true self-love, duty to self, necessarily takes. It is the spirit of discipline, or rather the spirit of love consecrating itself—body, soul, and spirit—to God.

The function of temperance 'consists in restraining and moderating the desires wherewith we yearn for those things which are apt to turn us away from God's laws.'[1]

Hence the virtue of temperance consists in the moderate and regulated use of those pleasures of sense, especially of touch and taste, which are most apt to draw the soul away from God, and to overthrow the supremacy of the rational faculty in man.[2] Temperance implies the control of appetite at those points where its demand is most importunate and difficult to resist. While 'moderation' (*modestia*) means self-control in matters of less difficulty, 'temperance' is concerned with the instincts and passions which in average human nature are the strongest and the least easy to restrain.

The following points seem to be worthy of special note.

1. The aim of the 'temperate' man is *positive*, not negative. He aims not merely at the subjugation of his lower nature, but at the cultivation of moral and spiritual power. Temperance is the virtue of the man of high ideals who strives to win a 'sovereign self-mastery.' It implies 'no monotonous restraint, but an ordered use of every gift.'[3] The temperate man faces life and uses its gifts and blessings in the temper of an athlete training for a contest (1 Co $9^{25f.}$) or of a soldier engaged in a campaign (2 Ti $2^{3ff.}$). He exercises self-control 'not only in cutting off superfluities but in allowing himself necessaries'[4]—watchful against any form of self-indulgence that may bring him under the power of the world or of his lower nature (1 Co 6^{12}). He is not hindered or overpowered by circumstances, but controls them; he makes them subservient to his spiritual progress; he passes through them upwards and onwards to God.

So Augustine describes temperance as 'that action whereby the soul with the aid of God extricates itself from the love of lower (created) beauty, and wings its way to true stability and firm security in God.'[5]

2. Temperance holds a very prominent place in the earliest Christian teaching (cf. Ac 24^{25}). In the *Acts of Thecla* the substance of St. Paul's teaching is described as λόγοι θεοῦ περὶ ἐγκρατείας καὶ ἀναστάσεως. In the early Christian usage of the word ἐγκράτεια was probably identified with sexual purity, and was gradually extended to include any form of world-renunciation and mortification of the body.[6] The words ἐγκράτεια, ἐγκρατεύεσθαι occur frequently in Hermas, but already the tendency is to connote by them the temper of self-control or temperance in general.[7] It includes control of appetite in the sphere of sex, food, and drink; but also the temper of moderation in expenditure, of sobriety in judgment and self-esteem, of self-restraint in matters of speech, etc. There follows a list of virtues in respect of which δεῖ μὴ ἐγκρατεύεσθαι. According to Hermas, ἐγκράτεια is in fact an archetypal and inclusive virtue. It is coupled with ἁπλότης in *Vis.* ii. 3.[8] It has a saving virtue. The 'first commandment' is Ἵνα φυλάξῃς τὴν πίστιν καὶ τὸν φόβον καὶ τὴν ἐγκράτειαν.[9] Self-restraint is a fundamental duty because it is directly involved in that conflict between flesh and spirit which is the condition of our mortality and the occasion of moral victory or defeat. So Augustine asks:

'Cui peccato cohibendo non habemus necessariam continentiam, ne committatur? . . . Universaliter ergo continentia nobis opus est ut declinemus a malo.'[1]

3. Temperance or self-control forms part of 'the fruit of the Spirit' (Gal 5^{22}). 'Walk in the spirit and ye shall not fulfil the lust of the flesh.' As a gift or endowment of the Spirit it was supremely manifested in our Lord.

'Where,' asks Bernard, 'is temperance to be found if not in the life of Christ? Those alone are temperate who strive to imitate *His* life, . . . whose life is the mirror of temperance.'[2]

It is of self-control that Augustine is speaking when he exclaims, 'Da quod jubes et jube quod vis.'[3] The presence of the Spirit in man gives him liberty—the true freedom which consists not in following the impulses of the lower nature, but in fulfilling the will of God. Accordingly in Eph 5^{18} St. Paul seems to imply that the one infallible safeguard of temperance is the realization of the presence and action of the Holy Spirit in the soul.

4. The sin of intemperance is wrongly limited to one particular form of excess.[4] It may include want of restraint in work, in recreation, in intellectual speculation, in the pursuit of wealth or power, in the use of the faculty of speech. On this last point much stress is laid by some Christian moralists.[5] The fact is that the habit of loose, unrestrained speech paves the way for grave lapses from truth, purity, or good faith. It 'defiles the man' (Mt 15^{11}). It hinders or weakens that power of controlling 'the whole body' (Ja 3^{2}) which is essential to Christian perfection. St. James implies that the 'sovereign sway of the Christian conscience' must be exercised even in what seems a small sphere, and thence gradually extended to the whole field of human nature till man becomes 'Deo solo dominante liberrimus.'[6]

LITERATURE.—Augustine, *de Mor. Eccl.*, *de Continentia*, etc.; Ambrose, *de Off. Min.* i. 43; Aquinas, *Summa*, II. ii. qu. cxli.-cxliv.; J. Taylor, *Holy Living and Holy Dying*, London, 1847, ch. 2, § 2, *Sermons*, do. 1848, no. xvi. ('The House of Feasting,' pt. 2); B. F. Westcott, *Lessons from Work*, do. 1901, p. 269 ff.; H. Rashdall, *The Theory of Good and Evil*, Oxford, 1907, bk. i. ch. vii. § 4; Stopford Brooke, *The Kingship of Love*, London, 1908, serm. x.

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TEMPLES.—A temple, in the original sense of the Latin word *templum*, meant a rectangular place marked out by the augur for the purpose of his observations, which were taken within a rectangular tent. An extended sense gave it the meaning of a consecrated place or building, of rectangular shape, 'inaugurated' by an augur. In this sense it was applied to the house of a god, though, strictly speaking, this meaning belonged to the *ædes*. In its primitive sense *templum* corresponds to the Gr. τέμενος, a place marked off as sacred to a god, in which a ναός, or house of the god, might be erected. As we shall see, an enclosed consecrated space often precedes an actual temple in our sense of the word, viz. the house of a god, a structure containing his image, and sometimes an altar, though not infrequently the altar stands outside the god's house (as in Greece) but within the sacred place, in the open air, as it did before any house for the god was erected. As images became more decorative and costly, it was natural to provide a house for them, though this might be done for a quite primitive image or even a fetish.[7] Less often, however, the chamber or house of the god contained no image; it was merely a place where he might invisibly dwell or which he might visit

1 Aug. *de Mor. Eccl.* 35.
2 Aquinas, *Summa*, II. ii. qu. cxli. art. 2.
3 Westcott, *Lessons from Work*, p. 271.
4 Bern. *de Consid.* i. 8. 5 *De Mus.* vi. 15. 50.
6 Cf. A. Harnack, *Expansion of Christianity*, Eng. tr., London, 1904, i. 111.
7 See, *e.g.*, the list of things ἀφ' ὧν δεῖ τὸν δοῦλον τοῦ θεοῦ ἐγκρατεύεσθαι in *Mand.* viii.
8 Cf. iii. 8, 'From faith is produced self-control; from self-control simplicity,' etc.
9 *Mand.* vi. 1.

1 *De Contin.* i. 17. 2 *In Cant.* 22. 11. 3 *Conf.* x. 29.
4 For temperance in drinking see artt. ALCOHOL, DRUNKENNESS.
5 See, *e.g.*, Aug. *de Contin.* ii. 3; Ambrose, *de Off.* i. 2 and 3; Butler, *Serm.* 4.
6 Aug. *de Mor. Eccl.* xxi.
7 Cf. the African fetish-hut.

from time to time.[1] Where a god has his image in such a place, those of other divinities may also stand there or in subsidiary chambers connected with it. In the popular sense of the word, 'temple,' while it is connected with worship, is not usually a place within which the people worship. The priests alone enter it; the laity may worship only within the precincts, if even there. Temples vary from the simplest and smallest buildings, as they mostly were at first, to the most elaborate and vast structures.

In studying the origin of temples, no single source for all can be found, as this differs in different regions. Nomads could have no temples, though they might have tribal sacred places, or sacred tents carried in their wanderings. With the advent of a more fixed mode of life and permanent dwellings, a similar dwelling for the deity became necessary, as is seen in 2 S 7[2]. A variety of primitive temples is known, and it could have been only in the course of a long period of time that the more elaborate buildings came into existence, while, generally speaking, the intermediate stages are not always discoverable.

1. **Origin of temples.** — (*a*) *Sacred places.* — Among savages, and probably also among most groups of primitive men,[3] most of the rites of worship are carried on in the open air, sometimes because no images of divinities exist, or, where they do, they are not always enclosed within walls, and sometimes because spirits are regarded as connected with natural objects. Sacrifices are simply laid on sacred stones, or cast into the waters, or into the fire, or hung upon trees.[5] Worship takes place in the open air among many of the lowest tribes (Veddas, Australians, Mūṇḍās and other Dravidian tribes, Melanesians, Sakai, and Jakun), as well as among tribes at a higher level (some American Indians, Lapps, Buriats, etc.). This is often the result of a nomadic life, yet even nomads carry sacred images with them[4] or have a tent for these or for other sacred things.[5] Such open places for worship tend to become sacred and to be preserved inviolate for cult purposes, and there images are set up.

