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(b) after لَگن *lagun*, in the meaning of 'to begin to'; e. g., لَگن لَگ دَپَنِه *lagun log dapani*, he began to speak.]

The Noun of the Agent (اسم فاعل).

22. This is formed by the addition of the syllable وول *vól* to the oblique form of the noun of action of verbs like دَين *diun* (see above). Thus, دَين وول *dina-vól*, a giver; كَهَن وول *kkena-vól*, an eater (also written وول كَهَن *vól kenhé*); pl., دَين وول *dinarvól*; fem., sg. دَين وول *dinavólji* or دَين وول *dinavóljeñi*, pl. دَين وول *dinavólji*, or دَين وول *dinavóljeñi*. In the case of other verbs the final vowel of the noun of action is elided before the وول *vól*; thus, سَوزن *sózun*, to send; سَوزن وول *sózunvól*, a sender. The fem. sg. in *vólji* is an old form. The usual form at the present day is that in *vóljeñi*.

23. Another form of the noun of the agent is formed by suffixing ون *avun* to the stem of the verb. Thus, سَوزن *sózun*, stem سَوز *sóz*, hence سَوزن ون *sóz-avun*, fem. سَوزن ون *sóz-avunñi*; pl. سَوزن ون *sóz-avunñi*, fem. سَوزن ون *sóz-avunni*. The verbs conjugated like دَين *dyun* (see above, insert an enphonic *v* before the *avun*; thus دَين *dyun*, stem د *di*, hence د ون *di-v-avun*).

24. Both these verbal nouns of the agent can be used with a future signification; e. g., يَن *yun*, to come, يَن ون *yi-v-avun*, one who will come, that is, who is destined to come, or who may be expected to come.

(To be continued.)

NOTES ON THE SPIRIT BASIS OF BELIEF AND CUSTOM.

BY J. M. CAMPBELL, C.I.E.; I.C.S.

(Continued from p. 331.)

**Light.** — Light, the scatterer of the terrors that people the dark, is the chief of guardians. Dionysos is the light and life of the World:<sup>100</sup> Gautama is the light of Asia: Amitába Buddha is the infinite light: Jesus is the light of the World: the Light of Heaven and of Earth is Allah. A red ray of light from the right eye of Amitába brought into life Padmapáni, and a blue ray of light from his left eye formed Tára, the enlightener. A beam of light from Padmapáni, the great pitiful, becomes incarnate in the Dalai Lâma.<sup>1</sup>

**The Guardian gives forth a light.** In the great temple at Tyre Melkarth was adored in the form of a luminous stone.<sup>2</sup> It is because the spirit of light lives in them that the diamond, the pearl, the ruby, the crystal, and other clear gems enjoy a worldwide worship as scatterers of disease, terror and other forms of evil. Rays of glory issue from the body of Súrya.<sup>3</sup> The babe Kṛishṇa brightened the dungeon in which he was born.<sup>4</sup> Balder was so fair of face and so shining that a light went forth from him.<sup>5</sup> The face of Moses shone so brightly that he had to wear a veil. In Tibet, the images of Buddha have a glowing halo or nimbus, and

<sup>100</sup> Brown's *Great Dionysiac Myth*, Vol. I. p. 235.

<sup>2</sup> Brown's *Great Dionysiac Myth*, Vol. I. p. 353.

<sup>4</sup> Inman's *Ancient Faiths*, Vol. I. p. 401.

<sup>1</sup> Schlagintweit's *Buddhism in Tibet*, pp. 84, 88.

<sup>3</sup> Wilkin's *Hindu Mythology*, p. 27.

<sup>5</sup> Edda in *The Golden Bough*, Vol. II. p. 308.

those of the fierce tutelary demons have a flaming halo.<sup>6</sup> The Lâma god is born with a halo of glory.<sup>7</sup> A flame-like process issues from the crown, or through the suture, of the Ceylon Buddha.<sup>8</sup> In India, the guardian king shares with Buddha the glory of a nimbus. In Greece, the victim, or the god in the victim, shone. From the three Persian youths, who were sacrificed to Dionysos Omestes, before Salamis (B. C. 480), a bright flame blazed.<sup>9</sup> In the guardian Brâhman a fire burns. "If there is no fire," says Manu,<sup>10</sup> "let the worshipper place the offering in a Brâhman's hand, for the priests say, 'Fire is a Brâhman'." Again<sup>11</sup> Manu says:—"An offering in the fires of a Brâhman's mouth, which are kindled by austerity and knowledge, frees from misfortune even from great sin." From the early Egyptian Etruscan and Roman encircling cloud the guardian's gleam became localised into the **Christian nimbus or head circle**, and again, in the form of the **Martyr's aureole**, went back to the *vesica piscis*, enveloping the whole figure.<sup>12</sup> That light was the source of the guardian virtue of the Egyptian good-spirit, the hawk-headed snake Chneph, appears from the Egyptian saying: "When Chneph opens his eyes the land is flooded with light; When Chneph closes his eyes the land is hid in darkness."<sup>13</sup> During the centuries before and after the Christian era a mighty flood of **Sun-worship** spread over Asia, Egypt and Europe under the influence of the religions of Mithras Serapis and Christ.<sup>14</sup> It is as the greater and the lesser lights that the Sun and Moon have earned universal worship. The Accadians or early Babylonians (B. C. 3000) worshipped the sun as fire,<sup>15</sup> and held fire to be one of the chief of guardians. This faith lasted into later Babylon, where Bel or Merodach was the orderer of good for man, the healer, the scarer of evil spirits.<sup>16</sup> The Tibet Lama, gazing at the rising sun, says:—"The glorious One has arisen; the Sun of happiness has arisen; the goddess Marichi has arisen; keep me, goddess, from the eight terrors,—robbers, wild beasts, snakes, poisons, weapons, fire, water, and precipices."<sup>17</sup> When the days lengthen with the northing sun, when the nights brighten with the waxing moon, evil influences are driven from among men. With a southing sun and a waning moon the guardian power weakens, and the danger from evil spirits again presses. The horror reaches a climax when, as among the Mexicans, unless some mystic re-birth of light comes to his aid, at the end of one of his cycles of fifty-two years, the sun will rise no more and evil spirits will destroy mankind.<sup>18</sup> The light by the woman in child-birth, by the youth at baptism, by the bride and bridegroom at marriage, by the sick, by the dying, and by the dead: the light at the tomb, the lamp in the place of worship, the feasts of lights, of lanterns, and of candles, shew how at every crisis in the life of the individual, at all seasonal changes that endanger public health, the guardian virtue of light puts to flight evil influences. So Herrick in his charm-song:<sup>19</sup> "Light the tapers here to fright far from hence the evil sprite." A lamp is an essential offering to the images in a Tibetan Buddhist temple.<sup>20</sup> So in the statue of St. Genevieve of Paris (509) an implies a bellows to blow out the saint's candle, and a demon tries to quench the lantern of St. Gudala of Brussels (712).<sup>21</sup> When an Australian tribe passes into a strange land, they kindle bark and sticks to clear and purify the air,<sup>22</sup> that is, to scare the local spirits. When a strange prow is wrecked on the island of Timorlaut, between Timor and New Guinea, the natives burn the boat to scare the foreign demons.<sup>23</sup> In the procession of Isis, the Egyptian priest cleansed a boat with an egg, sulphur, and a lighted torch.<sup>24</sup> The Japanese house is purified by fire.<sup>25</sup> The ancient Greek signal for battle was the throwing of torches in

