.
- Kam-boj-ia, Cham-bod, Ćyam-bod, Sham-bod-ia. 73-5-6, 82-4, 90-4-5, 120-8, 135-6-9, 140.
- Kambysis. 62.
- Kamush, Chemosh. 347 in theol.; 387, 395 a form of Yahve and Tsabaoth.
- Kan'ans, Canaans. 546 colonize Hijāz.
- Kānheri, cave. 10, 20, 71, 123.
- Kanishka. 48, 70-1.
- Kankāli. 28.
- Kanōj. 25, 69, 134, 117.
- Kapadokia. 35, 234, 242, 300 cult of Ālō-lā or Belona.
- Kapila Rishi and K-vastu. 3, 10, 12, 42, 84, 250, 269, 307, 591-2.
- Kapila-vastu. See latest discovery, Intro. Chap.
- Kapur di giri. 29 Gandhara, 63.
- Karma. 251.
- Karthago, Carthage. 82, 229.
- Kash-mir. 39, 52, 72 King.
- Kāsis, Kōsis. 114 Banāras; 12, 26 Kas-ites Babylon, 159.
- Kāspiāna. 25, 31-9, 116, 161-9, 183.
- Kāsyapa. Intro. Chap. and Art. I., the 3rd pre-Gotama Bodha; 3, 7, 9, 19, 25, 35, 60, 156 Brahṃā; 172, 183 Baktria, 277.
- Kasyapas=Gandhāris, 116.
- Katch. 117.
- Kathiāvar. 116.
- Kāu, Kāwi dialect. 95.
- Kavya. 88.
- Kedarnāth, Kailasa. 106.
- Kelts and Druids. 627 "Short Texts" in ethiks.
- Keres=Cheres, Keralia. 66, Chola, Chalukyās.
- Kesava, Vishnu. 91-6 Yonism.
- Ketaka. 21 King; probably Khetaka, the plouer.
- Kevala. 22.
- Khamerdomes. 82 Kheimirs?
- Khatīs. 243 Katai, Khetā, Turanians.
- Kheimirs. 128, 135 Kambodia, 75, 87, 140.
- Khita, Hita, Hittites. 159, 243 Dravids.
- Khorāsan. 39, 52, 69.
- Khord-Āvāstā. 218.
- Khusru, Khai Khosroes. 167 Hiras, Iras, 236, 241, 468, 502.
- Kinvat, Bridge of Sighs, Chinvat. 193.
- Kiswah and Mahmal. 548-9, 552.
- Kleanthes. 625 Zeus, a god of Fate.
- Knowledge. 320 to Confucius.
- Koh-istān. 39.
- Kolerlake. 83.
- Kols, Kolaria. 31, 114, 122.
- Ko-nāgamana. Intro. Chap. and Art. I., the 2nd pre-Got. Bodha, 8, 9, 12, 16.
- Koran, Quran, Karān. 189, 510-535 details of; 511-515 its doubtful compilation; 514-16 contents; 515 Gabriel's revelations; 516 prayers for dead; 532-3 all not inspired; 533 lesser and greater sins; 534 missionary praise.
- Korea. 131, 141.
- Koro-mandel=Cholo-mandel.
- Kosala. Gondwāna; 22, 45, 114 Oudh, 115, 121, 248.
- Krāma dialect. 94 languages.
- Krishna, Kistna. 120-1, 97-9, 60-4, 83, 129, 269 Gita; 271, 404 slain by Jāra, winter.
- Kroda. 156.
- Kshatryas. 18, 20, 70 Satrape, 249, 262.
- Ktistai. 32 Homer.
- Kublai, Khan. 140.
- Kuches. 639 "Short Texts" in Ethiks.
- Kuin. 125 Kaivān; 339 Saturn.
- Kuniform. 161-3, 212, 233 modifes.
- Kupria, Cyprus. 371.

- Kurus and Pandus. 229.
 Kusa-nagar, see latest discovery - Intro. Chap. 10, 115, 392 its supposed origin from Kusa grass, a Spring offering.
 Kusti girdle. 200, 571.
 Kuta. 340, a thorn, Adam's peak = Siva's or Samanta Kuta.
 Kwan-Yin or Yon. 70, 139, 108.
- Lā, Lārs, Spirita. 77, 108. cf. Vā, 111.
 Lahore. 82.
 Laing, Mr. 176 on Mazdeans.
 Lakshmi, Ceres, Eve. 143.
 Lalita-Vistara. 11, 19, 69, 71.
 Lāma. 109 Dalai Lāma.
 Languages. 87-8, 94 Java; 123, 130 Pegon; 94, 158 Mazd.; 244-7 Vach.
 Lanka, Ceylon. 110.
 Lā-os, Lā-o. 78.
 Lāotsze. 12, 26, 61-2, 71, 82, 127, 134, 230-1, 274-300 Art. V.; 279, 284, 307 Jainism; 308-9 meets Confucius; 583-588 "Short Texts."
 Larnaks, 371 makes Āshra.
 Lāsa, Lhāsa. 108.
 Lāts. 9, 30 Bhabra, Delhi; Stones, Stelae, Pillars, Menhirs; 356 Āl-lāt, Līl-lāt; 479 Islām, 544-5. Intro. Chap.
 Laughter. 171 at birth.
 Law and Order, Nature. 624 Zenōn.
 Legge, Prof. 293-6-7 Tāoism; 301-4, 314-5, 323-6 theology and sacrifices.
 Lemuria. 98.
 Lenten fasts. 17, 23-5 Puryushana; 153 Zor.; 467 Ramzān.
 Lepchas, Kuches and Hos. 639 "Short Texts" on ethiks.
 Letts. 377 tree cult.
 Leviathan, Lui-than. 360, 363.
 Levites, Lu-i, Lari. 363-4.
 Levitical laws. 400 unknown till Jeremiah's time; 421 growths.
 Libraries. 48, 65 Pergamos, Bruchium; 71, 150, 206, 212, 232-234, 419, 427 burning of B.; 427 Sarapium; 428 librarians; and vols.; 440 Cæsarean conflagration; 469, 492 Islām's care of.
 Lightfoot, Bp. 34, 43.
 Lih classik. 324-326.
 Likchavi. 115.
 Lillia. 58 Fleur de lis. 295 preached by Lāo.
 Lingams. 27-8, 69, 75-8, 90, 100 Golden; 135-7-8, 539 Yamani pillar in K'aba, 540-543.
 Literature. 155, 164 Zor.; 170, 181-202, 210, 295-9 Tāo opposes; 351 Confucius urges; 635-6 Epictetus on.
 Literature and education. 494-496 Islām; 585 disapproved in Tāo-ism; 589, 601-605, 612 urged by Pythagoras, Confucius and Protagoras.
 Liturgy. 534 Islām.
 Log, Logos, Lok, Lough. 36 Word, Reason, 54. 155 Vach; 256, 286, 631 of Philo.
- Loh-Tel-Loh. 340 Nipur, Sirpur.
 Longamanus. 39.
 Lots. 108 Purim.
 Lucretius. 627-8 "Short Texts" on Atoms, Law and Matter; which see and Demokritos.
 Lumbini Garden, Buddha's birthplace. Intro. chap.
 Luna. 466-7 Arabian cult, Al-lita. cf. Mēne, Manat, Mani.