Examples of this are found among the Sakai, Jakun, Mūṇḍas, Fjort, and Indians of California.[6]

This is obviously necessary where a sacred tree or stone stands in such a place. Sometimes sacred places are associated with the traditional appearances of spirits, gods, or ancestors, and must therefore be holy for all time. The mere fact that a religious gathering takes place in a certain spot once is enough to give it sanctity, and the gathering becomes recurrent there. Such sacred places will usually be marked by images or symbols, or by boundary-stones forming an enclosure.[7] Single graves, often with a structure over them, and places of sepulture also become recognized places of cult.

The same preference for open-air worship in a recognized sacred place is found among the Chinese—*e.g.*, in the cult of the Altar of Heaven, which dates back to early times when the *genius loci* was worshipped at an altar under a tree.[8] The practice is also found in the primitive cult of the Indo-European races, as a result of their conceptions of deity, not dissimilar from those of savages. The sacred stone, the sacred tree or grove, the sacred spring, were places of cult and usually possessed an altar. The limits of the *τέμενος* were marked by boundary-stones, and within these stood an altar and a stone or post in which the deity resided. In early Indian worship there were no temples nor indeed permanent sacred places for cult—probably a result of earlier nomadic conditions prevailing after the people had become settled—and to some extent this is the case even now when temples have existed for centuries. So in early Rome there were holy places but no temples; and in ancient Persian religion there were neither images nor temples.[1] The custom and method of building temples were borrowed by the Romans first from the Etruscans and then from the Greeks. Teutons and Celts also worshipped first in the open air, and in their case the earlier cult is especially associated with the sacred tree or grove, though a spirit or god might be worshipped also on a mountain top, in a cave, or at a spring.[2] For the Gauls the evidence of Lucan is interesting in the passage where he describes a sacred grove near Massilia. The grove was tabu to the people; even the priest feared to walk there at midday or midnight, lest he should meet its sacred guardian. The trees were stained with sacrificial blood, but there were also altars, and the images of the gods were misshapen trunks of trees. The marvels of the grove are of a mythical kind.[3]

While sacred groves were general over the Celtic area, temples had begun to be built in both Cisalpine and Transalpine Gaul. The Boii had a temple in which were stored the spoils of war, and the Insubri (Isombri) had a similar temple.[4] Plutarch speaks of the temple where the Arverni hung Cæsar's sword, and Diodorus of 'temples and sacred places.'[5] The temple of the Namnite (Samnite) women, unroofed and re-roofed in a day, must have been a simple building.[6] In Gallo-Roman times elaborate temples were built after Roman models, as well as smaller shrines at sacred springs.[7]

Similar sacred groves existed among the Teutons, as many passages of Tacitus show.[8] 'What we figure to ourselves as a built and walled house, resolves itself, the farther back we go, into a holy place untouched by human hand, embowered and shut in by self-grown trees.'[9]

The use of the sacred grove continued during many centuries. But in these groves simple temples also stood, and are referred to by Tacitus, while sagas and later ecclesiastical writings speak of them, and the latter show that, when they were destroyed, a Christian church was often built on the site.[10]

The Latin names used for these are *fanum*, *casula*, and *templum*. The first was probably a mere hut in which stood the sacred image; the others were more elaborate buildings, whether of wood or of stone.[11]

The grove is thus a primitive holy place, which may have as an accessary a small structure for the image which later becomes a more elaborate temple. This worship in groves, which might become the seat of a temple, is also found among lower races.

The village shrine among the Dravidian tribes of India is an example. Under a sacred tree or grove stands a heap of stones or a mound; this may be replaced by a mud platform or a mud hut with a thatched roof, or by a small building of masonry with a domed roof and platform. These form an abode for the deity and are thus a primitive kind of temple.[12]

The early Semitic sanctuary was a sacred place associated with a theophany or with the continued presence of a spirit or divinity. This might be at a tree, a stone, on a hill, or in a cave.

These holy places were sacred territory enclosed by boundary stones or walls, with altar and *ashērah*, or sacred pole. The 'high place,' or *bāmāh*, as its name denotes, was on a height, and in the enclosed space or court there were the altar, the *ashērāh*, and the *maṣṣēbhāh* (*q.v.*) the abode of the divinity), while connected with these were 'houses,' probably of the priests, which sometimes contained images (2 K 17[29]), though these were also enclosed in tents (2 K 23[7], Ezk 16[16]).[13] These houses or tents represent a primitive temple within the *bāmāh*, and, though no clear traces of actual temples have been met with in excavations, these may have been the origin of actual Canaanite temples such as those at El Berith and Gaza (Jg 9[46]).

[1] Cf. the shrine or chapel of the god on the summit of the Babylonian *ziqqurat*, and the Jewish Temple.
[2] But see § 1 (*c*) below.
[3] For American Indian instances see J. R. Swanton, in *HAI* ii. 405.
[4] C. Hose and W. McDougall, *The Pagan Tribes of Borneo*, London, 1912, ii. 180.
[5] See § 1 (*c*) below, and cf. the Hebrew 'tent of meeting.'
[6] W. W. Skeat and C. O. Blagden, *Pagan Races of the Malay Peninsula*, London, 1906, ii. 197; *ERE* iii. 144[a], viii. 302[b], ix. 2[a], 281[b].
[7] Hose-McDougall, ii. 7, 15; artt. LAPPS, § 7, LANDMARKS AND BOUNDARIES, § 3 (*a*), (*d*).
[8] See art. ALTAR (Chinese).

[1] Herod. i. 131; J. H. Moulton, *Early Zoroastrianism* (*HL*), London, 1913, pp. 53, 225, 391.
[2] Cf. J. Grimm, *Teutonic Mythology*, tr. J. S. Stallybrass, London, 1882–88, iv. 1809.
[3] Lucan, *Pharsalia*, iii. 399 f.
[4] Livy, xxiii. 24; Polybius, ii. 32.
[5] Plut. *Cæsar*, 26; Diod. Sic. v. 27.
[6] Strabo, IV. iv. 6. [7] See art. CELTS, § XIV. 2.
[8] *Germ.* 9, 39 f., *Ann.* ii. 12, iv. 73.
[9] Grimm, i. 69; cf. art. OLD PRUSSIANS, § 4 (*c*).
[10] Tac. *Ann.* i. 51, *Germ.* 40; Grimm, i. 80 ff.; B. Thorpe, *Northern Mythology*, London, 1851–52, i. 260; G. Vigfusson and F. Y. Powell, *Corpus Poeticum Boreale*, Oxford, 1883, i. 403.
[11] Thorpe, i. 212; Grimm, i. 202.
[12] W. Crooke, *The N.W. Provinces of India*, London, 1897, pp. 238, 244 f., 249, *Natives of N. India*, do. 1907, p. 236; artt. DRAVIDIANS (N. India), § 27, BENGAL, § 9, ORAONS, § 7; cf. E. B. Tylor, ii. 223 f.
[13] A tent was used as a sanctuary in the temple of Belūs at Harran, and elsewhere (D. A. Chwolsohn, *Die Ssabier und der Ssabismus*, St. Petersburg, 1856, ii. 33), and by the Carthaginians as a portable shrine (Diod. Sic. XX. 65).

16[29]), probably consisting of an outer hall and an inner sanctuary for the image. The tents referred to resemble that provided for the Ark by David (2 S 6[17]), though it had previously been kept in some kind of building (1 S 3[3-15]; cf. 2 S 7[6f.]), just as there were family or tribal houses of a god (Jg 17[5] 18[18. 30f.]). Remains of simple Phœnician temples suggest Egyptian influence; they are little more than a *cella*, rectangular, but open in front.[1]

Examples of 'high places' among other races are found among the Aleuts and Bhils,[2] while they existed also in primitive Greek religion, and indeed wherever a cult was carried on on hilltops.

(*b*) *Shrines at graves.*—The grave as a sacred place may be another point of departure for the temple, when it is associated with a structure—though it be no more than an enclosing wooden fence with shrubs, as among the Tami of New Guinea[3]—where a cult is carried on. Sometimes an altar is placed over a grave, as with the Mayans and possibly the Nicaraguans,[4] and by the Chinese for the half-yearly sacrifice to the spirits of the dead.[5] Sometimes a series of memorial stones is erected, not always, however, over a grave, like the menhirs and dolmen-like structures of the Khāsis,[6] the stone circles with a rectangular niche in their circumference found in Algeria, the rectangular, elliptical, or circular groups of stones in Syria,[7] and the stone circles in Britain, varying in size and elaboration up to that at Stonehenge.[8]

These circles, long regarded without evidence as 'Druidical temples,' were probably connected with a cult of the dead in pre-Celtic times, and so were a kind of temple, like the Fijian *nanga* presently to be referred to. Some have regarded such a circle as that of Stonehenge as a temple dedicated to the sun or other heavenly bodies.[9]

Akin to these are the sacred stone enclosures, or *nanga*, of the Fiji islanders, now existing only as ruins.