<sup>6</sup> Waddell's *Buddhism in Tibet*, p. 337.

<sup>7</sup> *Op. cit.* p. 86.

<sup>8</sup> *Op. cit.* p. 343, n. 4.

<sup>9</sup> Plutarch's *Themistocles*, xiii.

<sup>10</sup> Manu, Vol. III. p. 12.

<sup>11</sup> *Op. cit.* Vol. III. p. 98.

<sup>12</sup> Smith's *Christian Antiquities*, pp. 1398, 1399, 1401.

<sup>13</sup> King's *Antique Gems*, p. 364.

<sup>14</sup> *Op. cit.*, *passim*.

<sup>15</sup> Lenormant's *Chaldean Magic*, p. 219.

<sup>16</sup> *Op. cit.* pp. 60, 61: 184-186; Budge's *Babylonian Life and*

*History*, p. 128.

<sup>17</sup> Waddell's *Buddhism in Tibet*, p. 218.

<sup>18</sup> Mayer's *Mexico*, p. 129.

<sup>19</sup> *Hesperides* quoted in Story's *Castle of St. Angelo*, p. 214.

<sup>20</sup> Waddell's *Buddhism in Tibet*, pp. 425-427.

<sup>21</sup> Mrs. Jameson's *Sacred and Legendary Art*, Vol. II. pp. 778, 779.

<sup>22</sup> Frazer's *Golden Bough*, Vol. I. p. 153.

<sup>23</sup> *Op. cit.* Vol. II. p. 187.

<sup>24</sup> Brown's *Great Dionysiac Myth*, Vol. I. p. 194.

<sup>25</sup> *Japanese Manners*, p. 339.

front of the army by men called Fire-bearers, priests of Ares.<sup>26</sup> An undying lamp tended by widows burned in the Pretaneum at Athens.<sup>27</sup>

In the eighth century, Bede (730 A. D.) remarked that the Christian Church had done well to change the lustrations which used to scatter the evil influences of ungracious February for the lights, which in Rome so brightened the churches and the city, that the day of St. Mary came to be known as Candlemas, the feast of lights.<sup>28</sup> But the Candlemas procession of lights has a direct origin in the Roman and Greek walking round the fields carrying torches and candles in honour of Februa and Ceres, a rite which still continues in France.<sup>29</sup> The old Slav and German guardian Swanto Wit or Holy Light, whose worship lasted till the ninth century, was then Christianized into the worship of St. Vitus, the boy-martyr of Rome, to whom, in Germany, the fiery sun-wheel is still set a-rolling in Midsummer dances.<sup>30</sup> In the eighth century, in Germany, to jump over a Need Fire, kindled by rubbing dry wood on St. John's Eve, kept off ill-luck and fever.<sup>31</sup> The practice of lighting bonfires from a flame kindled by rubbing wood is still observed on St. John's Eve in Russia.<sup>32</sup> In Ireland, on the 21st June, fires were lit, and every member of the family passed through the fire to get good fortune in the coming year.<sup>33</sup> In Scotland, at the beginning of this century, the money presents of boys and girls to the schoolmaster on Candlemas Day were known as bleezes or blases, a memory of earlier candle gifts to the priest.<sup>34</sup> In the Western or Latin Church, Christmas as well as Candlemas was called the feast of lights on account of the number of candles that burned at the feast.<sup>35</sup> On Christmas mornings, in North-East Scotland, fire and juniper were burned.<sup>36</sup> In the North of England (1825), each family had a Yule Candle lighted in the evening and set on the table. A piece of the candle was kept to secure luck.<sup>37</sup> In Scotland, on the last night of the year, fire is carried round houses, fields, and boats for luck, that is, to scare evil.<sup>38</sup> A third Christian festival of lights was Easter Eve. Constantine the Great (A. D. 330) turned the sacred vigil into the light of day, hanging lamps everywhere and setting wax tapers, as big as columns, all over Byzantium. In the fifth century, one special wax taper was solemnly blessed as a type of Christ's rising from the dead.<sup>39</sup> Fires were lighted on Mayday and on St. John's Day (June 24th), and the lantern was one of the many guardian influences on spirit-haunted Halloween (October 31st). Fires lighted on the Transylvanian hills in South-East Austria, on June 24th, guard the flocks from evil spirits.<sup>40</sup> In North-East Scotland, the children, who danced round the Mayday bonfires, used to shout:—"Fire blaze and burn the witches."<sup>41</sup> A mediæval legend says fires were kindled on St. John's Eve to scare the dragons of pestilence.<sup>42</sup> In Forfarshire and in the Isle of Man, sick cattle have to walk over lighted peat or to pass between two fires.<sup>43</sup> In England, in 1783, the Roman Catholics used to light bonfires on the hills on All Saints' Night, the Eve of All Souls.<sup>44</sup> In Brittany, the fragments of the torches burnt on St. John's Eve are kept as charms against thunder and nervous diseases.<sup>45</sup> The

<sup>26</sup> Potter's *Antiquities*, Vol. II. p. 79.