- Mādrās, Mādrās. Madra-patanam, 31, 106-7; Siva, 111, 112, 116, 119, 133.
 Madura. 139 Pandias; Pālavas, 93, 112, 116, 133.
 Māsi. 32 Essenes, 35.
 Maghs. Magdha, 10, 21-9, 114, 132, 232, 248.
 Magi. 34, 40-4, 54, 162 succeed Āthravāns, 164, 172, 182.
 Magical Texts, Spells, Mantras, Talismans and Amulets, 188.
 Mahā-bhārata. 6, 116, 136.
 Mahā-deva. See Siva, Hara the seizer, Īsana, Kāla, Sthāna the standard or firm one, Visva-nātha lord of all, Lingam, &c.
 Mahā-Vānsu. 83-4, 10, 13, 30.
 Mahā-Vira. 8, 9, 12, 14, 16, 18, 21, 22 his faith; Mahā-Vira-charita, 23, 27-9, 64, 230.
 Mahā-Yāna, Hina-yāna. 16, 90.
 Mahamad, Art. X. 453 Islām, Koran, and Maka, 2, 102, 124, 140-3; 241 Max Müller; 453-5 etymology of leading names; 455 is one of four; 456 accepts Judaism and Christianity generally; biographies untrustworthy; 457 boyhood; 458-9 his married life and visions; 461 Hijra, first creed and laws; 463 compels belief; 464 first ninety chapters Korān; 465 worships old divine ideals; 467 condemns all other faiths; 478 accepts all thought good, has Christian and Hebrew friends; 481 his legislation; 482-3 personal purity and high character; 484-5 creed and failings; 488 compared with Charlemagne; 490-1 his private life; 502 at mother's grave; 503 visits Maka; 507 sickness and death; 525 Islām's Sects; 527 forbids idolatry; 528-9, 546 reasons for upholding old rites; 530 denounces monachism and immorality; 531-533 his great influence and eloquence, cf. Sir W. Muir; 534-5 character with Christian missionaries; 642-645 Short Texts from his and Koranik teaching.
- Mah-endra. 67 Mah-Indra.
 Mahinda. 67.
 Mahmal and Kiswah. 548.
 Mah-rātas, Mah-Ratores. 117.
 Mah-valipur. 16, 90, 95 Mallapur, Mā-Balipur, Seven pagodas, 119, 120.
 Maimonides. 350 Bible forbidden.
 Maitri. 4, 13, 17, 67.

- Maka, Mecca.** 93, 242, 379 its tree cult ; 476-7 its near destruction ; 536-552 its ancient cult and history ; 536-7 its name and buildings ; 538-540 traditional history ; 540-543 its world-wide lingam cult ; 544 planetary cult ; 545-547 fig. 14 cult like Hebrews, its volcanik site.
Makams, Stages, Ziarts. 536-7, 551. cf. *Maka*, its etymology.
Makabis, Asmonéans. 54, 233 Hasmoneans.
Makrán. 10, 187, 336, 404 Dravids.
Mäläbär. 66, 94, 117, 123.
Malachi. 47.
Mala-dives. 88, 94-8, 113-7.
Mala-gasa, Madagaskar, Makasar. 97-8, 113-8.
Malak-Arth, Herakles. 359.
Mäläka. 97, 113, 140 Moluccas.
Malakim. 349 gods and devils identified.
Mälas. 10, 31 river of ; 81-3-6 Nägas, 93-8, 113-4-6, 248, 277.
Malays. 74-7, 81, 97, 113-126, 140-2.
Malcolm. 27 Jains.
Mäli-näth. 117 Jasol.
Mali-yalas. 133.
Mälini=Mäla river. 114.
Mällanga. 83, 117.
Mälwa. 45, 69, 94.
Mana-sarwar. 31-36 lakes of *Manas*? *q.v.* 114-118, 277.
Manät. 356 *Al-Uza* ; 544 *Manah*. cf. *Mëni, Mani, and Luna*.
Mandala. 66 *Mund-al* ?
Mandara. 86 *Mund-ur*, 117.
Manes, Srädhas. 188, 344 *Dii*.
Manetho. 427 his history burned.
Mani, Manichéans. 154, 163, 238.
Mani-cheans. 53.
Mana-s, Mon-s. 114 *Munds*.
Mansel, Dean. 34.
Mantras. 206, 229, 353 *Rig*, 262.
Manu. 260-3 *Sästra*.
Manushi. 16.
Maplatsath. 365-6 indecent idol.
Marcus Aurelius. 32, 636-7 "Short Texts."
Marriage. 37, 264, 482 *Isläm*.
Maruts. 259 *Brähmanas*.
Märwär. 117.
Mary. 172 *Holy Ghost* ; 479, 645 *Isläm* on *Mariolatry*.
Mashya-Mashyoi. 197 *Adam and Eve*—a plant.
Mäsoretik text. 420 *seq.*
Mätha, smallpox. 180.
Matheson, Rev. Dr. 321 on *Confucianism*.
Mathura. 28, 44-5, 112.
Mats-bé מַצְבֵּה, *Matsab.* 338 a *bethel*, pillar, image 241, 342.
Matthew. 38.
Max Müller. 41-2, 51, 61, 157, 170, 214 *Ävastä* ; 221, 245, 253-7, 307 on *Confucius* ; 473 on *Mah. and Isläm* ; 479-481, 483-4 *Mahamad's piety and worth*.
Mäya. 259 *illusion* ; 268 *Mother Mut.* 581.
Mazbé, מַצְבֵּה, an altar. 338, 397.
- Mazdak.** 163.
Mazdeanism, Ahura Mazdä. 34, 40-3, 53 *Art. III., Ormazd, Hormazd* ; 178-9, 203 *general purview* ; 163 *persecutes* ; 166, 175, 187-8 *it falls* ; 200-1 *character* ; 220, 234-8-9 *in China* ; 311 *Mazdean spiritists* ; 569-572 "Short Texts."
Medes. 161, 186 *Medo-Maji*.
Medeteranian. 41.
Medhas, sacrifices. 261 *human, cows, &c., Vedik.*
Medicines. 226.
Megasthenes. 44, 64.
Melchizedek, Malak-i, Tsadak. 342, 359.
Memre, Mamrä. 338 *oak cult, Hebron,* 353-4.
Menänder. 52 *Milinda, Baktria,* 233.
Mencius. 64-5, 276, 327-9 *classiks.*
Men-hir, Stela, Lät, pillar, Mats-bé. 334, 356.
Mercury, Budha. 105 *Hermes, Markul,* 359.
Meriah. 122, *sacrifices, Köls, Medhas,* 261.
Meru. 117-8.
Mesopotamia. 35, 45, 53.
Messiahs, Mahdis. 4, 23, 53-5-7, 177, 486 *Isläm's Armagedon.*
Metempsychosis. 36 *transmigration.*
Mexiko. 123, 132, 142.
Micah. 363 *his spirit-worship.*
Michael, Mikal. 529 *angels.*
Mikong, Mé-nam. 75-79.
Mills, Dr. 157-160, 189, 191, 229, 323 *Heb. bible.*
Minä. 467 *Makäm, Arafät, Haj and Maka.* 550.
Minæans. 546.