These formerly presented the form of a rough parallelogram enclosed by flat upright stones, divided into three compartments by cross walls called respectively the little, great, and sacred *nanga*, the last enclosing the sacred *kava* bowl. Trees stood round the enclosure, and outside, beyond the sacred *nanga*, was the *vale tambu* ('sacred house'), a bell-roofed hut. Here the foreskins of youths circumcised on behalf of a sick parent were offered to ancestral gods with prayers for the patient's recovery. In the *nanga* 'the ancestral spirits are to be found by their worshippers, and thither offerings are taken on all occasions when their aid is to be invoked,' and here firstfruits are presented to them. They were also used in the elaborate initiation ceremonies, the object of which was the introduction of the candidates to the ancestral spirits.[10]

Where large chambered tombs exist, as they do in many parts of the world, they have been used for worship of the dead, either at the time of the burial or at stated intervals thereafter. To this extent, therefore, they form temples, and sometimes they contain a conventional image of the dead like the human figures roughly sculptured on the walls of rock-hewn tombs in France.[11] The structures built over graves may be no more than large huts, of logs and thatch, like those built over the graves of kings and chiefs among the Banyoro and Baganda, but these are regarded as temples, with priests and attendants, where the spirits of the dead are consulted.[12]

In Fiji certain temples of a primitive kind are associated with graves and with the cult of the *kalouyalo*, or ancestor-gods.[13] Not unlike these are the huts of reed and grass built over the graves of chiefs in pre-historic Egypt, where offerings were made. They gave place to mud houses, and these again to structures of stone. Of the latter the *mastaba* had a chamber for the statue of the deceased and a tablet for offerings. Funerary chapels were part of the tomb-structure, but, where pyramids were built, this chapel or temple was erected outside the pyramid, and in it gifts and offerings were made. Sometimes they developed into large temples, which, like the smaller funerary chapels, had lands attached to them for their maintenance.[1]

(*c*) *Caves and temples.*—Caves occasionally served as scenes of a cult, and by their shape and enclosed space may have suggested the structural temple. The caverns of mid-Magdalenian times, which contained elaborate paintings of animals or even of human figures, have been regarded as the scene of religious or magical rites, but of this there is no direct evidence.[2] Where cave-dwellers used part of the cave as a shrine for an image or fetish, it might easily through conservatism still be regarded as the dwelling of a god, when men no longer used it for a dwelling. It might become a temple or be associated with a temple built above it. Caves used for burial purposes would doubtless also acquire a sacred character and be used for commemorative rites.

Thus some of the Canaanite 'high places' are associated with caves, which may have been abodes of the living or burial-places, and which, it has been conjectured, were used for oracular purposes or regarded as sanctuaries of a god.[3] Natural or artificial grottoes also constituted the earliest Phœnician temples.[4] An example of gods incarnate in animal shape inhabiting a cavern which served as a temple occurs in Fiji in the case of the gods Ndengei and Ratu-Mai Mbulu, to whom prayers and offerings were made there.[5] Names of divinities worshipped in caves among the ancient Berbers are known, as well as the caves themselves with inscriptions to them. Sacrifices were probably offered in front of the entrance; within the cave niches contained sacred objects.[6] Rock temples are known in early Egypt and in N. Arabia, but they are most elaborate in India and Ceylon, where they are both hewn out of solid rock and sculptured in caverns. Some originated in Buddhist times, and many still exist as examples of striking architectural skill—*e.g.*, at Elephanta and Ellora.[7] Their prototypes are caves used as shrines and for the cult of Hindu gods in N. India.[8] Among the Caribs two caves were the places where sun and moon emerged and fertilized the earth. They were places of pilgrimage, were adorned with paintings, and contained images. Spirits were supposed to guard them.[9]

Another reason for caves becoming associated with worship is the belief that men first came out of them from their subterranean home. Examples of this are found in ancient Peru and other parts of America.[10]

Caves may also be the depositories of sacred or cult objects or of images of gods, and thus serve a purpose to which temples are also put.

The Arunta *ertnatulunga* is a rock crevice and sacred store-house containing *churinga* and their indwelling spirits. They are visited ceremonially and are highly sacred.[11] The Veddas keep their sacred arrows in caves to prevent them from being contaminated, especially by women.[12] The Hopi use clefts in the rock in which to place the *bahos*, or prayer-sticks, in honour of their deities, and the Coras and Huichols deposit ceremonial arrows and images in sacred caves.[13] The Ostyaks keep their images or stones representing the gods in sanctuaries in the hills guarded by a shanian.[14]

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[1] For the more elaborate Canaanite temples see art. ARCHITECTURE (Phœnician); and Lucian, *de Dea Syria*, 31.

[2] See artt. ALEUTS, § 5, BHILS, § 3.

[3] G. Bamler, in R. Neuhauss, *Deutsch Neu-Guinea*, Berlin, 1911, iii. 518.

[4] *NR* ii. 799, iv. 61 *f.* [5] *ERE* i. 338[a].

[6] P. R. Gurdon, *The Khasis*, London, 1907, p. 144 *f.*; cf. art. MUNDAS, § 4.

[7] T. E. Peet, *Rough Stone Monuments and their Builders*, London, 1912, pp. 94, 116.

[8] *ERE* iii. 301[b], iv. 408. [9] Cf. artt. STONES.

[10] B. Thomson, *The Fijians*, London, 1908, p. 147 ff.; L. Fison, *JAI* xiv. [1885] 14 ff.

[11] E. A. Parkyn, *An Introd. to the Study of Prehistoric Art*, London, 1915, p. 158 *f.*

[12] J. Roscoe, *The Baganda*, London, 1911, p. 109 *f.*; *ERE* ii. 857[b].

[13] *ERE* vi. 15[b].

[1] *A Guide to the Egyptian Collections in the British Museum*, London, 1909, p. 165 *f.*; *ERE* iv. 463.

[2] S. Reinach, 'L'Art et la magie,' *L'Anthropologie*, xiv. [1903] 257; H. F. Osborne, *The Men of the Old Stone Age*[2], London, 1916, p. 423.

[3] See the reff. in *ERE* iii. 178, vi. 681[b].

[4] W. R. Smith, p. 180.

[5] B. Thomson, p. 114; T. Williams and J. Calvert, *Fiji and the Fijians*, London, 1858, i. 217 *f.*; cf. *ERE* vi. 14[b], 15[b].

[6] *ERE* ii. 507[b].

[7] J. Fergusson, *The Rock-cut Temples of India*, London, 1864; see also artt. AJANTA, CAVES, ELEPHANTA.

[8] *ERE* v. 10[a].

[9] J. G. Müller, *Gesch. der amerikanischen Urreligionen*, Basel, 1855, p. 220.

[10] *Ib.* p. 312.

[11] Spencer-Gillen[a], p. 133, Spencer-Gillen[b], p. 267.

[12] C. G. Seligmann, 'The Vedda Cult of the Dead,' *Transactions of the Third International Congress for the History of Religion*, Oxford, 1908, i. 66.

[13] *ERE* vi. 786[b], 829[a]; O. Lumholtz, *Unknown Mexico*, London, 1903, ii. 27, 160.

[14] J. Abercromby, *The Pre- and Proto-Historic Finns*, London, 1898, i. 162[2]; *ERE* ix. 577[a].

and others for his ghost.[1] Similar temples for divinities and for the royal jaw-bone existed among the Basoga, Banyoro, etc., but with these and the Baganda the creator-god had no temple.[2]

(*b*) In Melanesia temples are not common, but in the Admiralty Islands wooden, thatched huts of a beehive shape, with carved door-posts representing male and female figures, serve as temples. The doorway is closed by a hurdle. Skulls of pigs and turtles are attached to the rafters, as well as balls of human hair. A mystery was always made about the principal temple, which contained images, and was sometimes open, sometimes closed.[3] In Fiji each village had one or more temples (*bure*), built on a mound faced with stone rubble-work. The roof was high-pitched, with a projecting ridge-pole, and the height of the structure was twice its breadth. Each *bure* had two doors and a fire-place, and contained images, jars, boxes, mats, etc. From the roof hung a long piece of bark cloth reaching to the floor at one of the corner-posts, and marking the holy place which none but the priest approached to be inspired by the god, who descended by this cloth. The dead were sometimes buried in the *bure*, but the building was only used for worship on special occasions and often became ruinous in the interval. It served also as a council-house and chiefs' club-house. *Bures* were also erected in memory of the dead, and had an altar for offerings.[4] In the district of Tumleo, New Guinea, *paraks*, or temples, built of wood and standing on piles, are found. They consist of two storeys and have high gables, and are approached by ladders with hand-rails carved in the form of crocodiles and ape-like figures. Nothing but drums and flutes is found in the *paraks*, and these, played by men, signify the presence of the spirits, for whose worship the temples exist. A certain degree of mystery attaches to the *paraks*; no woman or child may enter them or loiter in their vicinity.[5]

(*c*) In certain parts of Polynesia—Society and Sandwich Islands—the temples, or *marœ*, were enclosures open to the sky and they were of three classes: national, local, and domestic.