<sup>27</sup> *Op. cit.* Vol. I. p. 131.

<sup>28</sup> Smith's *Christian Antiquities*, p. 998.

<sup>29</sup> Napier's *Folk-Lore of Scotland*, p. 181.

<sup>30</sup> Baring Gould's *Strange Survivals*, p. 247. After the death of Charles the Great (A. D. 814) the people of Rugen gave up the worship of the foreign Christian Vitus and went back to the worship of their local Suanto Vitus, who was apparently both Sun-god and God of War. This idol continued a centre of worship till after the middle of the twelfth century. Elton and Powell's *Savo-Grammaticus*, pp. 392-396.

<sup>31</sup> Grimm's *Teutonic Mythology*, Vol. II. pp. 606, 617; Smith's *Christian Antiquities*, pp. 810, 1545. For the same belief in nineteenth century Sussex, see *Folk-Lore Record*, Vol. I. p. 33.

<sup>32</sup> Ralston's *Russian Songs*, p. 240.

<sup>33</sup> Jamieson's *Scottish Dictionary*: s. v. "Beltein." Hone's *Every Day-Book*, Vol. I. p. 849. According to the *Folk-Lore Record*, Vol. IV. p. 97, bonfires are burnt in Ireland on June 23rd. If a bone is burnt in them, to leap through the smoke cures barrenness in man or in beast.

<sup>34</sup> Napier's *Folk-Lore of Scotland*, p. 181; *Folk-Lore Record*, Vol. I. p. 108.

<sup>35</sup> *Notes and Queries*, 5th Series, Vol. I. p. 379.

<sup>36</sup> Gregor's *Folk-Lore of North-East Scotland*, p. 159.

<sup>37</sup> *The Denham Tracts*, Vol. II. pp. 25, 26.

<sup>38</sup> Mitchell's *The Past in the Present*, p. 144.

<sup>39</sup> Smith's *Christian Antiquities*, p. 595.

<sup>40</sup> *Nineteenth Century Magazine*, No. 101, p. 135.

<sup>41</sup> Gregor's *Folk-Lore of North-East Scotland*, p. 167.

<sup>42</sup> Folkard's *Plant-Lore*, p. 489.

<sup>43</sup> Cumming's *In the Hebrides*, p. 218.

<sup>44</sup> Gentleman's *Magazine Library*, "Popular Superstitions," p. 7.

<sup>45</sup> Hialop's *Two Babylons*, p. 156.

Egyptians held a feast of lamps at Sais in honour of the goddess Neith.<sup>46</sup> The ancient Chaldeans, under the mystic name of Iao, adored the physical and intellectual light.<sup>47</sup> The Yezedis, or modern Sabeans, hold a festival of lights in honour of Sheikh the Sun at Midsummer, when the men and women pass their right hands through the lights carried by the priests, rub their brows, and touch their lips.<sup>48</sup> Both the Chinese and the Japanese have their feasts of Lanterns.<sup>49</sup> Tibetans hold a light-feast in early December.<sup>50</sup> The Canton river gods are worshipped with an accompaniment of hundreds of fire crackers.<sup>51</sup> The Hindu worships light with wise wonder and with thankful heart. His holiest *gáyatri* prayer is: "Let us think the worshipful Light, may it lighten our souls." According to another text Fire comes as a dear friend: in his presence men sit as in a parent's house. The *palas*-fed fire, kept in a strict Brāhman's inner room, is the Garhapatya or House-guardian.<sup>52</sup> Besides his Diwālī or lamp-feast, the Hindu dances and sings at Dasahrā (September-October) round a *garbu* or lamp housed in a clay or wooden case drilled with holes. On many great religious nights, both Hindus and Muhammadans lighten their temples and shrines. In India, the evening twilight, dreaded by Hindu gods, is made safe and pure from the approach of the evil Yōginīs or Fire-fiends by the *artī* or waving of lamps and flaming camphor.<sup>53</sup> Similarly, the Shāns of Southern China, once a year, with gongs and trumpets and with flaming torches, drive out the twilight fire-fiends.<sup>54</sup> At a Rājput court, at lamp light, all rise and salute, a practice which was adopted by the Emperor Akbar.<sup>55</sup> In the early Christian Church, lamp-lighting was the occasion of a service of prayers and praise. The rosy-fingered dawn drives away evil spirits and brings health.<sup>56</sup> "Demons," says the Tibetan proverb, "cannot move except in darkness."<sup>57</sup> In Western India, lamps are waved round the sick, and flaming camphor is held in front of the faces of the possessed. The lighted candles of the Christian altar, for which the Greek, the Roman, and the Jewish ritual furnish precedents, find a further parallel in the lighted candles on the altar table of the Chinese emperor.<sup>58</sup> Of guardian lights at child-birth, an example is given in the chapel of the Bologna University, where, in the fresco of the birth of the Virgin Mary, a woman holds a lighted candle close to the mother's face.<sup>59</sup> Pericles mourns that his wife died in child-birth at sea without fire and without light.<sup>60</sup> In Ireland, no fire should be given out of a house in which a woman has been lately confined.<sup>61</sup> The poet Herrick (1650) refers to "the tapers five that shew the womb shall thrive."<sup>62</sup> In eighteenth century Scotland, women in child-birth were purified or sained by being crossed by a fir-candle.<sup>63</sup> In Brazil, when a girl comes of age, and has to leave her hammock, she rides on the back of a female relation, carrying a live coal to keep evil influences from entering her body.<sup>64</sup> In rural Scotland, Ross<sup>65</sup> describes how—

"A clear burnt coal in the hot tongs was ta'en  
Frae out the ingle-mids for clear and clean,  
And through the cory-belly<sup>66</sup> latten fa  
For fear the weeane should be ta'en awa."

In the Scottish Highlands, a live peat was carried sun-wise round the mother and unbaptised child to keep off evil spirits. And the newly baptised child was handed thrice across the

<sup>46</sup> Herodotus, Vol. II. p. 62; Wilkinson's *Egyptians*, 2nd Series, Vol. II. p. 308.

<sup>47</sup> Brown's *Great Dionysiac Myth*, Vol. I. p. 56.