Mind. 627-8 "Short Texts," *Lucretius, a function of matter.*
Minerva. 105.
Minukhirad. 132.
Miracles. 37, 43, 51 *pagan* ; 312-3 *Confucian,* 329, 330.
Mishna. 47.
Mistleto. 355 *golden bough* ; 378 *cutting of.*
Mithradates. 69.
Mithraism. 404 *slain by Jära (cold).*
Mitra, Mithras, Mitra-vana. 121 *Multän* ; 180 *mode of worship* ; 160, 175 *bull* ; 186, 214 *Zand character,* 226, 371.
Mlechas, Dasias, Daityas. 249.
Mobeds, Dastar, Magu-patis. 158, 161-4-6.
Moon. 47, 80 *Luna, Al-lita, Ala-lät, Selenë, Chandra, Mënë.*
Monasteries, Väts, Vihärs. 25-6, 32, 67 *Bikshus, monks, ascetiks, hermits, Srämans.*
Monks. 3, 32, 47, 81 *monasteries, Bikshus* ; 321-2 *Confucius condemnns.*
Monogony and Misogony. 473 *in Islam.*
Monotheism, Theism. 187, 201.
Mons-Maleus, hill of Mälas, Parasnäth. 15, 115. cf. *Parsvä.*
Montifiore. 424 *on Alexandrian Jews.*

- Morals. 473 in Islām; 482 Mahamadān; 558-9 Egypt; 584 *seq.* in Tāo-ism; 593-600 Buddhism; 601-605 Confucianism; 624 unmorality Zenōn; 626-7 Druids; 630 Hillel; 636-7 M. Aurelius; 638-9 Indo-Turanian tribes; 640 Polynesians and Azteks; 644 in Islām.
- Moral-laws. 224 Mazd.; 295-6 golden rule; 309-311-13-14 Confucius; 317 crime not inherent; 320-322 Confucius; 327 Tran. Virtue, 328, 330-1.
- Moreh, Murē. 338 its oak cult Gilgal, a Phen. god Mūr.
- Moriah, Muriā. 79, 338 temple site. cf. Murē or Moreh.
- Moses. 153, 166 Lunus; 184, 190, 374, 383 founds Yahvism; 392-4, 398 a living altar; 405, 415, 427, 448, 451, 474 Jethro-ism.
- Muga, Mūghs, Mogs, Mons, Mālās, Mugs, Munds, *q. v.*
- Muir, Sir Wm. 491, 508-9 Mahamad's death; 512-3 compilation of Korān, 544.
- Multān. 62 Mitra-vana, 121, 116, 121.
- Munds. 15, 84, 114-7-8 Da-munda, Nar-munda, Mund-ur.
- Munka. 529 Angel of Death.
- Musik. 318-319 Confucius.
- Mutazil-ites. 517, *see* sects of Islām.
- Nag-ārjuna. 72.
- Nāgari (deva) Script. 88, 75, 160.
- Nāga-Sena. 53, 71.
- Nāgas, Nahushas, Nishadas or Serpents. 83 Mālās; 84-87, 99, 112, 116, 121-3, 224-5 Chief Nāga. cf. Ophiolatory.
- Nahush. 363 Serpent, Ophiolatory, Nāga.
- Naked sects. 16, 27-8 Digambara.
- Nakhon-Vāt, Nāga-Vāt. 76, 85 Kambodia, Ongeor Thom. or Nakon Thom., 140.
- Nālanda. 43.
- Namāz. 534 Prayer.
- Nāna. 162 Aphroditē.
- Nanda-dyn. 62-4.
- Nandi. 78, 100.
- Nandya-Varta. 19.
- Narbada, Nar-Munda. 45, 66, 119, 116.
- Nāsik. 114, 20, 45.
- Naska. 203-9.
- Naths, Nāts. 77, 98, 110.
- Nature. 295. cf. Orpheans; 595-7 her laws.
- Nearchus. 10, 82.
- Nehemiah. 114, 206, 345 age of writing, 416-7.
- Nemī. 14, 26, 60.
- Nēpāl. 29, 88, 134.
- Nero, Empr. 56, 152.
- Nescience, Ā-vidhya. 264 *seq.*
- Nestorians. 135 Chinese stone, 242.
- Nicea. 154 Ch. Council.
- Nile. 45.
- Nineteenth Cent. Rev. 157.
- Nin-Girsu. 340 Sirpur, Tel-Loh.
- Nipur, Nipar. 340 Sirpur cults.
- Nirvāna. 24.
- Nisān. 57.
- Noah. 165 Savior, 199, 222.
- Nuk-pu-Nuk, "The I Am." 270, 385 Iah, Iao. Nuns. 24.
sa. 97.
- O. 108 Chinese Sacred Mountain.
- Oak, Ālun, Ālā. 333 *seq.*; 343-9, 353-5, 376 Mothers; 380-1 its fruits; 407. All Art. VII., Elohim = Āle-im.
- Oaths. 335 God of Testimonies; 342 on "Thigh" or Irak; 355 Skt. Sap. 371.
- Ob, Aub, Oph, Ophis. 348 Enchanters; 363 Levites.
- 'Od-uth, 'Ed-uth. 343-4, 351.
- 'Okiba Rabbi. 435.
- 'Ol, 'Ollah, 'Oliun. 334-344 Syrian forms of Āl or Allah.
- Olives, Mt. 47-56.
- Olumpos. 111.
- Om, Ēm. 24, 99.
- Omphalos. 79, 259 Navel as of Vishnu, &c.
- Omphi. 79, 110-11.
- Onēsikritos. 83.
- Ongeor Thom. 85 Nakhon Vāt, Kambodia, 140.
- Onkelos, Aquila. 236, 435, 443-4, 445-6 his history,
- Onomakritos. 231.
- Oort, Rev. Dr. 365 Grove cult.
- Ophiolatory. 70-5-6, 90-9, 101-20-40 Nāgas, Serpents, 244.
- Ophir. 41.
- Oppert, Prof. 75.
- Origen. 423, 433-4 on corrupt Scriptures; 438 irredeemably confused; 440 his Tetrapla and Hexapla; 443-45 leans on Theodotion.
- Ormazd, Hormazd, Ahura, Mazdā. 177, 208.
- Orpheans. 34-6, 61, 572-575, "Short Texts."
- Osiris. 13, 14 'Oshr = Ashr, U-asar, 366.
- Oudh, Ayodhya. 10 Map, fig. 1, 12, 31, 46, 78 Menām, 114, 141.
- Ouseley, Sir W. 168 dates.
- Oxiana. 31 Jina Cradle, 39.
- 'Oz, 'Ozza, 'Uza. 339, 356 Venus Āl 'Uza, 465, 474-9.
- Pacorus, Parthia. 45.
- Pahad, Pachad, "Fear." 342 oath upon, 365, 395.
- Pāhlvi. 45, 203 a Rev. Art.; 151-3-7 Sāsān scriptures; 184, 208, 213 doctrines.
- Paktus, Afghāns. 116.
- Palavas. 94, 119, 130-3 Kanchi.
- Palgrave. 9, 79, 517, 520 Allah's character.
- Pāli. 75, 50.
- Pandus, Pandyas. 139, 119, 229, Kurus.
- Pānini. 63, 253.
- Panjab. 121.