The national temples, called *tabu-tabu-a-tea*, perhaps because of their wide-spread sacredness, were depositories of the chief images and the places where great festivals were held. Each of them was composed of several *marœ*, some with inner courts for the images, altars, and sacred dormitories for the chief divinities, all enclosed by stone walls on two sides. In front was a fence, and at the back a pyramidal structure often of large size, with images and altars before it. At Atohura this structure was 270 ft. long, 94 broad, and 70 high. Steps led to the top, which had a surface area of 180 by 6 ft. Within the enclosure were the priests' houses, and trees grew both within and around it, forming a dark grove. Offerings were placed in the *marœ*. Men alone usually took part in the festivals, but on the completion of the year women and children also attended, but were not allowed to enter the sacred enclosure. Local *marœ* were those belonging to the different districts; the domestic *marœ* were for the family gods. In both of these, as well as in the royal *marœ*, the dead were deposited, and were there under the guardianship of the gods.[6] In other districts —*e.g.*, Samoa—temples resembled the beehive thatched huts, or, again, the village house where the chiefs met served as a temple. In some cases groves as well as temples were used as places of sacrifice.[7]

(*d*) Among the coast Veddas temple structures exist. One is 12 ft. by 10, roofed, and facing eastwards, with the roof carried forward beyond the front wall and door. Outside this structure are a long pole, a well, and a tree with a platform, and just outside the door stands an altar. The interior is decorated with cloths and branches on the occasion of a ceremonial dance, and ceremonial garments are kept within it. Some of the village Veddas have temples of bark or of mud resembling their own huts. In these the shaman dances, and symbols of the spirits are kept.[1]

(*e*) With the Todas, worshippers of the sacred buffalo, the dairy forms the temple or sacred place, with its ceremonial vessels and other things, which are preserved there; and precautions are taken to prevent their contamination by the touch or look of unauthorized persons. Relics of heroes are also stored in them. These temple-dairies have usually two rooms, and are of the same form as the native huts.[2]

(*f*) As an example of various stages in the evolution of temples from simple to highly elaborate, over a large area, we may cite those known in N. and S. America. Most of the lower tribes, and some of the more advanced (Hurons, Iroquois[3]), had no temples. But usually there were sacred spots or shrines where ceremonies were performed, sacrifices offered, and images set up.[4]

Among the Hopi such places were called *pahoki*, 'prayer-house,' and often had nothing to mark them but prayer-sticks —sticks with feathers attached. Others were denoted by circles of stones—*e.g.*, the sun shrine with an opening to the direction of sunrise at the summer solstice—by a single stone, or by some natural mark on a rock.[5] To these correspond the sites on which are erected bowers or lodges for the public performances of mystery societies in other tribes, often containing an altar with sacred objects.[6] More elaborate shrines also exist among the Hopis and will be described later. In S. America corresponding to such shrines is the secret spot where the *bototo*, or sacred trumpet, of the Orinoco tribes is kept, so that women and children may not see it. With other tribes the insignia of a *piai* are tabu and are kept in a special shed or hut, which is also used as a place where he may be consulted. It is called a 'spirit-house' and is tabu.[7] Here also may be mentioned the special 'medicine-lodge' of many tribes, erected for the performances of the shaman, corresponding to that found among the Ural-Altaic tribes of N. Asia.[8]

With other tribes—*e.g.*, the Omaha—the sacred structure consisted of three sacred tents, or *tipis*, which were carried from place to place, like the Hebrew 'tent of meeting.' They consisted of poles tied together at the top, arranged in a circle, and covered with bison skins. They sheltered the three sacred objects—the sacred pole, the sacred buffalo-cow skin, and the sacred bag.[9] The household tent as a shrine containing an altar is also sporadically found—*e.g.*, among the Siksika, with whom each tent has an altar, a mere hole in the ground, in which sweet gum is burned.[10]

With the Apaches, Sioux, and others, sacred caves took the place of temples, where religious rites (tabu to women) were performed, or which were used as resorts for prayer.[11] In Florida the Apallachians had a cave-temple on the sun-mountain, Olaimi, 200 ft. long, and containing an altar and images. Images also stood at the entrance, which faced eastwards, so that the earliest beams of the sun fell upon it.[12] More elaborate still was a cave-temple of the Wiyataos, which had been used to celebrate rites by the followers of a culture-hero Wixipecocha, but was later turned into a structure with galleries, halls, and apartments. Into it the priests descended to perform sacrifices and ceremonies hid from the vulgar eye.[13]

Among the Chibchas the temples, each of which was dedicated to a god, were mere huts with clay walls, containing small stools on which idols were set. The floor was covered with grass, and mats hung on the walls. Those of greater importance had the distinction of having their chief posts set on the body of a sacrificed slave. Small shrines also existed

[1] Roscoe, *The Baganda*, pp. 271 ff., 292 ff., 303, 308. Cf. artt. HEAD, § 5 (*f*), MOUTH, § 1.
[2] Roscoe, *The Northern Bantu*, pp. 90, 181, 227, 246.
[3] *JAI* vi. [1877] 414.
[4] C. Wilkes, *Narrative of the United States Exploring Expedition during 1838-42*, London, 1852, ii. 53 f.; Williams, pp. 191, 223; B. Seeman, *Viti: an Account of a Government Mission to the Vitian or Fijian Islands*, Cambridge, 1862, p. 391.
[5] R. Parkinson, p. 83 f.; Erdweg, pp. 295 f., 377.
[6] W. Ellis, *Polynesian Researches*[2], London, 1832, i. 339 ff., 405; cf. Ratzel, i. 325.
[7] G. Turner, *Samoa, a Hundred Years Ago and Long Before*, London, 1884, pp. 19, 152, 289.

[1] C. G. and B. Z. Seligmann, *The Veddas*, Cambridge, 1911, pp. 168, 235.
[2] W. H. R. Rivers, *The Todas*, London, 1906, pp. 56 ff., 422, 428.
[3] See *ERE* i. 335[b]. [4] See § 1 above.
[5] J. W. Fewkes, in *HAI* ii. 558[b].
[6] G. A. Dorsey, in *HAI* i. 227 *f.*
[7] So *RBEW* [1915], p. 137; T. Whiffen, *The North-West Amazons: Notes of some Months spent among Cannibal Tribes*, London, 1915, p. 212.
[8] See, *e.g.*, artt. NAVAHO, OJIBWA, SHAMANISM.
[9] Deffenbaugh, pp. 204, 208; J. O. Dorsey, *15 RBEW* [1896], p. 274.
[10] W. Hough, in *HAI* i. 46.
[11] J. G. Bourke, *FL* ii. [1891] 426; Fewkes, in *HAI* ii. 559; Müller, p. 69; *ERE* vi. 829[a].
[12] Müller, p. 69.
[13] *NR* ii. 211; for other cave-temples see Müller, p. 184.

throughout this region, on hills or by lakes.[1] Among some Californian tribes structural temples, or *vanquechs*, in honour of the god Chinigchinich, consisted of an oval enclosure, four or five yards in circumference, with interior divisions formed by branches, stakes of wood, and mats, and containing a hurdle supporting an image.[2] The temples of the Natchez, one in each village, which stood on mounds, were huts about 30 *ft.* square and of a somewhat elaborate structure. They contained the sacred fire as well as a division in which sacred objects were kept. On a platform rested the remains of the 'sun-chiefs,' with sacred images, and in an innermost sanctuary was the holy image of the sun-god or hero. This temple was the object of great reverence.[3] Such sun-temples existed over a wide region in Florida, Arkansas, and Virginia, and were no more than large wigwams with thick mud walls and a dome-shaped roof with figures of eagles. Images stood in them, and women were excluded from them.[4] No more elaborate were the temples described by travellers among Virginian tribes, in the Mississippi region, among the Fox Indians, or in S. America with the Tupinambas.[5] Among the Huichols are temples (*tokpia*), 'god-houses,' and sacred caves, though the difference between the first two is not clear. The temples are larger than but otherwise resemble the houses, which are circular, stone-built, and roofed with thatch, and which possess a low entrance to the east. The roof is supported by upright beams. In the centre is a fireplace—a circular basin of clay. Niches in the interior walls contain ceremonial objects, and each of them is devoted to a god, and in charge of an officer of the temple. Flowers are offered with prayer in these niches. In front of the temple is a square open space for the 'god-houses,' in which the officers live who watch the temple. They are rectangular, of stone and mud, with a thatched gable-roof. The interior contains symbolic objects to please the gods. The people meet in the temples for shamanistic ceremonies. Chairs are placed for the deities invisibly present. Images are kept in sacred caves in the mountains, sometimes set in miniature temples there.[6] In the Pueblo region the more elaborate shrines were of the nature of temples. They consisted of sealed stone enclosures, sometimes with symbols painted on them, and they contained images and symbolic representations of supernatural beings. Among the Hopi the shrine of the earth-goddess is a sealed chamber in which is her image, seated. Every November at the 'new fire' ceremony a slab is removed, and offerings are placed in the shrine, while every four years the image is carried in procession. In all Pueblo shrines are placed permanent objects (images, stones, carved slabs, etc.) and temporary objects (prayer-meal, pollen, sticks, bowls of water, clay images).[7]

The council-house, men's house, the *kiva*, etc., as serving *inter alia* all the purposes of a temple, have been already referred to.[8] In the case of a *kiva*, or lodge of a mystery society, this is particularly marked. None but priests or the initiated may enter the sacred place; in it are made the sacred objects used in the ritual; and here prayers are said, smoke offerings presented, and other ceremonies—*e.g.*, purificatory rites—are carried on.

The rude stone structures just described form a primitive aspect of the more elaborate stone temples of barbaric peoples in N. and S. America. It was also natural that, where wooden temples existed, they should be replaced by temples of stone, as soon as more elaborate architectural methods were attained. Intermediate stages between these simple structures and the massive and elaborate temples—the ruins of which still command respect—are seldom met with, but Peter Martyr describes one in Hayti, and Schoolcraft another at Cayambe—a circle of sunburnt bricks 48 ft. in diameter and 13½ ft. high, with a small door, open to the sky.[9] Probably many of the Peruvian temples were of such a simple character, and even the great temple of the sun at Cuzco, comprising many buildings and apartments, though it was richly adorned with gold plates, cornices, and studs, and was provided with gardens and fields, had no great architectural character—mere squares and parallelograms of one storey, roofless or thatched.[10] Previous to the Inca rule, the temple was strictly a lofty altar with a chapel for the image. Under the Incas the chapel increased in size, encircling the altar, and was made elaborate by the addition of other buildings.[1] Certain remains of temples in Peru, however, show a greater architectural complexity than those described by early Spanish travellers.