<sup>48</sup> Hislop's *Two Babels*, pp. 171-178.

<sup>49</sup> Kidd's *China*, p. 302; *Japanese Manners*, p. 67.

<sup>50</sup> Waddell's *Buddhism in Tibet*, p. 511.

<sup>51</sup> Mrs. Gray's *Fourteen Months in Canton*, p. 120.

<sup>52</sup> Mrs. Manning's *Ancient India*, Vol. I. pp. 13, 86 (n. 3), 90.

<sup>53</sup> *The Golden Bough*, Vol. II. p. 179.

<sup>54</sup> *Tārīkh-i-Balaunt* in Elliot's *Muslim History of India*, Vol. V. p. 531.

<sup>55</sup> Smith's *Christian Antiquities*, p. 923.

<sup>56</sup> *Rig-Veda*, I. 48, Wilson's Works, Vol. I. pp. 129, 298 (note).

<sup>57</sup> Waddell's *Buddhism in Tibet*, p. 495.

<sup>58</sup> Compare Middleton's *Conformity between Popery and Paganism*, pp. 144, 145; Howorth's *Mongols*, Vol. I. p. 635.

<sup>59</sup> From MS. Notes.

<sup>60</sup> Pericles, III. 1.

<sup>61</sup> *Folk-Lore Record*, Vol. IV. p. 108.

<sup>62</sup> *Poems*, Vol. I. p. 56, Ed. 1869.

<sup>63</sup> Dalryell's *Darker Superstitions of Scotland*, p. 184.

<sup>64</sup> *The Golden Bough*, Vol. II. p. 281.

<sup>65</sup> Jamieson's *Scottish Dictionary*, s. v., *Corsy-belly* = the infant's first shirt folded across the belly; Napier's *Folk-Lore*, p. 30.

fire.<sup>67</sup> Fire was carried before the Roman emperor, and, in the provinces, before the magistrates.<sup>68</sup> Sacred fire was carried before the kings of Asia.<sup>69</sup>

In South-East Africa, Mashona boys greet the new-born moon by throwing lighted brands into the sky.<sup>70</sup> In England, the birth-day cake is guarded by lighted candles, one for each year of the life of the hero of the day. Compare the Greek cakes to the lonely Full Moon called *amphiphontes* because lighted candles were set round them.<sup>71</sup> The fourth century Christians had baptismal lights. In A. D. 500, when certain Jews were baptized at Auvergne, candles blazed and lamps shone.<sup>72</sup> At the baptism of Theodosius the Younger (A. D. 401), so many carried lights that the stars might be supposed to be seen on earth.<sup>73</sup> Light was used to keep evil from the unbaptised. In the Hebrides, until it was christened, a flaming torch was three times a day carried round the new-born child.<sup>74</sup> So the body of the baby-daughter of the Scottish king was swathed in fine linen and laid in a gilded casket with salt and a light.<sup>75</sup> The Egyptian bride was escorted with torches and songs.<sup>76</sup> At Roman weddings, many wax tapers were lighted at noon.<sup>77</sup> In the fourth century, when nuns offered themselves to be veiled, they passed among the blazing lights of the neophytes as if to become the brides of Christ.<sup>78</sup> One of the leading rites in the early Christian marriage was the wedding-pomp, when, with torches, lanterns and singing, the bride was led to the bridegroom's house.<sup>79</sup> At a Japanese wedding, it is not lawful to snuff the candles.<sup>80</sup> The Chinese bride is carried into her husband's house over a pan of live coals.<sup>81</sup> The Scottish bride, on entering her husband's house, is given a pair of tongs to stir the fire.<sup>82</sup> The Mongol bride is carried thrice round a fire, and is then led to her husband.<sup>83</sup>

The Greeks, except the Athenians, had their funerals by day, for during the night furies and evil spirits were abroad. At the funeral, though it was day and though they buried and did not burn their dead, the mourners carried torches. A lighted lamp was also placed with the dead in the vault,<sup>84</sup> a practice which was continued by the Christian buriers in the catacombs at Rome and by the placers of candles in Middle Age Christian coffins.<sup>85</sup> The early object of these funeral torches is shewn among the Greenlanders, where a woman waves a fire-brand behind the corpse, and tells it not to come back, and by the Siberian Chuwashes who fling a red hot stone after the corpse to bar the soul's return.<sup>86</sup> The Jews burn a candle at the head of the dead.<sup>87</sup> In every section of the early Christian Church, lights, both stationary and processional, were used at funerals. The lights round the body of the sun-worshipping Constantine (A. D. 340) made a show such as the world had never seen.<sup>88</sup> At Chrysostom's funeral (A. D. 438), the mouth of the Bosphorus was covered with lamps.<sup>89</sup> At the death of Justinian (A. D. 585), mournful bands carried funeral torches.<sup>90</sup> At Paris (A. D. 585), King Guntram buried his grandson with the decoration of innumerable candles.<sup>91</sup> In the north of Scotland, a candle or two used to be burned near the dead.<sup>92</sup> A light is kept burning when a dead Pârsî has been laid out.<sup>93</sup> A lighted candle is set near the Corean coffin.<sup>94</sup> The Andaman islanders kindle a fire on their dead chief's tomb to keep off evil spirits.<sup>95</sup> The burning of lamps and other lights at tombs is common to Hindus, Musalmâns and Christians. "I'm sure," says Herrick, "the nuns

<sup>67</sup> Cumming's *In the Hebrides*, p. 101.

<sup>68</sup> Adam's *Roman Antiquities*, p. 144.

<sup>69</sup> Ammianus Marcellinus, A. D. 300, xxiii., 6, Yonge's Translation, p. 336.

<sup>69</sup> Adam's *Roman Antiquities*, p. 144.

<sup>70</sup> Elworthy's *The Evil Eye*, p. 411.

<sup>71</sup> Smith's *Greek and Roman Antiquities*, Vol. II. p. 181.

<sup>72</sup> Smith's *Christian Antiquities*, pp. 995-96.

<sup>72</sup> *Op. cit.* p. 993.

<sup>74</sup> Elworthy's *The Evil Eye*, p. 64.

<sup>76</sup> Napier's *Folk-Lore of Scotland*, p. 34.

<sup>76</sup> Eber's *Egyptian Princess*, Vol. II. p. 358.