- Pantainos. 38.
- Pantheism. 173 Dualism; 255 Vedik; 294 Tāoism.
- Paradise, Amenti, Hades. 347 Sheol? 530 Islām.
- Parents. 316 responsibility, Confucius; 323 Filial piety.

- Paris-nāth. 15 P ṛsvā-nāt, 115, 127.
 Parkuna. 377.
 Parmenides. 608.
 Pārvati. 15, 108 Bee, 135, 143.
 Pārsis, Pūrsis. 149, 161, 192 Phārisis; 202 prayer.
 Parsva. 9, 14, 15, 26, 60-1, 127 Parsa-nāth, 83, 127. Intro. Chap.
 Parthia. 42-5-6, 50-3, 70-2, 151, 164 rise; 208, 234-6, 425 later empire.
 Parthvi, language of Parthi. 151-157, 184, 208, 233 Script.
 Pasargādē. 150, 206, 219 Akaimen; 230.
 Pātala, Capital on Indus, *q.v.*
 Pātali-putra. 46, 63-6 Patna, 115, Pālībothra, Capital of the Palāsa.
 Patanjali. 69
 Patet, confession; absolution. 202.
 Patna, Pālībothra, Pātali-putra. 46.
 Paul. 632 teaching like Seneca.
 Paulicians. 411 Albigenes.
 Pausanias. 155 Sābath readings.
 Pavor, Pallor, Phabos, spirit of fear. 180.
 Pazand, Parsi language. 161.
 Peacock. 41.
 Pegon dialect. 94 languages, writings.
 Pentacost. 57.
 Pentateuch. 45, 170 Tura; 414, 429. cf. Septuagint.
 Peor-Pi-ur, Phegor. 352-6.
 Perfection, the Perfect Way. 598, 621 Aristotle.
 Pergamos. 232 library.
 Pericles. 610.
 Persepolis. 40, 150, 162.
 Perseus, the stoik. 635.
 Persia. 39, 40, 158 Iran. language dead, 192, 230, 242.
 Persian Gulf. 89 Makrān.
 Peru. 123, 142.
 Peshdādi. 168 Jamshid.
 Pessimism. 271 Vedānta.
 Peter, St. 493 Islam and idols.
 Petrie. 60 chronology.
 Phallicism. 229, 339-341, 352-6, 527 Arabia; 538-542, 545-6 in Arabia.
 Phārisis. 33, 149, 192 Pārsis.
 Pharoah. 351 cruelty of Yahvé.
 Phenicians. 44, 60, 82 gods, 105-27, 229, 230.
 Philo. 37, 55, 424 on Alexandrian Jews; 630-31 on Logos and biblical allegories.
 Philosophies. 226-7 oldest, 271.
 Phrā-bat. 79, 80, 108 Sacred Foot.
 Pigeon or Dove cult. 527.
 Pilgrimage, Haj. 503; 548-552.
 Pilot. 56.
 Pindar. 600.
 Pipal. 109.
 Plato. 40, 168 Zor. age; 211, 229, 268, 329; 617-20 "Short Texts."
 Pliny. 37, 42, 114, 156 Zor., 171.
 Plumptre, Dean. 199 God of good and evil.
 Polembang. 97.
 Polistai, Bodistai of Thrakia. 31-2, 54.
 Polo-yu. 138 Pārvati, Po-nagar.
 Polygamy. 473 in Islam.
 Polyhistor. 53, 69.
 Polynesians. 122, 640 "Short Texts" of Tongans and others; 344 have gods like Yahve. cf. Atua.
 Polytheism. 255 Vedic.
 Pompey. 69.
 Pope, Prof. 403-4 Drāvid cult of Iyār, Ier, Yiré, a Kāla or Kālī.
 Poplar tree. 354 worship, Hosea.
 Porphyry. 641 "Short Texts."
 Portuguese. 142.
 Potaraka, Po-lo-yu, Po-nagar. 108, 139, 140-3.
 Prajāpati. 245, 256.
 Pratika. 257 person.
 Prayer. 177 to Ormazd; 202 Pārsis; 260 Vedic; 319 Confucius; 186 to Agni; 534-5 Islām. cf. Namāz; 559 Egypt.
 Predestination. 487, 517.
 Prenestá. 108, 376 Pur, Fire.
 Preserved Table. 487 Fatalism in Islam, 519-20.
 Pretas, ghosts, fiends. 156.
 Prideaux, Dean. 430. cf. history LXX.
 Princep, Mr H. 38.
 Prithvi the Earth Goddess. 259.
 Probo-lingo. 99, 100.
 Prohm. 85-7 Kambodia, Java.
 Prophecy. 37.
 Proselytism. 41 Buddhistik.
 Protagoras. 34, 43, 62, 231, 612 "Short Texts."
 Protestants. 442 reject LXX and Vulgate.
 Psalms. 54, 212.
 Ptolemy Geogr. 76-7.
 Ptolemy, Soter. 64 Phil.; 48, 64 Euerg.; 49, 208, 232-3, 419, 426-7, 430.
 Pū, Phū, Pū-er, Fo, Bo, Bu. 105-9, 143 P'ur; 85, 376 Pre-nesté.
 Pur, Phyr, Fire. 85 Ur, Aur, 59, 85, 376.
 Puraithoi = Athravāns, Mobeds. 166, 186-7. cf. Fire and Agni cult.
 Purānas, Purvas. 15 Jains; 6, 7, 20, 111-18 Vishnu; 244, 266 rise, 274.
 Pūrsha, Pourushpa. 190, 227, 262 Medha; 579 Parusha.
 Puruhit. 20, 112 Pujāri, 246.
 Puryushana, Jaina Lent. 23-5 Pātīmoka, Hindu Lent.
 Pyrrho. 43-4, 622 "Short Texts."
 Pythagoras. 5, 32, 36, 43, 61, 230, 277, 311, 588-90 "Short Texts;" 590 as a Buddha.
 Pytheas. 82.
 Rā, Ya, Ja. 339, 391 Nutar, Āa.
 Rachel. 342 her idols.
 Raffles, Sir F. 96-9, 101-2, 118.
 Raghar, Rai, Medes. 165.
 Rahtors. 117 Mu-Rahtors.
 Rājagriha. 591.
 Rukmi, Al Yamani. 539 Yaman pillar of Kaba. cf. "Black Stone."
 Ram cult. 339, 354 Ail, Alé, Ālun, 546.

- Rāma. 141 Ramayana, 114, 93.
 Ramanuja. 261 "Religion of Mercy."
 Ramazān. 467, 498.
 Rawlinson. 7, 183.
 Reason. 613 tries all; 621 of Aristotle.
 Reciprocity or Golden Rule. 605.
 Recreation. 317 Confucius.
 Regalia. 99 Java.
 Reid's Japan. 6.
 Rejang. 128 Sumatra, Inscriptions, 83.
 Religion. 30, 176 evolution of; 187 death of; 200-1, 312 evolution; 331 Confucius on; 261 of Mercy, Ramanuja; 470 development in Islam: 636 goodness is Religion.
 Remusat. 289 Taoism, 291.
 Renan. 349 on Heb. gods; 371 Byblae cult; 407-9 cruel Heb. cult.
 Renaudat. 107.
 Resurrection. 36, 189, 192, 538, 541.