The Mexican temples, *teocalli*, 'abode of the gods,' may be described as gigantic altars on which stood chapels for the images. There were many temples in each city, varying much in dignity.

The larger *teocalli* had a great outer court capable of holding a crowd of people. Within this space stood priests' houses, oratories, and chapels for lesser gods. There arose from it a pyramidal structure of earth faced with brick or stone, rising in stages, three to nine in number, each with a platform, to a height of 80 to 100 feet. Stairways, differently arranged, rose from the base to each platform, and thence to the top. Sometimes the stairway rose directly from base to summit up one of the faces of the pyramid; or it ascended at one of the angles to the first platform, at another angle to the second, and so to the top, in order that a religious procession in ascending might make a circuit of the structure. The platforms had palisades on which were stuck the heads of human victims. On the summit stood a tower or chapel, or sometimes two, containing the image of the god or gods to whom the temple was dedicated. In front of them stood the great stone of sacrifice and altars on which perpetual fire burned. The great procession of priests at the numerous religious services was visible to all who directed their eyes to the *teocalli*, as it made the ascent.[2]

The practice of placing temples on pyramidal structures is also found among the Mayans and throughout the whole area of Central America, but here the buildings were of a more ambitious kind, with elaborate architecture and sculpture.[3]

The mounds of the Mississippi region were thought to be of Mexican or Mayan origin, but it is now accepted that they were the work of Indian tribes—Cherokees, Shawnees, Delawares, Choctaws. Nor is it proved that every mound was crowned by a temple or altar. 'Whether these were sacred enclosures, sacrificial and temple mounds, are questions to be settled, if possible, by investigation and legitimate deductions.' Houses were built on some of the mounds, but occasionally travellers speak of a temple on a mound. In such a case the mound was of no great height, and the temple was a simple structure like that of the Natchez.[4]

3. Miniature temples.—Among many African tribes there is a custom of making a small hut for the spirits, about 2 ft. high. This stands in the village or outside, and offerings are made at it. It is supposed to contain 'an uncanny something,' and is a kind of temple of the dead, whose spirits are supposed to visit it.

In Uganda the hut is a veritable sanctuary, with a sort of altar for offerings.[5] In New Guinea some of the tribes set up little houses in the forest for the use of ancestral spirits, or place these within inner rooms of their own dwellings; others place the skull of the dead man in such a hut in the forest.[6] Similar miniature structures for ancestral ghosts are found in Indo-China and among the Gilyaks.[7]

4. Temples in the higher culture.—In higher civilizations the temple usually has a prominent place in religious life, and is architecturally of great importance. But here also it was evolved from simple structures, though these as well as the intermediate stages cannot always be traced in archæological sequence or from historical evidence. The series of articles on ARCHITECTURE deal with the structure of such temples in the greater religions, and it is unnecessary here to do more than offer a few general remarks.

(*a*) The great temples of ancient Egypt were preceded in pre-historic times by a simple structure of dried mud or a hut of wicker-work, not differing much from human dwellings and probably

[1] T. A. Joyce, *South American Archæology*, London, 1912, pp. 33, 37.
[2] *NR* i. 405.
[3] Dellenbaugh, p. 207; *ERE* ix. 190[b].
[4] Ratzel, ii. 154.
[5] Müller, pp. 69, 280; John Smith, *Virginia*, in *Hakluytus Posthumus or Purchas his Pilgrimes* (Hakluyt Soc. Ex. Ser.), Glasgow, 1905–07, xviii. 450 *f.*
[6] Lumholtz, *Unknown Mexico*, ii. 27 *ff.*, 148 *f.*, 160 *ff.*
[7] J. W. Fewkes, in *HAI* ii. 559.
[8] § 1 (*d*) above.
[9] Müller, p. 184; H. R. Schoolcraft, *Information respecting the History, Condition, etc., of the Indian Tribes of the United States*, Philadelphia, 1853–57, v. 94.
[10] Garcilasso de la Vega, in Purchas, xvii. 340 *f.*; Schoolcraft, v. 89.

[1] A. Réville, *The Native Religions of Mexico and Peru* (*HL*), London, 1884, p. 215.
[2] Joseph Acosta, in Purchas, xv. 319 *ff.*; Réville, p. 47; *NR* ii. 577, iii. 430; see art. ALTAR (American), § 2.
[3] See art. ARCHITECTURE (American), § 5; *NR* iv. *passim*.
[4] *12 RBEW* [1894], pp. 17 *f.*, 604, 609, 652, 660, 671.
[5] Hobley, *Ethnology of the A-Kamba*, p. 85; A. Le Roy, *La Religion des primitifs*, Paris, 1909, p. 288; A. Werner, *The Natives of British Central Africa*, London, 1906, p. 47; artt. NYANJAS, § 2 (*c*), BANTU AND S. AFRICA, vol. ii. pp. 357[a], 359[a].
[6] Frazer, *The Belief in Immortality*, i. 315 *f.*; *ERE* ix. 350[a].
[7] *ERE* vii. 231[a], vi. 226[a].

resembling African native temples. The hut was sometimes square, sometimes domed, and stood on a platform of earth to save it from inundation. Within it was the image of the god, and the only opening for light was the doorway or portico, with a mast at each side. In front was a court fenced with a palisade.

The hut gave place to a stone building, but, when additional rooms were built round the central 'house of the god,' and when the whole structure of the temple, with its spacious sphinx-guarded approach, pylons, courts for the worshippers, pillared halls for processions of priests, etc., was elaborated, the dark central chamber of the god, accessible to the higher priesthood only, remained as a constant factor, and contained the divine image or the sacred animal. The door was solemnly sealed with papyrus and clay at night, and as solemnly opened in the morning, before the day's ceremonial began. Thus what had once been the temple itself was now the inner sanctuary of a wide-spread temple, with all its multifarious buildings and chambers for purposes connected with the cult. The height of the Egyptian temple diminished from front to back.[1]

(*b*) The great temples of Babylon had probably originated in a structure of simple kind, oblong in shape, with a recess for an image. Excavations show that the great temples stood in a court with a vestibule, flanked by chambers.

The temple building consisted of a long outer hall, opening into a smaller one with the holy place, or *parakku*, where stood the image of the divinity and an altar. The holy place was open to the priests alone, or to a worshipper accompanied by a priest for special religious purposes. An altar stood in the court and perhaps in the outer hall also. The names of temples are many, and some of them show their great sanctity, others are suggestive of height—'the house of the shining mountain,' 'the lofty house.' This points to the high tower-like structure, the *ziqqurat*, which stood beyond the important temples, or towered within the sacred enclosure where stood many temples dedicated to various gods, as well as the houses of priests—a grouping of religious buildings found in the larger cities. The *ziqqurat* was a storeyed tower or pyramid, consisting of a series of diminishing and superimposed cubes. These varied in number, and symbolized the mythical mountain of the world. Where it consisted of seven storeys, these represented the planetary zones, or the seven zones of the earth. Each storey was approached by an inclined pathway or a flight of steps, either directly up the face or diagonally across it, until the top, which formed a broad platform, was reached. On the platform stood a chamber for the god, containing a couch and throne, and perhaps an image. As with the Mexican *teocalli*, processions winding up the tower could be plainly seen below, and, while the Egyptian temple in its grandest development was spread over a large area, the Babylonian, as far as the *ziqqurat* was concerned, aimed at reaching a lofty elevation, and represented in miniature the structure of the universe. It seems to have been regarded also as the grave of the god to whom it was dedicated, and persons of importance were sometimes buried round it.[2]

Both Egyptian and Babylonian temples were endowed with lands which yielded large revenues. Hence, outside their religious purpose, they had great influence on the economic life of the nation. In the Babylonian temple area also, as the priests were administrators of the law, there were courts of justice, chambers where national archives were stored, and even banks.

(*c*) The Greek temple was preceded by the *τέμενος*, the open sacred place with its *ἄγαλμα* of the deity, altar, and other *sacra*. In the Ægean religion the sacred cave served as a temple where the Mother-goddess was worshipped, as in the double cave (upper and lower) of Dicte in Crete, where a rich store of cult objects has been found in recent years.[3] Palaces had their domestic chapel or shrine, plain and of small size, with a ledge at one end for images and sacred objects. The ruler was a priest-king, and in one instance, that of the palace of Knossos, 'the Place of the Double Axe' (*λάβρυς*), the whole building has the character of a temple.[4] Free-standing shrines or temples also existed, like that discovered at Gournia, a small enclosure 12 ft. square, in the heart of the town, in which were found many images and cult objects.[1] With the perfecting of the divine image, a house to shelter it became necessary, and the earliest type was no more than a rectangular oblong *cella*, or *σηκός*. To this was soon added an additional chamber, with open front and a couple of columns supporting an architrave, the corners of which rested on flattened columns attached to the ends of the side walls. These columns were at first of wood; the earliest stone columns date from the 6th cent. B.C. Throughout the whole period of Greek religion the rectangular *cella* remained as the central part of all Greek temples, though it was sometimes prolonged back and front with additional chambers, or surrounded by single or double rows of columns, while these were sometimes also introduced within the *cella*. Vitruvius, indeed, classifies temples according to the arrangement of the columns in relation to the *cella*.[2] The temples of the gods faced eastwards, and opposite the entrance stood the image of the god. The *cella* also contained an altar or altars, votive offerings, and treasure, the last being also stored in the chamber behind the *cella*. The temples were never large; they were merely houses for the image, and hence were often kept closed. They were decorated with sculpture and painting both within and without. The temple stood within a *τέμενος*, where the great altar was placed, and where the worship was carried on.[3]

(*d*) The Roman *templum*, as already shown, was originally a rectangular space of ground marked off by the augur, in which a tent was pitched for augural purposes, like the 'medicine-hut' of the shaman. Strictly speaking, the house of a god was the *ædes*, but the word *templum* was now applied to such a structure, inaugurated by the augurs, and usually of larger and more complicated structure than the *ædes*. In the earliest times divine dwellings were unknown. The grove, the cave, the hearth, were the earlier sacred places, or the *sacellum*, a small place consecrated to a god, enclosed by a fence or wall, but roofless, with an altar and possibly an image. The Romans, in erecting houses for the gods, were influenced by the Etruscans and the Greeks. The Etruscan temples were of wood, oblong, with one or more chambers and an open portico. The Roman temple had also a central *cella*, but of much greater breadth than the Greek, this feature being probably a result of Etruscan influence. The structure of temples, whether simple or elaborate, was generally determined by Greek architecture, though there were differences in detail—*e.g.*, the absence of columns at the back. Circular temples were also built; these had become common in Greece from the 4th cent. B.C., though it is not impossible that the form may be copied from the early Italian house.