<sup>77</sup> Pator's *Marius the Epicurean*, Vol. I. p. 248.

<sup>78</sup> St. Ambrose (374 A. D.) in Smith's *Christian Antiquities*, p. 995.

<sup>79</sup> *Op. cit.* p. 1109.

<sup>80</sup> Titsing's *Japan*, p. 207.

<sup>81</sup> Kidd's *China*, p. 324.

<sup>82</sup> Gregor's *An Echo of Olden Time*, p. 119.

<sup>83</sup> Dalryell's *Darker Superstitions of Scotland*, p. 391.

<sup>84</sup> Potter's *Antiquities*, Vol. II. pp. 192, 193; Vol. II. p. 231; Baring Gould's *Strange Survivals*, p. 31.

<sup>85</sup> Smith's *Christian Antiquities*, p. 814.

<sup>86</sup> Moncure Conway's *Demonology and Devil-Lore*, Vol. I. p. 53.

<sup>87</sup> *Illustrated Dublin Journal*, Vol. I. p. 164; Moncure Conway's *Demonology, and Devil-Lore*, Vol. I. p. 4.

<sup>88</sup> Smith's *Christian Antiquities*, p. 993.

<sup>89</sup> *Op. cit.* p. 996.

<sup>90</sup> *Op. cit.* p. 996.

<sup>91</sup> *Op. cit.* p. 996.

<sup>92</sup> *North Scotland*, p. 139.

<sup>93</sup> *Notes on Pârsî Customs*.

<sup>94</sup> Ross's *Corea*, p. 330.

<sup>95</sup> Reville *Les Religions des Peuples Non Civilisés*, Vol. II. p. 164.

will have Candlemas (that is a show of lights) to grace the grave."<sup>96</sup> At several Christian tombs in western Europe, the lamp gave a perpetual light.<sup>97</sup> Within the tomb of the magician, Michael Scott, burns a wondrous light to chase the spirits that love the night.<sup>98</sup>

No Hindu, Musalman or Roman Catholic temple or shrine is without its light. In Babylon, in Rome, in Jerusalem, and in Egypt, during the performance of religious rites, candles were burned.<sup>99</sup> Russian churches are full of lighted tapers and candles.<sup>100</sup> The Christians of Western Europe, in the sixth, seventh and eighth centuries, burned candles and lamps before their sacred images and pictures, "the visible light being a symbol of the gift of the divine light."<sup>1</sup> Lights and incense were also burned before the elements, the life-giving cross, the holy gospels, and the other sacred ornaments.<sup>2</sup> The St. Petersburg Russian peasant of the present day, having for the good of his body invested five farthings in his hot bath, for the benefit of his soul invests a like sum for a taper to be set before the shrine of some favourite saint.<sup>3</sup> The Tungusians, near lake Baikal in Siberia, burn wax tapers before their gods; in the Molucca islands, wax tapers are used in the worship of the Nito; in Ceylon, wax candles are burned before Buddha.<sup>4</sup> The earliest known form of Venus or Aphrodite is in Paphos, a ball in a pyramid surrounded by burning torches.<sup>5</sup> Among the Greeks a sudden or unusual splendour was lucky; darkness was unlucky.<sup>6</sup> The rites to the gods of the under-world were performed at night.<sup>7</sup> As in the Catholic Church the water of Baptism is purified by dipping a candle into the font, so it was with the classic Greeks. The holy water at the entrance to the Greek temple, which was sprinkled to purify all who came in, was consecrated by putting into it a burning torch from the altar. The torch was used because light purifies all.<sup>8</sup> So a priest purified the newly launched Greek ship with a lighted torch, an egg, and brimstone.<sup>9</sup> In Middle-Age Europe, magicians and heretics were burnt alive in order that the fire might scare the devil that possessed them.<sup>10</sup> This remedy was at one with popular witchcraft cures. In a 1603 witch trial, an old woman stated she had burned alive one hen because a witch had possessed all her hens, and in the same trial, a farmer stated he had burned a pig alive, and thereby scared the witch's familiar.<sup>11</sup> In much more recent times, in Cornwall, the father of an overlooked, that is, of a bewitched child, went to the witch's house, tied the witch down, piled furze in front of the door, fired it, and passed the witch-possessed child over the furze flames.<sup>12</sup> Before their sacred images, the Chinese keep burning candles and joss sticks.<sup>13</sup> As has been noticed, Hindus scare the dreaded *yôjinis*, or twilight hags, by waving flaming camphor in front of their gods. If a Hindu goes out in the dark he repeats charms, touches his amulets, and carries a fire brand to keep off evil spirits.<sup>14</sup> If a Scottish Highlander has to pass through a churchyard he will carry a live coal.<sup>15</sup> In Ireland, a live coal keeps fairies and other evils away at night.<sup>16</sup> In North Scotland (1800), a live coal is dipped into the water in which a newborn child is washed.<sup>17</sup>

The Hindu belief, that the waving of lights cures sickness and that flaming camphor is specially helpful in driving evil spirits out of the possessed, finds a parallel in the Christian girl, who (A. D. 587) expelled a sickness by holding in front of her a burning candle, and in a man, who, recovering from an ague, held lighted candles in his hands all night long.<sup>18</sup> Similarly, oil from a lamp burning in a Church at Ravenna cured the eyes of two believers.<sup>19</sup> In Germany, fire was struck out of a flint on erysipelas. And the cattle were

<sup>96</sup> *Poems*, Vol. II. p. 323, Ed. 1869.

<sup>97</sup> *Smith's Christian Antiquities*, p. 997.

<sup>98</sup> *Sharpe's Witchcraft in Scotland*, p. 27.

<sup>99</sup> *Middleton's Conformity between Popery and Paganism*, xxi.; *Hislop's Two Babylons*, p. 139.

<sup>100</sup> *An Englishwoman in Russia*, p. 198.

<sup>1</sup> *Smith's Christian Antiquities*, p. 997.

<sup>2</sup> *Op. cit.* pp. 612, 613, 819.

<sup>3</sup> *St. James's Budget*, 9th December 1888, p. 10.

<sup>4</sup> *Hislop's Two Babylons*, p. 283.

<sup>5</sup> *Ency. Brit.* Aphrodite.