 Revelations. 192.
 Rig-Veda. 186 prayer to Agni, Vedaa.
 Righteousness. 534 in Islam. cf. Rita.
 Ripun-jaya. 6.
 Rishabha. 15, 19 R.-Bhagavat, 22.
 Rishis. 253 Vedik.
 Rita, Righteousness, Asha. 201, 273 "filthy rags," 299, 300 Taoism; 314 Confucius.
 Rites. 225 purification.
 Rivers of Life and Chart. 18.
 Rome. 63-5, 77, 86, 237 China.
 Rushnu. 214 angel of death.
 Russia. 377 tree cult.
 Rudra. 259 Vedik. cf. Siva, 351 cruel.

 Sabbath. 37, 49 Sabat, Sunday, 155.
 Sabeans. 12, 50, 89, 378 tree cult, 477-8.
 Sacrid B.E. 18.
 Sacrifices. 37, 122 human; 125, 189, 194, 250-8 wives and children; 260-1 human and bestial, Vedik; 291 Taoism; 326 China; 346 food of Elohim; 339 human, Cox and Colenso; 403 Aman's pastime; 558 Egypt.
 Sādah Vindidad. 218.
 Sadhus. 24.
 Saducees. 33.
 Saigon. 73, 90, 139. cf. Tongkin.
 Saka Era. 71.
 Sakala, Sangala. 96 Sakalavas, 118, 130.
 Sakets, Sakuth. 124-5-6, 11 Savet, 140.
 Sakra. 20, 21.
 Sakti, Argha, Ktois. 369, 370 shoe, Ark, 115.
 Sakyas, Sacae, Skytha. 7, 10, 69, 70, 115.
 Samaritan. 343 Oak cult; 420-1 Roll.
 Samarkand, Baktria, Balk. 53 Sughdha, 219, 241.
 Sam-buddha. 18, 43.
 Samuel. 347-8 in Sheol.
 Samvat, Eras. 69.
 Sanāa. 476 its early faith.
 Sanchi. 52.
 Sandal wood: 41.
 Sandoway. 107.

 Sané. 354 Moses' bush, *q.v.*
 Sankār-āchārya. 261-7-9, 272-3. 542 on Mākan lingam cult.
 Sānkhya, Darsanas. 42, 269.
 Sanskrit. 160-1, 247.
 Sanyāsi, Hermit, Ascetik, Bikshu, Monk, Fakir, *q.v.*
 Sar, Sol, Sun. 165, 169, 401 images.
 Sarama, Indra's dog. 188.
 Sarasvati. 244.
 Sārayu. 114 gögra river.
 Sargon. 190.
 Sarju = Māl-ini. 115 Māla-river.
 Sāsānians. 148, 152-4, 162, 209 dyn.; 211, 240-250 A.C.; 242 last of Shapurs.
 Sāstras. 15, 20, 96 Jāva.
 Satan, Devil, Iblis, Ahriman. 227, 349 Shatān, 529.
 Sati. 83, 258.
 Satlej = Sarayu. 115.
 Satraps. 45, 70-1.
 Saturn. 339 Kaivān, Kiun of Hebs.
 Saul. 344 naked fit; 347 Endor.
 Savet. 140 Saket; 93 Srāvasti, 140.
 Saviors. 35, 53 Siliki Mulki; 149 Cyrus; 161 Sraosha; 165 Noah; 177, 189, 190-5, 214, 220. 311 Soteriology, 387.
 Sayce, Prof. 167 Baktria.
 Scaliger. 32.
 Schlegel, F. 271.
 Schopenhauer. 58 Buddhism.
 Scott, Sir W. 111.
 Scriptures. 323 Heb.
 Scylax. 116.
 Sects. 522-525 of Islām.
 Seistān. 52, 69.
 Selenkeans. 44, 50, 64-7-9, 151, 207, 232-4 last.
 Semites, Shāms, Shemites.
 Seneca. 236, 632-634 "Short Texts" summarizing teaching.
 Septuagint, Art. IX., 413-452. 49, 70 burnt; 151, 170, 208, 419-20 its trans. and loss. Contents in 130 B.C.; 421 its errors; 423 Jews reject it; 425-6 its life and fate in Rome; 429-30 hist. of trans.; 432-3 its great errors defy all modern scholars as well as ancient fathers; 434-435 general collation; 436 manipulation of; 438 collation in 16th cent.; 441 detailed corruptions.
 Serapis, Sarapium. 237, 240, 427 library, 492.
 Serpents, Ophiolatory. 191 tempts; 348 Ob, Aub, Oph-is; 363 poles still in Tibet; 397 sorcerers.
 Sesukh. 387 Akkad God.
 Seven pagodas, Mā Velipur, Mā Bālipur, Māli-pur. 16, 90-5, 119, 120.
 Severus. 38.
 Shakina. 344.
 Shang-Ti, Ti. 379 Brahmā; 292, 359, 360.
 Shank. 15 Concha Veneris.
 Shāns, Siāms, Çyam, Chām, Tehams, Kām-bods. 73-8, 50, 108, 134, 143-6 present worship.

- Shāpigan. 206.
 Shapke. 365 Mem. Vir.
 Shāpurs, Sāsāns, 211.
 Shati, Shadi, Shad, Al Shadi. 80, 342,
 360 B'ol Shada; 361 Shat, foundation.
 cf. Chut; 405 Sakti.
 Shekem. 338 tree cult.
 Sheng-jin, Spiritual men, Rishis, Nabis,
 inspired writers.
 Sheol, Hell, Dead. 347 inhabitants.
 Shi'as. 486, 522-3, 526 Sufis.
 Shintoism. 293.
 Shiz, Rai. 166.
 Shoe. 370 Ark, Sakti.
 "Short Texts," Art. XI., 553-645.
 Shu and Shih books. 323-4 Classika.
 Si-Sithrus, Zi-thustra. 165.
 Sial-Kot. 88.
 Sid-dhārta. 19.
 Silāditya. 25, 134.
 Silik-Mulkhi. 55 Saviors, 161, 189, 387.
 Simeōns. 546 Syrian colonizers of Hijāz.
 Simon the just. 417.
 Sincerity, morals. 314 Confucius.
 Singapur. 123, 140.
 Sins. 24, 30, 41 Jinas.
 Sirāt bridge, 486 Islam; 530 cf. Judgment.
 Sirpur. 340 Nipur, Nin-Girsu.
 Sisna-deva = lingam. 96, 254.
 Siva, Sivaites. 70-5-8-9, 90, 102, 120-5
 Mahā-deva; 578 Isāna, Isvara.
 Skeptiks. 43.
 Skuths, Scythas. 35, 42.
 Slavery. 143, 481 Islam, 533.
 Smriti. 254.
 Sokrates. 39, 40, 44; 614-15 "Short
 Texts."
 Solomon. 41-2, 51, 370, 401 his faith; 474
 Arabia.
 Sontāls. 638 Indo-Turanian ethiks.
 Sophists. 43.
 Sophokles. 39, 45, 50, 610 "Short Texts."
 Sorcerers. 347-8 Yogis, conjurers, serpent,
 charmers.
 Sosisch. 55, 570 Saosh-yant Savior, Māhdi.