Before building a temple, a space of ground was *liberatus et effatus* by the augurs, and consecrated by the *pontifex*. When the building was erected, it was dedicated to a god. In some instances, however, a building might be consecrated to religious use without the preliminary augural ceremony. Such buildings were *sacra*, or *ædes sacra*, like the temple of Vesta.[4] Outside the temple stood the altar, and within burned the sacred fire. In the temples were stored votive offerings, gifts, treasure of all lands, as well as the images of the gods.

(*e*) During the Vedic period in India, as has been seen, there were no temples. No trace of temples in the pre-Buddhist period is known, but, if any existed, they must have been of wood, as they still are in Burma, the use of stone in

[1] G. Maspero, *L'Archéologie égyptienne*, Paris, 1887, pp. 65 f., 106 f., *The Dawn of Civilization*, tr. M. L. McClure, London, 1894, p. 119; W. Max Müller, *Egyptian Mythology* (=*The Mythology of All Races*, xii.), Boston, U.S.A., 1918, p. 187 f.

[2] Maspero, *Dawn of Civilization*, p. 427; Herod. i. 181 f.; M. Jastrow, *Aspects of Religious Belief and Practice in Babylonia and Assyria*, New York and London, 1911, lect. v.

[3] C. H. and H. B. Hawes, *Crete the Forerunner of Greece*, London and New York, 1909, p. 112.

[4] *ERE* i. 140.

[1] Hawes, p. 101.

[2] Vitruvius, *de Architectura*, iii. 2.

[3] For plans and details, architectural and structural, see art. ARCHITECTURE (Greek), and cf. art. ALTAR (Greek).

[4] For architectural details see art. ARCHITECTURE (Roman), and cf. art. ROMAN RELIGION, § IV.

architecture not having been introduced until Aśoka's reign, as a result of contact with the West. Religious edifices are certainly known for the first time in Buddhism. The primitive sacred object in Buddhism was not an image, but a relic. This at first was not set in a temple, but enclosed in a *stūpa*, or *tope* (Sinhalese *dāgaba*)—an elongated hemispherical structure standing on a base, the exterior often richly carved or ornamented, and crowned with a square capital and the *chhattra*, or umbrella. Many *stūpas* contained no relic, but were erected as commemorative objects. A path fenced by a railing surrounded the *stūpa*, for circumambulation. The *stūpa* was decorated with flags, streamers, and flowers; and it was the chief religious edifice of early Buddhism.[1] Another religious edifice was the *chaitya*, a name applied to any religious monument—*e.g.*, a *stūpa* with relics—but also restricted to a building corresponding to a temple or church, the '*chaitya* hall,' with pillared aisles and an apse containing a *stūpa* and an altar.

The earliest known structural building of this type—*e.g.*, at Ter, Haidarābād—consists of an apsidal chamber with high barrel-vaulted roof. In front is a square hall, or *mandapa*—perhaps a later addition, lower in height, with a flat roof supported by pillars. The façade above the roof of the hall has a *niche* containing now a Hindu image, which was probably at one time a window. Within the apse stood a *dāgaba*, now replaced by a Vaiṣṇava image. *Chaityas* of this type must have been common in India. Buddhism made use of rock excavations at an early time for *chaitya* halls, which sometimes had aisles.[2]

A third structure was the *vihāra*—a hall where the monks assembled, with cells at the sides for sleeping. The *vihāras* were later used as temples and became the centre of monastic buildings grouped around them. They usually stood beside *chaityas*, though they came to be furnished with chapels in which religious services could be performed as well as in the *chaitya*.

During ten centuries from Aśoka's time onwards cave *chaitya* halls and *vihāras* were excavated all over India.

In early examples at Bihār the *chaitya* halls are merely oblong chambers, sometimes with a cell or apse at the farther end for the *dāgaba* with its relic. Others are more elaborate. The façade of the cave represents the exterior of a wooden *chaitya* in all its details. The interior is apsidal. Pillars are cut in the sides, and in the apse is the *dāgaba*, which now has the image of Buddha in front of it. Some of these caves are highly elaborate in their carving both within and without, and are also pillared structures with aisles. The cave *vihāras* have a central pillared hall with cells at the sides for monks. Beyond the hall are one or more inner sanctuaries for images of Buddha. These are later additions. Here again the architecture and adornment varies from simple to highly elaborate. The earliest free-standing *vihāras* were probably simple halls with cells attached, and were sometimes of a storeyed pyramidal form, each successive storey decreasing in size, and giving a series of pillared halls one above the other, with cells for the monks on the terraces. This architectural structure supplied a form for all the later temples of southern Hinduism.[3] Attached to great monasteries, as at Peshawār, was a court, or *vihāra*, with cells for images, and beyond that, opening from it, a circular or square court surrounded by similar cells, and with a *stūpa* in the centre. These belong to the period of Mahāyāna Buddhism.

One of the earliest known temples, or *chaityas*, is at Bodh Gayā, in front of the Bo-tree of Buddha's enlightenment. Frequently restored, it was probably erected in the 6th cent., and is 160 ft. high by 60 ft. wide. It is rectangular with an elongated pyramidal form of nine storeys, each with exterior niches for images, and the interior *cella* contained originally an image of Buddha. Such a nine-storeyed tower-temple is unique in India, but is found frequently north of the Himālaya.[4]

Hindu temples doubtless owe much in their inception to Buddhism, and are of great variety in structure, size, and ornamentation. But there are two principal groups, one in Southern India of the so-called Dravidian style, and one in Northern India, each of which shows great uniformity in general plan. In S. India the structure consists of the temple proper, or *vimana*, 'the vehicle of the gods'—a square building with a pyramidal roof which may have one or several storeys, like the storeyed *vihāra* of Buddhism. In this is the square cell containing the chief image of the god, and lit only from the doorway. Between the wall of the inner cell and the outer wall is the procession path, or *pradakṣina*. Pillared porches or halls called *mantapams* (Skr. *mandapa*) precede the entrance, and are usually larger than the *vimana*. *Vimana* and *mantapam* stand in a walled enclosure with gate-pyramids, or *gopurams*, corresponding to the Egyptian pylons and often very imposing. Within the enclosure stand a pillared hall, priests' dwellings, tanks, and other structures. These temples are devoted to the Vaiṣṇava and Śaiva cults, and are not otherwise distinguishable apart from the sculptures and images. The earliest examples of the *vimana* show its derivation from the Buddhist apsidal *chaitya* hall. The apse for the relic-shrine has become a cell for an image and is entered by a door. In another early example the circular apse has given place to a cell with altar and image, surmounted by a tower, and the hall in front, distinct from the cell, is pillared. Cell and pillared nave or *mantapam* are reproduced in all Jain and Hindu temples of later date, together with the storeyed tower. The enormous size and elaborate architectural and sculptural design of these buildings make them still marvellous rivals of the cathedrals of Europe. Some, besides the original enclosure with its gate-pyramids, have a second or even third exterior enclosure, with *gopurams*, shrines, porches, cells, etc. The *vimana* in itself corresponds to the ordinary Hindu village temple, and in some examples has either been such a temple or is little more imposing than one of these. Sometimes two *vimanas* dedicated to different divinities stand within the central enclosure. In S. India the largest group or congeries of temple buildings is at Śrīraṅgam. There are seven enclosures, leading gradually to the central shrine, and the three surrounding the central enclosure are crowded with temples, porches, halls, etc., while in each wall there are two or three *gopurams* of great height. 'The idea is that each investing square of walls . . . shall conduct the worshipper by regular gradations to a central holy of holies.'[1] While the temples of this kind are of comparatively late date, others of earlier date, but presenting the same general features, have been carved out of the solid rock and excavated internally, so that they are monolithic temples. The chief examples are the raths (*ratha*=*vimana*) at Mamallapuram and the beautiful *kailāsa* at Ellora.[2]

The Northern temples (Fergusson's 'Indo-Aryan style')—*e.g.*, in Orissa—are characterized by a pyramidal curvilinear tower on a polygonal base in which is the central shrine, often quite small. The interior plan is square, and in the Orissan examples there are no pillars, or these are found only in modern additions. In front is a square porch with pyramidal roof, and sometimes in front of this again additional porches. The enclosing wall is always insignificant, if it is present at all, and has no *gopurams*. Other shrines are always subordinate to the towering temple proper with its porch. Even the more elaborate temples preserve these essential features—*e.g.*, the Kandarya Mahadeva, or temple of Śiva, at Khajurāho.