<sup>6</sup> *Potter's Antiquities*, Vol. I. p. 394.

<sup>7</sup> *Op. cit.* Vol. I. p. 267.

<sup>8</sup> *Op. cit.* Vol. I. pp. 260, 261.

<sup>9</sup> *Op. cit.* Vol. II. p. 132.

<sup>10</sup> See *Sharpe's Witchcraft in Scotland*, p. 20.

<sup>11</sup> *Op. cit.* p. 211.

<sup>12</sup> *Black's Folk-Medicine*, p. 69.

<sup>13</sup> *Moncure Conway's Demonology and Devil-Lore*, Vol. I. p. 74.

<sup>14</sup> *Lenormant's Chaldean Magic*, p. 39.

<sup>15</sup> *Cumming's In the Hebrides*, p. 227.

<sup>16</sup> *Folk-Lore Record*, Vol. IV. p. 117.

<sup>17</sup> *Gregor's An Echo of the Olden Time*, p. 90.

<sup>18</sup> *Smith's Christian Antiquities*, p. 997.

<sup>19</sup> *Op. cit.* p. 817.

driven through the holy Need Fire to keep off sickness. German mothers put their children in the oven to cure fever, and lay in an oven a child who does not grow to drive out of him the dwarfing spirit of the elderling.<sup>20</sup>

As regards lights at festivals, according to Bede (A. D. 730), the English practice of keeping a candle burning all through Christmas Day goes back to fore-Christian times, when, on the eve of the winter solstice, the Saxons used to light great candles and kindle the Yule Clog.<sup>21</sup> Lighted candles were also used ceremonially by the Germans before they became Christian.<sup>22</sup> In Ripon, in Yorkshire, on the Sunday before Candlemas Day, all the afternoon the collegiate church is (1790) ablaze with lighted candles.<sup>23</sup> In Rome, after sunset on Shrove Tuesday, everyone carries a lighted taper and tries to blow out his neighbour's light.<sup>24</sup> During Easter-week the Pope worships a cross of fire over St. Peter's tomb.<sup>25</sup> According to the Greek Christians, on Easter Day in the Church of the Holy Sepulchre, in Jerusalem, a magic light from above kindles the candles.<sup>26</sup> According to the traveller Coryate, in 1614, except the Latins, all Christians in Jerusalem at Easter prayed that the Holy Ghost might come from heaven in the visible form of fire. After great processioning the Patriarchs of the Greeks and Armenians went into the sepulchre. A priest passed into the grottoe. After a quarter of an hour he came forth with his tapers lighted. So great was the rush to get a light that the priest was nearly stifled.<sup>27</sup> At Durham, the great Easter candle, called Paschal, was lighted by flint and steel with a consecrating rite, and from it all other candles were kindled.<sup>28</sup> So it is with the Paschal taper carried before the Pope, parts of which are kept as charms.<sup>29</sup> In Transylvania, on Easter Eve, witches and demons are abroad. Every man must attend the midnight service and hold a lighted wax candle. Afterwards, if what is left of the candle is lighted during a thunderstorm, it will keep the fiend lightning from striking the house.<sup>30</sup> In London, on Midsummer Eve (June 24th), and on the Eve of St. Peter and St. Paul (June 28th), every man's door was shaded with green birch, long fennel, St. John's wort, orpin, white lilies and the like ornaments with flower garlands. Glass oil-lamps were kept burning all night, covering the branches with hundreds of lights.<sup>31</sup> So, among the Circassians, the holy pear-tree is hung with candles.<sup>32</sup> At the hottest time of the year the grove of Diana at Nemi, near Rome, was lighted by a multitude of torches.<sup>33</sup> In Rome, before the Church was eclipsed by the Italian Government (1869), an illumination took place when a new Cardinal was appointed.<sup>34</sup> At the crowning of the Eastern Christian Emperors and at the throning of the Pope, a wisp of flax is lighted and burnt before the eyes of the enthroned.<sup>35</sup> At the feast in honour of the dedication of the temple by Judas Macabæus (B. C. 160), the Jews lighted one candle the first day, and one more each day till seven were lighted.<sup>36</sup> A lamp was always burning in the Jewish tabernacle; a lamp still burns in the Synagogue.<sup>37</sup> The prophetic stones on the High Priest's breast-plate were called Urim or Lights.<sup>38</sup> The undying fire on the altar of Solomon's temple couched like a lion and shone like the sun. Its solid pure and smokeless flame consumed alike the wet and the dry.<sup>39</sup> In the fore-Christian Jewish catacombs at Rome, on each place for a body, is scratched the image of a seven-branched candle-stick.<sup>40</sup> When an early Christian Church was consecrated twelve candles were lighted.<sup>41</sup> At the Japanese lantern feast, lighted lanterns are launched on water to ascertain the fate of dead friends.<sup>42</sup> At the Chinese feast of lanterns, on the fifteenth of the first moon, that

<sup>20</sup> Grimm's *Teutonic Mythology*, Vol. III. pp. 1152, 1165.

<sup>21</sup> *Notes and Queries*, 5th Series, Vol. X. p. 483; *Gentleman's Magazine Library*, "Popular Superstitions," p. 4.

<sup>22</sup> Grimm's *Teutonic Mythology*, Vol. II. p. 616. <sup>23</sup> *Gentleman's Magazine Library*, "Popular Superstitions," p. 3.

<sup>24</sup> "Carnival" in *Ency. Brit.* Xth Ed.

<sup>25</sup> Hislop's *Two Babylons*, p. 225.

<sup>26</sup> From MS. Notes.

<sup>27</sup> Coryate's *Crudities*, Vol. III. "Extracts."

<sup>28</sup> Hone's *Everyday Book*, Vol. I. p. 436.

<sup>29</sup> Smith's *Christian Antiquities*, p. 1564.

<sup>30</sup> *The Nineteenth Century*, No. 101, p. 134.

<sup>31</sup> Strutt's *Sports and Pastimes*, p. 830.

<sup>32</sup> Frazer's *Golden Bough*, Vol. I. p. 73.

<sup>33</sup> *Op. cit.* Vol. I. p. 5. <sup>34</sup> *Ency. Brit.* "Carnival," p. 98.