 Soul, ghosts, spirits. 3, 27, 35-37, 111,
 126, 194-7-8, 216 of babes; 226; 272-3
 Hindus and Greeks; 282 Polynesia; 287;
 291-4; 315, 319 Confucius; 355 growth
 from the tangible; 615 Sokrates on; 618
 Plato on; 620 Diogenes calls "breath";
 621 Aristotle on; 627-8 Lucretius thinks
 a function of matter.
 Spells, Texts, Mantras. 227.
 Spento-main-yush, "Spirit of Beneficence."
 117, cf. Angro-m-
 Spiegals, gāthas. 39.
 Spirits. 36 souls, ghosts; 111, 125-6, 183
 spiritism; 193, 355.
 Spring and Autumn, Confucian classik.
 323-4-6.
 Srāddhas, Manes. 144, 188, 274 Bhakti.
 Srāman. 18, 40 Bikshu, Monk.
 Srāosh Yant H. Ghōst, Savior. 214, 220,
 161-5, 177, 189 Marduk, 187. cf. Sosisch,
 55, 570.
 Srāvaka. 24.
 Srāvasti. 10, 26, 93, 130, 114.
 Sri-bhadra. 21.
 Sri-Bonga. 121 Multān.
 Srivatsa. 19, 189.
 Sruti. 253-4.
 Stars. 104 Tāra.
 Stevenson, Dr. 9, 17, 20-4 Jaina Creed,
 83. Kalpa-sutra.
 Stha-vira. 22.
 Stoiks. 33, 42-3.
 Stones, Menhirs, Lāts, Stēlae, Pillars. 360-
 3, Shati.
 Strabo. 31 5, 235.
 Stratis. 42.
 Stupa. 28 Topes, Karns, pyramids.
 Sudharma. 17.
 Sudras. 262 Vedik.
 Sughdha = Samarkaud. 219, 241, 53.
 Suicides. 331 Confucius.
 Suku. 142, 101.
 Sunmatra. 89, 97, 119, 133-4, 76, 83.
 Sun, Sar, Sol. 80, 104, 165, 169 stands;
 186 first solar work; 221, 238 temple at
 Rome; 401 Sun images; 560 Egypt.
 Sundans. 92-4.
 Sunday, see Sabbath, Sabatu. 37, 49.
 Sunis. 486, 520 Traditions, 522.
 Sun-yun. 132.
 Supernatural religion. 46, 151 Gospel age,
 290.
 Sufis. 525-528.
 Surashtra. 131, 89.
 Sus, Suars, Sahs. 71.
 Sutras. 15, 44, 67.
 Suvārs, Suars. 243 Drāvids.
 Svastika. 19, 123. Crosses.
 Svetam-bara. 18, 67 clothed, and Digam-
 bara naked Jaina sect.
 Sword cult. 542 at Maka, Travankor.
 Symmachus. 423, 433-4.
 Tacitus. 417, 428 his opinion of Hebs.
 Takt-i-Salm. 334 "Throne of Salva-
 tion."
 Tamils. 69, 75, 94.
 Tamuz, Dumzi. 372, 399.
 Tānsar, Tosar. 152-4-8, 209, 239.
 Tāo, Tāo-ism, Tāo-teh keng. 12, 151 dates;
 258 the Way, Holy Spirit, Art. V.; 278-
 9, 280-283 Etymology; 287, 292-5 Tolsto-
 ism; 297 greater than God; 331, 275-
 300 Tāo-ism; 279 doctrines; 287, 294 a
 state religion; 296 Genesis of world;
 583-588 "Short Texts."
 Tāra. 135 Star; Istar.
 Tāra, Ta-āro. 360.
 Tāra-nath's Buddhism. 39.
 Targum. 446 of Onkelos.
 Taswāf. 526 Sufis.
 Tā-tars, Tārtars. 281.
 Tatsins = Romans of Chinese, *q. v.*
 Tavoy. 107.
 Tawāf. 466, 539 among Hebs.
 Taxila, Taksha, Taks. 98, 82-6, 31, 112,
 116 Mālas, Mādrās, 243-4.

- Taylor, Is. Canon. 5, 471-2 on Islām.
- Tcham-pas = Shām or Shan-pas, Ciyams, Shiams, Siams. 73-4-2, 88, 131, 140-1-3-5, 87. cf. Shāns.
- Teeth, Lingams. 25, 69, 84, 108, 110, 429.
- Temple. 415-27 Jerusalem.
- Temples. 247 first.
- Temptations. 190 Vindidād; 227 on Mt. Darēgo.
- Tenassarim. 107.
- Tengre, Tungri. 282-3, 336 Ak. Dingir = Tenger.
- Tertullian. 428.
- Testimony, 'Eduth. 214, 351 God of. cf. Jupiter Föderis.
- Texts, Spells, Mantras, Charms. 188, 227.
- Thales. 582.
- Theism. 42 Brāhmā Samāj. 253-5, 269, 275 Impersonal.
- Theodosius. 354, 428 destroys Sarapium, 492.
- Theodotion. 433 "Apostate;" 443-4 his history.
- Theogonis. 591.
- Theopompos. 164.
- Theosophy. 266-9 Vyāsa opposed to the esoterik, like Buddha; 293-8 first taught China; 525, 528 Sufis uphold.
- Therapeuta. 33-7.
- Theudas-Messiah. 56.
- Thigh. 342 Irak; 371 Oaths on, 401.
- Thomas' Asoka. 19, 20-3-8, 46, 252 Vedas.
- Thomas, St. 46-48.
- Thor, Tor. 20.
- Thora, Tora, Tura. 414-5-7, 430-1. cf. LXX.
- Thrakia, Thrace. 31-36.
- Thrita, Thraëtona. 226.
- Thule. 82.
- Thunderbolt, Vājra, stones. 220.
- Ti, Ti-en, Zi-an. 278, 282-3, 292, 306 as nature; 310, 325 like Jehovah; 330 spreads by Sheng-jin or spiritually-minded men, 602.
- Tiamat. 358 Ābsu, Bahu, Thahu.
- Tibet. 38 sacred books; 42, 67, 108-9, 134, 141, 242, 277 Lāotsze; 357 sacred tree, Huc, 376.
- Tiele, Prof. 252 Vedas.
- Tirthankars. 14 their names, 18, 31, 60.
- Titus, Emp. 32, 418.
- Tobit. 192.
- Toleration. 321 Chinese.
- Tongkin. 73, 86, 88, 90, 133-5.
- Traditions. 184 faith; 513-14 of Islām; 519, 521-9.
- Transcendentalism. 279 of Lāo.
- Trans-India, Art. II. 73-146.
- Transmigration. 36 Metempsychosis; 247, 258, 618 upheld by Plato.
- Travankor. 373 tree cult; 543 sword cult.
- Trees, cult of. 81, 109 Pipāl; 122 Malays; 196-200 of knowledge; 334 seq. Heb.; 351 Moses' bush; 373-5 modern; 381 born from trees, groves; 357 Tibet.
- Trèves Coat. 429 Teeth.
- Trials by ordeal. 78.
- Trident. 19, 123-9 Tri-sul.
- Tri-lingāna, Tel-lingana. 120, 67, 72-3-4, 83, 97, 110, 119, 130-6. Tri-lings or Klings or Kalingas, 103-4, 120.