In all Hindu temples the inner cell or shrine with its image is the central feature round which all the other parts are grouped, and to which, however elaborate, they are all subordinate. The cell is cubical, of small dimensions, unornamented,

[1] See art. STŪPA. [2] See art. CHAITYA.

[3] J. Fergusson, *Hist. of Indian and Eastern Architecture*, i. 171.

[4] *Ib.* i. 77 f.

[1] M. Monier-Williams, *Brāhmanism and Hindūism*[4], London, 1891, p. 448; Fergusson, i. 368.

[2] See art. ELLORA, vol. v. p. 270[a].

and unlit save by the doorway, and is too sacred to be entered by any but the priests. The exterior building surrounding the cell is of the most elaborate workmanship, often of a kind which offers little clue to the method of producing it. In some districts enormous numbers of temples exist, ancient and modern, and at Benares, the sacred city, there are 1500, though none are older than the 18th century.

(*f*) In Nepāl the *stūpas* do not contain relics. Some are of flattened hemispherical shape with a square capital, 'umbrella,' and lofty finial or spire, like those in Tibet and China, and stand on a plinth on which are built shrines of the five Dhyanibuddhas. Others are lower and flatter; and others again stand on a structure with successive roofs. Buddhism in Nepāl is mingled with Saivism, and the characteristic temple is a square structure of several decreasing storeys divided by sloping roofs. Some are mounted on a pyramidal-stepped platform. These buildings are of wood and stone.[1]

(*g*) In Burma the *stūpa* (*tsedi*) is bell-shaped and stands on a series of platforms, and is crowned with a conical finial. The temples are of square form with projecting porches. In the thickness of the walls are narrow corridors with niches in which are images. A series of storeys arranged pyramidally and crowned with a slender steeple forms the roof. Ancient Buddhist temples in Siam have a rectangular outer enclosing wall, within which is the *bot*, also rectangular, with a porch. The interior is divided by pillars into a nave and single or double side aisles. Within are the high altar and image of Buddha. Behind the *bot* stands a *stūpa*, or *phra. Viharas*, or *vihāns*, and *kamburiens* are buildings similar to the *bot*, but smaller, where the laity come to pray or hear sermons. The *bot* is accessible only to the priests. The *mondob* is a rectangular building enclosing a huge image of Buddha. One enclosure sometimes contains several of these structures, erected from time to time by devout Buddhists.[2]

(*h*) The earliest Chinese religion had no temples, and apparently the general use of these is due to Buddhism. With few exceptions the temples of the three religions, Confucianism, Buddhism, and Taoism, are mainly of one type, though they differ in size. The religion to which each is dedicated can be discovered only from their interior decorations and the images which they enshrine.

Buddhist temples are enclosed by a wall with an ornamental gateway. The temple has a series of porches or halls, opening from each other. Two of these form antechapels to the main structure with its altar and images of the three Buddhas, facing the entrance, and stalls for the monks. Before the images stands the table for offerings, with lamps and flower-vases. Beyond this another hall contains a *dagaba*, and a final one enshrines the image of Kwan-yin. Within the enclosure are the various buildings for monks, pagodas, drum-tower, bell-tower, and other structures. The roof has the characteristic form of all Chinese buildings, concave, with projecting eaves, but more elaborately decorated than in secular buildings. Confucian temples are of the same general plan, the central 'Hall of Great Perfection' containing the tablets of Confucius, his disciples, and the twelve sages. Tables for offerings stand before these. Taoist temples contain the images of the Three Precious Ones, in imitation of the three images of Buddhist temples.

(*i*) In Japan, as in China, the earlier worship was in a consecrated enclosure open to the sky. Tradition assigns the first temples to a period near the beginning of the Christian era. Shintō temples are not large and conform in structure to the architecture of an age when tools were few and primitive. The quality of the wood used in the structure is of more importance than ornamentation and carving, whereas the carvings on Buddhist temples are highly elaborate, and have much gilding, lacquer-work, and painting. The oldest Shintō temples and many of the smaller ones are thatched. The type is similar to that of China, showing that Chinese influences prevailed.

The temple area, at least in the case of the greater temples, has several enclosures, with fences and gateways preceded by flights of steps. The grouping of the various structures differs according to the nature of the ground, usually on a slope, giving the chief eminence to the main shrine. Shintō temples, but rarely Buddhist, are preceded by the characteristic *torii-wi*, of two wooden uprights with cross-bars, the upper one projecting and curving upwards at the ends; they correspond to the gateways of *stūpas* and temples in India, like that of the *tope* at Sanchi, and to similar structures in religious architecture elsewhere.[1] The temple consists of two or three halls, one an oratory or prayer-hall for worshippers, an intervening hall, and the sanctuary open only to the priests. Shintō temples have no images, a mirror usually constituting the symbol of deity. Some temples are dedicated to more than one divinity. An altar stands in the shrine. The lay-worshipper, entering the prayer-hall, pulls a rope attached to a gong and so announces his presence to the deity before beginning his devotions. Within the temple enclosure, as in China, the grounds often being laid out artistically, stand a pagoda, drum-tower, belfry, stage for religious dances, library, votive-offering hall, store-houses, kitchen, priests' rooms, etc. This general description applies to both Shintō and Buddhist temples, though the latter are generally more gorgeous and imposing, and contain images, lights, votive offerings, lotus-flowers of silver-gilt, while the priestly ritual is elaborate. They are usually built of wood, with gilding and porcelain casing, and metal work; the roofs are of tiles.

(*j*) In Tibet the Buddhist monasteries are the chief architectural structures, occupying large areas and containing a square for assemblies, in which stands the temple.

This is a stone rectangular building, on the top of which is a pavilion with a roof of Chinese type. The interior is divided into a nave and side aisles by pillars, which are painted in yellow and red. The three great Buddhist images with their altar stand at one end. Other images stand along the side walls. There are no windows, and the interior, which is richly coloured or decorated with frescoes and hung with banners, is lit by lamps. Seats for the various officials and Lāmaist congregation are arranged according to a definite order. The temple is approached by a flight of steps and a gateway guarded by demoniac figures. In the vestibule are images of the kings of the four quarters, and also prayer-wheels. These, in larger temples, are placed in detached chapels, in which are images of lower divinities. Occasionally, as at Gyan-tse, a temple is built in stepped terraces, like a *vimana*, crowned by a drum-like structure, on which are a square and a *chhattra* canopy. Shrines to the different Buddhas occupy the various storeys.[2] The great 'cathedral' at Lhasa faces eastward, and is three-storeyed, the roof being of gold. The approach is through a pillared hall, adorned with pictures. Beyond this is an antecourt, leading to a pillared hall, shaped like a basilica and divided into aisles by a series of colonnades. It is lit from above, as there are no side windows. On the side walls are chapels. Lattice-work separates the cross aisles from the longer aisles, and on the west the sacred place is approached by a staircase. This is in form of a square, with six side chapels, three on each side. An altar stands in the centre, and on the west is a recess with an image of Buddha. Here too are the seats of the Dalai and Tashi Lāmas, and of abbots and lesser officials, as well as images, relics, prayer-wheels, etc.[3]

(*k*) The Hebrews had different kinds of sanctuaries before the Temple was built at Jerusalem. The 'tent of meeting' referred to in E was pitched outside the camp in the wilderness. There Moses communed with God, who appeared in a pillar of cloud (Ex $33^{7ff.}$, Nu $11^{24ff.}$ 12^{5} 14^{10}). It is not described, and was obviously of a simple character. Its one guardian was Joshua, who 'departed not out of the tent' (Ex 33^{11}). The tent may have contained the sacred Ark, a kind of abode of deity, as Nu 7^{89} shows (cf. 2 S 15^{25}), though tent and Ark are never mentioned together. Such portable sanctuaries were used by the Semites, either in nomadic or in more settled times, in the latter case certainly in connexion with war, when the images were carried with the army. The Hebrew 'tent' was used for sacred divination like the Semitic portable sanctuary, and it may be compared with the sacred tents of the Omaha.[4] The Tabernacle, elaborately

[1] Fergusson, i. 277 *f.*; H. A. Oldfield, *Sketches from Nipal*, 2 vols., London, 1880.

[2] L. Fournereau, *Le Siam ancien, archéologie, épigraphie, géographie* (*AMG* xvii., xxxi.), Paris, 1896-1908; Spiers, in Fergusson, ii. 404 ff.

[1] See art. Door, § 2, vol. iv. p. 849a.

[2] L. A. Waddell, *The Buddhism of Tibet*, London, 1895, p. 287 ff.; Fergusson, i. 290 f.

[3] Waddell, p. 300; see also his *Lhasa and its Mysteries*, London, 1905, p. 361 ff.

[4] See § 2 (*f*) above.

described by P, and containing the Ark, was probably never more than an ideal priestly construction projected upon the past. The Ark was later kept in a 'house' or temple at Shiloh (1 S 1[9] 3[3a. 15]), which may have been destroyed by the Philistines, who carried off the Ark. On its recovery, it was kept from time to time in private houses, and possibly in a tent (2 S 7[6]), as it was so kept later by David at Jerusalem (2 S 6[17]; cf. 11[11]). Tents were also used after the settlement in Canaan on the 'high places' (2 K 23[7], Ezk 16[16], 'sewn high places').

What the 'house' at Shiloh was like we have no means of knowing, but probably it was not elaborate. Micah's image and other religious objects were kept in an apartment of his house (Jg 17[5] 18[18]). When captured by the Danites, these were placed in a sanctuary at Laish. At Nob there was a sanctuary with its priesthood, containing an ephod and a table of holy bread (1 S 21).