<sup>35</sup> Smith's *Christian Antiquities*, p. 438.

<sup>36</sup> *Cornhill Magazine*, December 1886.

<sup>37</sup> Smith's *Dictionary of the Bible*, Vol. III. p. 1398.

<sup>38</sup> *Op. cit.* Vol. III. p. 1600.

<sup>39</sup> *Op. cit.* Vol. I. p. 54.

<sup>40</sup> Smith's *Christian Antiquities*, pp. 300, 1944.

<sup>41</sup> *Op. cit.* p. 430.

<sup>42</sup> *Japanese Manners*, p. 67.



is about March, all hang lanterns in front of their houses.<sup>43</sup> The Chinese have passed from the stage of scaring the dreaded dead to the stage of pleasing the beloved dead. In Canton, during the yearly festival for the unmarried dead, after dark, boats glide down the river a mass of lanterns. In front and at the sides of the lantern boats are small fire boats. In the front fireboat a gong is beaten to attract spirits. In the big lantern boat priests chant hymns and throw burning paper clothes and paper money into the river. The paper clothes and paper money are supposed to be refined by fire so as to be useful to the naked craving unwed ghosts who float on the water. Oil lamps in clay vessels are drawn after the lantern boat to serve as guides to the spirits.<sup>44</sup>

For more than 300 years after Christ, the use of **ceremonial candles**, torches and lamps in Christian Churches was not general. Tertullian (A. D. 205) and Lactantius (A. D. 303) scoff at the use of lights by day. 'The early gods,' they say, 'need lights' because being of the earth they are in darkness.' 'Let us not blaze,' says Gregory of Nazianzen (A. D. 373), 'like a Greek temple at holy moon.' The ceremonial use of lights in connection with Christian worship is supposed to have begun with the placing of a light on the tombs of martyrs and with the illumination of churches on high days. By the eighth century the blessing of the lamps and candles on Easter Eve was a widespread ceremony. The font was baptized with lights, and the early converts, after baptism, held a lighted candle. Lights were kindled when the Gospel was read, and lights were carried at funerals and hung over graves. Candles and lamps were also lighted before pictures and images, and were presented as a thank-offering on recovering from sickness.<sup>45</sup> Other early fire rites were forbidden. In A. D. 680, a council penalized the kindling and the leaping over fires in front of workshops and houses at the time of new moon.<sup>46</sup>

Few people have shewn a more marked trust in **light as a guardian against evil spirits** than the Mexicans. The chief Mexican dread is the great day at the end of the cycle of fifty-two years, when the sun may rise no more, and man may be left a helpless prey to evil spirits. To prevent man's ruin, the only hope of the Mexican priesthood was by raising a new light or fire to scatter the evil influences that might prevent the sun from rising. To raise a new fire on the evening before the dreaded day, the gods, that is, the priests in the garments of the gods, leaving their shrines and temples, marched forth to a hill-top. And, when the kindly influences of the Pleiades were at their strongest, on an altar on the hill-top, the chief priest slew a human victim and on a wooden shield fastened to the victim's chest kindled fire by rubbing. From the New Fire a great pyre, on which the victim was laid, was kindled, and from the pyre-flame torches were lighted, and the New Fire was borne speedily by special runners over the whole land. The dawn and the sunrise of the next morning shewed that the virtue of the guardian light had prevailed. The gods marched back to their shrines, the temples were cleansed, the people dressed in festive garments. Light had routed evil and saved Mexico from ruin.<sup>47</sup>

The above examples illustrate the working of two leading religious laws; that the **Guardian is the squared fiend, and that the Guardian needs guarding**. Though so great a guardian, light, like fire, has failed to free itself from its early shadow, the fiend-element, known to the Hindus as the hideous iron-tusked Kravyâd,<sup>48</sup> that underlies its guardian nature. To the Egyptian fire was a wild beast.<sup>49</sup> The Hindu and the Shân agree that the blaze of camphor and the flare of torches are required to scare the twilight fire-fiends. To the Hindu the morning sun is Vishnu the preserver, but the midday sun, the terror that walketh at noon-tide, is Mahâdêv the destroyer. So the lesser lights that inlay the floor of heaven, though grouped by faith into guardian shapes, shoot baneful glances at mankind which have to be soothed by the star which rules the moment of each man's birth. With the Greeks and Romans,

<sup>43</sup> Kidd's *China*, p. 302.

<sup>44</sup> Mrs. Gray's *Fourteen Months in Canton*, p. 212.

<sup>45</sup> Smith's *Christian Antiquities*, pp. 993-998.

<sup>46</sup> Grimm's *Teutonic Mythology*, Vol. II, p. 626; Moncreux Conway's *Demonology and Devil-Lore*, Vol. I. p. 67.

<sup>47</sup> Mayer's *Mexico*, p. 129.

<sup>48</sup> Wilkin's *Hindu Mythology*, p. 23.

<sup>49</sup> Wilkinson's *Egyptians*, 2nd Series, Vol. II. p. 463.