- Trinities, Trimurti, Tritheism. 100-4, 173
- Mithra, Athar, Vāta; 178, 187, 181 Egyptian; 259 Vedas; 402 Hebs.; 479, 578 Islām.
- Tripartite grouping of bibles. 209, 290.
- Tri-Pitaka. 8, 13, 42, 62-3-9, 129, 151 its age, 209.
- Tritsus. 243-4 Aryans.
- Troy. 42.
- Truth. 606 the great object.
- Tsabaoth. 386-7, 395 Kāmush; 403 Terminus and Bashat.
- Tsar, Czar, Tzar, Cæ-sar. 281.
- Tsur. 80, 342 divine rock; 354 Sane, Moses' bush, God, 407.
- Tungusis. 70.
- Turanians. 12, 82 6, 115, 121, 243-245 Confederates; 248, 322 first bible; 413 give Aryans religion.
- Turkestan. 53.
- Turk istān. 169.
- Turtle, Tortoise. 86, 101.
- Tyndale. 439 his trans. of bible and death.
- Types in Japan. 142.
- Uj-jain. 27-9, 45, 116 Avanta.
- Upanishads. 15, 245-6 Dravid composition, 266-7-9, 284.
- Ur, Pur, Aur. 85, 59.
- Ur-im and Thum-im. 406.
- Urine. 189, 225.
- 'Uzza, see 'Oza, Āl-'oza.
- Vā. 111 Lā? Bā.
- Vāch, Speech. 244 Logos, Vardh, 256, 333.
- Vaidēhi. 21.
- Vāisālī. 21, 44, 115.
- Vaisyas. 262.
- Vālabhas. 122.
- Vāli-pur. 95 Bali-Mala-Mahā V—.
- Vāna-prastha. 244, 591.
- Vansi. 87.
- Vardhamāna. 19, 29.
- Varmans. 77, 84-8 Chalukyans, Andhras.
- Varuna, Varana. 162 Aphrodite, 174, 577, 581.
- Vasishtha. 19.
- Vasu = Basu-deva. 70.
- Ved-angas. 265 six sciences.
- Vedantism. 6, 42, 54 Vedas; 243-6, 251-2, 265-274, 269 Code arose 14 cent. B.C.; 273 Vidya = Vedānta; 575-581 "Shert Texts."
- Vedas. 15, 96, 54 Vedāntas; 160 Rig; 170 age; 174 Art. IV.; 245 Rig part composed by, Dravids; 247 no caste; 250-1, 253 oral; 255-8, 269, 271-4 and Art. XI., "Short Texts," 575-581.
- Vehicles, greater and less in Buddhism, 16.
- Vengi = El-ur = Il-ur.

- Vere-thragna. 175.
 Vespasian, Emp. 425-6 gets Heb. Scrips.
 Vidya or Vedānta, Knowledge, *q.v.* A-vidya. 273.
 Vihārs = Vāts or Monasteries. 25-6, 32, 67, 78.
 Vijian. 21 Viji-nagar, Biji-nag; 97, 115, 119 Vijians; 90, 139 Vrijian.
 Vindidad. 150, 183-5-6 heretiks, and sun worship; 201, 215 witchcraft, 218-228-9.
 Virgin Mothers. 190, 313.
 Virtues. 308, 314 Five Cardinal; 327 the great doctrine, see golden rule and morals; 612 the one quest; 622 and duty; 635 Epictetus on.
 Vishnu. 77, 86, 101-2 Purāna; 111 Kesava; 91-6, 175 Avatārs; 249, fig. 6, Vāmana; 259 Vedas, 578.
 Vishtasp. 150-8, 168-9, 171 conversion, 206, 212.
 Vispirād. 185, 218.
 Vivasvat. 222.
 Vōhu-manah. 193-6.
 Vologes I., Valkash. 151-2, 208, 236.
 Vrih, Brih, Vridh, Vardh, Word, Logos. 256, 268, 333.
 Vrita Mihir. 175 cow stealer.
 Vulgate bible. 438-9 its corruptions; 440 Dominican Vulgate; 422 ruled Ch. till Reformation.
 Vyāsa. 266 Author Vedānta.
 Water. 189 holy with wine; 225 animal.
 Weber, Prof. 106.
 West, Prof. 157-9, 203-217; Rev. 210.
 Williams, Prof. 159 on Avasta, 167, 175, 194, 201.
 Wine. 189, 222 for gods; 351 "cheers Yahve," 406.
 Wisdom, book of. 435.
 Witchcraft. 215 Vindidad.
 Women, Nuns. 83, 351 for Yahve; 406, 481 in Islām.
 Word. 36 Logos; 220 prayer.
 Works. 30 not creeds, 58.
 Worship. 180-1 Modes, in Caves, &c.
 Writings. 89 first, Languages, Inscriptions.
 Xenophanes. 43, 606 "Short Texts."
 Xerxes. 231.
 Xi-thuras, Si-sithras. 165.
 Yadus. 245 Compose Vedas.
 Yahve, Jahve, Jehovah and of. Elohim. 195 good and evil; 199, 291, 292-8, lah, le, Ea, Yah, written on *Shati*, cf. "foundation stone," hid in "thigh of Jesus;" 362 rise of Yah; 385 Adoni, Art. VIII; 383-411 Jehovah, "The I am;" 386-7 inscription, 4th cent. n.c.; 388-9 Sayce, Smith on, A Phen. deity; 392, 401 a nature cult; 405 character of Iah; 407-411 Renan's character of God and faith; 409, 410 How to write Yahve or Yahue; 390 his Phen. guttural form Yahawē or Yachwē, יהוה.
 Yama, Yima. 188, 199, 222.
 Yaman. 379 Tree cult. cf. History, Yaman under, Art. X., Islām; 474-477 early Christianity.
 Yam-shid, Jamshid. 216, 229.
 Yaska. 255 Vedik writer.
 Yasnas. 185, 201, 218 third division Avasta.
 Yasts, Yestis, 190 Saviors, 218.
 Yatha-Vairyō. 572.
 Yati. 21, 40-4, 70, 525-528 Islām Sufi, Yogism *q.v.* Jati, ascetik Jinās.
 Yau, Shun, Chronicles. 313, 316.
 Yavana. 93-8 Yōvas, Hōvas, Yonas, 116.
 Yazatas. 173, 187-8.
 Yazids, devils, dāevas. 180, 218, İzed.
 Yih, Yi, see Chinese Classiks. 324.
 Yin-Yang. 221, 283, 291-2 Tāo-ism, 298, 359.
 Yire, Jireh, Yireā. 346 angry and jealous, one. 358-9 Ea, Ya; 402-405 as a fierce Kāla or Kāli.
 Yogism, Hermit, Fakir, Bikshu, Monk, Sanyasi. 22, 70, 286-7 Abstraction; 298 first known; 311, 564-568 "Short Texts."
 Yoni cult, Vishnu. 96, 108. cf. Ark.
 Yucatan. 123, 132.
 Yue-chi. 69, 70.
 Yuga, Age. 261 Kāli.
 Yule, Col. Sir H. 86.
 Yunan. 74-7, 135-9, Anām.
 Zalmoxis. 32-6, 61.
 Zam-zam. 506, 551. cf. Sacred wells.