St. Elmo's or St. Erasmus' fire, the electric fire balls that settle on ships' rigging in a storm, were the genial guardians Castor and Pollux. Lightning, on the other hand, was a fiend defiling what it struck, to be driven away in classic fashion by a hiss or in early Christian fashion by the sign of the cross, by prayer, and by the sprinkling of holy water.<sup>50</sup> Under this application of the principle of Dualism lies the great law of religious development, the guardian is the squared-fiend, a phase of early belief which is alive and orthodox in the Defenders of the Faith, Tutelary Demons, or Guardian-Fiends who play so leading a part in Tibet Buddhism.<sup>51</sup> Again, the above examples illustrate the law, the Guardian needs guarding. The position and surroundings of the Guardian, well housed, tended with care, treated with honour, make the Guardian a specially tempting lodging for the hosts of unhoused wandering spirits. So, when the Chinaman, and also the Tibetan Lîma, has prepared all parts of the image with elaborate care and ritual, when the sculpture is completed, he has an anxious formula to prevent the entrance of a wicked spirit into the sacred image.<sup>52</sup> By the use of the spirit-scares, spirit-traps, spirit-scares, and spirit-prisons, known as ritual and decoration, priests and worshippers do much to guard the Guardian from the trespass of unclean lodgers. However complete the theory, however sleepless the practice, these precautions cannot fail to fall short of perfection. In annoyance at intrusion, it may be stained by the spirit of the intruders, like the sun shorn of his beams at the close of day and at the opening of winter, like the Leader whose guardian force ebbs till it is lost in death, the Guardian ceases to guard. So, when the sins of the Hebrews were forgiven, that is, when the haunting evil spirits were scared, the High-priest's breast jewels shone bright. When the sins were not forgiven, that is, when the air remained heavy with evil influences, the gems became black.<sup>53</sup> From the recurring dangers of seasonal fiend-swarms, from the sudden blow of the plague demon, a young fresh untarnished Guardian can alone save man. The necessity of a new or a renewed Guardian explains the practice, perhaps even the name, of the Celtic and German Need Fire: it explains the fire kindled through a crystal ball at the Eleusinian mysteries;<sup>54</sup> it explains the Catholic flint-lighting at Easter, and the Catholic blessing of candles: it explains the Mexican and Peruvian re-birth of the sun. The early experience that, through failure of his guarders to guard him, the Guardian spirit dwindles and dulls through the housing of evil influences is recorded in the magical phase of early religion. According to Reginald Scott, the success of the ceremonial use of fire by the Middle-Age European exorcist was made doubtful by the chance that evil influences had taken their abode in the guardian fire. Before using fire, says Scott, let the exorcist repeat these words: "By Him that created heaven and earth and is God and Lord of all I exorcise and sanctify thee, thou creature of Fire that immediately thou banish every phantom from thee."<sup>55</sup> The belief, that the aged out-of-date guardian not only ceases to guard but becomes a fiend-home, is shewn in Herrick's *Ceremony on Candlemas Eve* :—

" Down with the rosemary and so  
Down with the bays and mistletoe,  
Down with the holly ivy all  
Wherewith ye dressed the Christmas hall,  
That so the superstitious find  
No one least branch there left behind :  
For look how many leaves there be  
Neglected there, maids, trust to me,  
So many goblins you shall see."<sup>56</sup>

<sup>50</sup> Potter's *Antiquities*, Vol. I. pp. 382-384; Vol. II. p. 172; Smith's *Christian Antiquities*, p. 992.

<sup>51</sup> Waddell's *Buddhism in Tibet*, pp. 363-365. Besides, in Tibet, the idea, that the guardian is the squared fiend, is familiar in the Indian Durgâ and Siva and in the Greek guardian-fury of the Medusa. Even the Mother, the tenderest of guardians, is pestilence among Hindus and madness among Romans and English: "How this Mother swells up towards my heart." *King Lear*, Act II. Scene IV.

<sup>52</sup> Emerson's *Masks, Heads and Faces*, p. 134; Schlagintweit's *Buddhism in Tibet*, p. 204.

<sup>53</sup> Emanuel's *Diamonds and Precious Stones*, p. 23.

<sup>54</sup> *Op. cit.* p. 23.

<sup>55</sup> Reginald Scott's *Discovery of Witchcraft*, p. 480. Compare the Christian exorcism of water, salt, and oil before their use in sacred offices. Smith's *Christian Antiquities*, p. 653. Details of the kindling of Need Fire in Scotland, as late as 1810, to stay murrain are give in Napier's *Folk-Lore*, p. 84.

<sup>56</sup> Horne's *Hesperides*, p. 203.

Like the re-birth in the Need Fire and in the Flint-spark, like the Mexican and Peruvian renewal of the youth of the Sun at the close of his span of fifty-two years, the Dalaï Lâma, for the good of man, sacrifices his yearning for absorption, and, by certain signs, shews in the body of what babe he has been pleased to endure the penalty of re-birth. So the Guardian spirit of the dying king passes either into the king's son, or, through some sacramental channel, enters the body of the chosen successor. The king is dead; long live the king: the Guardian is dead; the Guardian lives.

(To be continued.)

### FOLKLORE IN SOUTHERN INDIA.

BY PANDIT S. M. NATESA SASTRI, B.A., M.F.L.S.

No. 40. — *Ēbhya the Learned Fool (a Noodle Story).*

In the town of Mânâmadurai, in the Pânḍiyan country, there lived a young Brâhman, named Ēbhya, who was a fool. He was married to a girl in Madura. Ēbhya was a learned man, as he thought, in his own way, and like Sakâra, in Sûdraka's play, could always quote Saṅskṛit verses and rules, as authority for all his actions. He wished to see his wife. He therefore started for Madura. On his way, he saw the dead body of an ass lying neglected in the way.

"What," thought he, "this was a living being. It had no friends in this world. There is no one now to bury it or cremate it, and it is, therefore, lying thus neglected in the dead stage of its existence. If I do now the meritorious action of cremating this dead ass I obtain the boon of having performed *âsvamêdha* (horse-sacrifice). For does not the sage say:—

*Anâthaprêtasaṅskâram âsvamêdhaphalaṅ bhavêti.*

The cremating of an ownerless dead body is equal to the performance of a horse-sacrifice.

Why should I not thus in an easy way obtain that? What have I to do here? It is not much. Fuel is easily obtained in the jungle. I have only to carry the dead ass to a good distance in the jungle, away from the common path."

Thus thinking, Ēbhya lifted up the dead animal and essayed to carry it into the jungle. He struggled hard. It was a very heavy weight. But then, how could merit be obtained without exertion and trouble? Alas, the weight was more than his strength could bear, and he did not know what to do. The merit, however, must be obtained, for he had found out the easiest way of attaining it. A horse-sacrifice is a very costly thing which only monarchs may attempt; whereas without any such cost, and by merely collecting the fuel necessary in the wood, and by cremating a dead ass he could now attain that merit.

The wisdom of Ēbhya was never at fault, and he at once found means for getting out of his new difficulty. The utterance of the sages that the head is the important member of the animal-body rushed into his mind:—

*Sarvasya gâtrasya śiraḥ pradhânam.*

The head is the chief of all parts of the body.

He praised his memory and his ready wit, and at once with a small knife he severed the head of the dead ass from its trunk. And having now secured the head he proceeded on his way to reach a spot in the jungle where the cremation could take place without nuisance to travellers. But for this he had a long way to go and the severed head became a repulsive thing