 Zand-Āvastā. 45, 64, 184 etymol, 218.
 Zanthos. 165.
 Zarvān Akharāna. 195.
 Zaotra, Holy water. 189.
 Zealand, New. 122.
 Zechariah. 192.
 Zeno. 610 his God.
 Zenobia. 238.
 Zenōn. 6, 43-4, 50, 66, 231-2, 624-625.
 Zeus, Dionusos. 61 Zu-pittar; 333, 613, 619-620 Plato's; 625 Kleantes of.
 Zi-an, Zi-Kia. 333 Ti, Di.
 Ziarts., Makāms. 550.
 Zi-thustrai Si-sithrus.
 Zodiak. 101.
 Zohal, Kaiwān, Saturn. 339 Heb. and Arb. cult.
 Zoroaster, Mazdāism, Art. III. 145-242, 54, 65 etymol, Zar-dusht; 157 Ascetik; 168-9 mode of generation; 170-1 character, lineage 172-3-5 Avatārs; 178-9 his inspiration and earliest teaching; 182 several; 194-201 his character; 206, 220-9, 186 like to early Bodhists, Zarathustra; 184, 311, 312, 477 Sabaeans; 519 Islām; 569-572 "Short Texts."

ERRATA ET ADDENDA.

PAGE	LINE FROM		PAGE	LINE FROM	
xxiii.	15 foot.	<i>At end of sentence insert, (cf. p. 30 and Addenda.)</i>	302.	22 top.	<i>For 550 read 552.</i>
10.	1 top.	<i>For all substitute Ceylonese and Burmese.</i>	334.	13 foot.	<i>For identified read interchanges.</i>
29.	6 foot.	<i>For Shemitik read later.</i>	335.	5 "	<i>For Moabites read Midianites.</i>
30.	19 top.	<i>After engraved insert (cf. Intro. Chap. xxii.).</i>	336.	8 "	<i>" good " god.</i>
30.	21 "	<i>Add before that, "to the effect."</i>	337.	11 "	<i>" and insert truly: remove italics and " ".</i>
30.	23 "	<i>Add at end of sentence, after one. "Later translations do not quite support the local Pandita. Prof. Wilson here reads: I (the Emperor) proclaim and desire that (the Buddhist Law and Scriptures) be regarded as the Law . . . &c.; see Thomas' Asoka, p. 53."</i>	337.	6 "	<i>" Arabian " Southern.</i>
32.	14 "	<i>For P read II.</i>	338.	8 "	<i>" Mazbé " Mazbah.</i>
54.	4 foot.	<i>מִשִּׁיחַ, מִשִּׁיחַ, M sh i h.</i>	343.	16 "	<i>" comes " may come.</i>
56.	7 top.	<i>" Girizem " גִּרְיִם, Garaz-im.</i>	350.	6 top.	<i>After read insert said Jews.</i>
60.	14 "	<i>Add after Jezrael: perhaps Israel and 50 years earlier.</i>	356.	17 foot.	<i>" tā'la " ?.</i>
63/4	<i>For Xerxis read Xerxes = Kishatra.</i>		360.		<i>Bamuth is here and elsewhere sometimes read as Bahamuth.</i>
69.	11 top.	<i>Omit as Goths.</i>	362.	20 foot.	<i>After the insert or my.</i>
72.	4 foot.	<i>Read, it existed more or less sporadically from Baktria to Syria and India, and probably, &c.</i>	365.	12 top.	<i>" Biblical insert Grove or Asharoth.</i>
94.	15 top.	<i>For Bildād read Belād.</i>	368.	16 "	<i>After altars insert or Mazbah-im.</i>
123.	17 foot.	<i>After insert Mongoloid.</i>	371.	10 "	<i>Omit male.</i>
153.	5 top.	<i>After 630 insert, (2 Kings xiv. 5-6, seems to be an interpolation).</i>	371.	16 "	<i>For Hagiar kui read Hajjar kem.</i>
168.	15 "	<i>Insert after Medo-Persia, but true Persian history only begins about 600 B.C., Syrian say in 1500, Egyptian 1700, and Akkadian 3000 B.C.</i>	374.	8 foot.	<i>Omit Druids or.</i>
171.	15 "	<i>For Mustasp read Gustāsp.</i>	386.	4 "	<i>After end of sentence add: Yahuš occurs monumentally about 900 B.C.</i>
185.	9 foot.	<i>After they insert probably.</i>	391.	15 top.	<i>Recast sentence. "Among Sabeans a deity Yughuth was worshiped down to," &c.</i>
185.	3 "	<i>For hāmeh read Nāmeh.</i>	394.	20 foot.	<i>For Yubu-im read Yabus-im.</i>
186.	9 "	<i>Read where Vayu the Wind is Sol the good shepherd.</i>	394.	10 "	<i>" Elehiun read Eliun.</i>
189.	8 "	<i>For or Sraoscha read the Savior.</i>	395.	10 "	<i>Omit the Akkadian.</i>
192.	5 top.	<i>For Madaēva read -ma-daēva.</i>	397.	20 "	<i>For Mazb-s read Mazbahs.</i>
203.	13 foot.	<i>" Ghātās " Gāthās.</i>	416.	20 "	<i>" Smerch's read Smerdis.</i>
207.	11 "	<i>" Savants " Savans.</i>	419.		<i>Add to footnote Some early parts may be 168 and the later only 46 B.C.</i>
229.	10 "	<i>After Phenicians insert probably.</i>	420.	16	<i>Omit widely.</i>
230.	5 top.	<i>After Hakhamish insert apparently.</i>	421.	15	<i>For sanctuaries read synagogues.</i>
233.		<i>Opposite 163 after the insert first.</i>	422.	4	<i>For the read a.</i>
233-4.		<i>For Jonnus read John.</i>	431.	1	<i>For BC read AC.</i>
234.		<i>" Janarus " Janneus.</i>	504.	2	<i>For 'ABHAS read 'ABBAS.</i>
238.		<i>Omit Chrysostum here out of place.</i>	519.	10.	<i>Add as footnote (*) translated from a Greek iambic.</i>
246.	6 top.	<i>Omit or Dravid.</i>	523.		<i>Insert after the SHAFAL, "HANBAL-is, the fourth sect, founded by Hanbal of Baghdād, 780-855. He published a mass of tradition, chiefly the Musnad.</i>
			526.	4 foot.	<i>For M'arijat read M'arifāt.</i>
			529.	11 top.	<i>For these last only read in regard to.</i>
			529.	14 foot.	<i>Omit words in brackets.</i>
			537.	8 top.	<i>For U read I.</i>
			539.	12 foot.	<i>After Mustajab insert metaphorically.</i>
			547.	2 "	<i>After Arafat insert sexual union.</i>
			551.	2 "	<i>For Mizāh read Mizāb.</i>
			552.	2 top.	<i>" parted " stone.</i>
			552.	12 "	<i>" Marmar " Marwa.</i>

PRINTED BY
TURNBULL AND SPEARS
EDINBURGH

मृतात्म्यासाठी मित्रांचे मुद्दे २२५ - सर्वोत्तम विवेक स्थान मित्रस्थान
श्रीक पुरोहित १९५५ - जयशंकररायेंजी अनाहिताया स्वाध्याय १९५५
१२० -