Tent and high place were succeeded by the Temple built by Solomon. It stood within a great court as one of a series of buildings, including the palace, and was thus dominated by the latter, to some extent, though it was itself the chief building. It had its own 'court of the temple,' surrounded by a wall of stone and cedar.

The Temple was an oblong structure of stone, faced by a porch, in front of which stood two bronze pillars called Jachin and Boaz, like those in front of other Semitic temples. The structure, exclusive of the porch, which was of equal breadth with the Temple, was 60 cubits long, 20 broad, and 30 high. It was divided by a partition with doors into a Holy Place (*hēkal*) and an Oracle, or Most Holy Place (*debîr*)—a square dark chamber 20 cubits in each direction, leaving a space of 10 cubits above it. The interior walls were lined with cedar, carved, and ornamented with gold, and the floor was of cypress. Between the walls of the structure and an outer wall, running round the sides and back to the height of 20 cubits, were three storeys of rooms for treasure and Temple ornaments. In the Temple wall, above these, there were latticed windows. The Oracle, or Most Holy Place, the *adytum*, was the dwelling of Jahweh, and contained the Ark with the cherubim. In the Holy Place stood the altar of shewbread, the altar of incense,[1] and ten candlesticks, five on each side. Outside the porch, which faced east, was the altar of burnt-offering, and near it a brazen sea supported by metal oxen, as well as ten smaller lavers on wheels. The people gathered for worship in the court, though it is called 'the priests' court.' The Holy Place was for the priests alone—a suggestive difference, appearing now for the first time.[2]

Thus the main features of the Temple were common with those of Syrian and Phœnician temples of the period—porch, outer chamber, and *adytum*—though some have suggested Egyptian influences in its construction.[3]

Ezekiel's ideal Temple has the same division of inner and outer sanctuaries and porch, but there are two courts, an inner one for the priests, an outer for the laity; and the sacred building was to be entirely dissociated from all secular buildings, and was also to be shut out from Jerusalem by the lands of the Zadokites.[4]

Zerubbabel's Temple of the restoration period had an outer court with walls and gates, and an inner court in which stood the altar of unhewn stones, and perhaps a laver. Into the inner court the laity appear to have had access for a time at least. The Temple itself had a Holy of Holies, but was unique among temples in possessing no representation or symbol of deity, the Ark having been lost. The presence of deity, however, was marked by the ritual of the Day of Atonement. The Holy of Holies was separated from the Holy Place by a curtain, and this chamber contained the table of shewbread, altar of incense, and the seven-branched candlestick. The Holy Place was entered by a curtain.

Herod's Temple, built about 20 B.C., was on a larger scale than any of its predecessors, but the general plan was the same.

A large outer court—'the court of the Gentiles'—was surrounded by porticoes or cloisters with marble pillars, built against the enclosing battlemented wall. Within the area, on a raised platform, was a second court surrounded by a terrace and an enclosing wall with nine gates, and with chambers and porticoes on its inner side. Within this none but Jews might enter. A wall across the breadth of this inner court divided it into two parts, the smaller of which was 'the court of the women.' The other part was open to male worshippers, and within its area stood the temple building, surrounded by a breastwork of stone enclosing the court of the priests. Within this court priests only could enter, except when a layman offered a sacrifice which required his presence. The Temple within this inner area was preceded by a lofty porch and gateway. This gave access to the *hēkāl*, or Holy Place, across the great door of which hung a curtain, and this again to the *debîr*, the Holy of Holies, across the entrance to which hung two curtains. Above these was an upper storey, and a side building of three storeys surrounded the Temple on three sides. In the *hēkāl*, which was open only to the priests, stood the table of shewbread, altar of incense, and seven-branched candlestick. The *debîr* was empty and quite dark, and was entered by the high-priest alone on the Day of Atonement. In front of the porch outside stood the altar of burnt-offering and the laver. The building was of white marble, and the eastern front and part of the walls were covered with gold.[1] The *debîr* was 20 cubits square; the *hēkal* 40 cubits long, 20 broad, and 40 high. The porch was 100 cubits high, 100 broad, and 20 in depth, and extended on both sides beyond the Temple, with its side buildings, by some 15 cubits. Herod had raised many pagan temples throughout his dominions, and he erected this for the Jews in his capital partly as a matter of policy.

5. **Conclusion.**—A general survey of temples shows that the essential part is the *cella*, or chamber, for the image of the god, and that, whatever additions are made by way of increasing the splendour of the temple or as adjuncts to it, this remains constant, and is indeed its most important feature. It is the holy place, and is seldom if ever entered save by the priests. The temple at Eleusis forms an exception, for apparently there all was open to the worshippers. But generally worship takes place in the temple area or within the hall preceding the *cella*, which is very often dark and unlit by windows. The Jewish synagogue, the Muhammadan mosque, and the Christian church are not strictly temples, for they are not houses enclosing a divine image, but places of public prayer. Yet even in the mosque the recess, or *mihrāb*, indicating the direction of the *ka'bah*, towards which the worshipper prays, has a certain parallel to the *cella* with its image which the worshipper also faces. The great mosque at Mecca also contains the *ka'bah* with the sacred black stone, and the *ka'bah* is an old but reconstructed sanctuary within the mosque. In the Christian church the chancel and the sanctuary with the altar are not ordinarily open to the laity assembled in the nave, but yet they approach the altar at the Holy Communion.

Certain temples are national holy places, like the Pantheon at Rome, the *ka'bah* at Mecca, and similar great temples in important centres. Pilgrimages are often made to temples, and temples form asylums whither criminals flee for safety. Frequently there is much symbolism connected with the temple, and attention is paid to the direction in which it faces, most temples facing the east or the place of the rising sun. Very often in connexion with one great temple there will be a series of lesser shrines for other divinities, all forming a group of sacred buildings within the area. The area is usually enclosed by a wall with gates, which are often most elaborate, and avenues, while pillars and poles stand about it, and it is often decorated with flags and streamers. It is interesting also to notice how frequently with the change of a religion the old sacred places are retained, and successive buildings occupy the old site, or the same temple serves for new deities.

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[1] 1 K 7[48], perhaps a later addition to the text.
[2] 1 K 6 f., 2 Ch 3 f.
[3] Lucian, *de Dea Syria*, 31, describes the temple at Hierapolis, with its court, altar, pillars, *pronaos*, and *cellæ*. It faced eastwards.
[4] Ezk 40[5ff.].

[1] Jos. *BJ* v. v., *Ant.* xv. xi.; Mishnah, tr. *Middoth*.

R. P. Spiers, 2 vols., do. 1910, *The Temples and other Buildings in the Haram Area at Jerusalem*, do. 1878; G. R. M. Maindron, *L'Art indien*, Paris, 1898; Pauly-Wissowa, *s.v.* 'Tempel'; G. Perrot and C. Chipiez, *Hist. de l'art dans l'antiquité*, 9 vols., Paris, 1882–1911; O. Schrader, *Reallexicon der indogerman. Altertumskunde*, Strassburg, 1901, *s.v.* 'Tempel.'

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TEN ARTICLES.—See CONFESSIONS, vol. iii. p. 851.

TEN COMMANDMENTS.—See DECALOGUE.

TENDAI.—See PHILOSOPHY (Japanese).

TERAPHIM.—See IMAGES AND IDOLS (Hebrew).

TEUTONIC RELIGION.—I. *INTRODUCTORY.*—1. **Position of the Teutonic peoples.**—We have no detailed information (and indeed little historic evidence of any kind) relating to the Teutonic peoples before the time of Julius Cæsar (58 B.C.). For the first one and a half centuries A.D., however, a comparatively large amount of evidence is obtainable. During this time the area occupied extended from the Rhine to the basin of the Vistula. From the Roman empire it was separated by the rivers Rhine and Danube and by a fortified line connecting these two rivers. On the east and south-east the boundaries of the Teutonic area cannot be determined with any precision—the plain of Hungary was occupied largely by Sarmatian peoples, but it seems probable that the Teutonic peoples extended into the basin of the river Dneister. In the north they undoubtedly occupied the kingdom of Denmark and considerable portions of the Scandinavian peninsula.

From the 3rd to the 6th cent. the Teutonic peoples extended their dominions considerably to the south-east, south, and west. The Goths conquered a large portion of S. Russia, and from about 260 to 270 the Romans had to give up to them their territory of Dacia (north of the Lower Danube); moreover, about the same time the Alamanni occupied the Black Forest region. During the 4th cent. bands of warriors, in ever-increasing numbers, began to enter the Roman service, and towards the close of the century a large section of the Goths was admitted *en bloc* within the Roman territories in the Balkan Peninsula. Between 406 and 486 all the western territories of the empire were conquered by the Teutonic peoples, of which the most important were: (1) Visigoths, who occupied S. France and Spain after 412; (2) Ostrogoths, who occupied Italy, 489–553; (3) Vandals, who crossed the Rhine in 406, and in 429 passed over into Africa, which they held for over 100 years; (4) Burgundians, who crossed the Rhine shortly after the Vandals and in 443 occupied S.E. France; (5) Alamanni, who went into Alsace and Switzerland about the same time; (6) Bavarians, who occupied the Alpine regions farther east probably about the same date; (7) Franks, who conquered and occupied successively one part after another of Gaul from 428 onwards, becoming supreme by their victory over the Visigoths in 507; (8) Langobardi, who, after occupying for some time the province of Austria and the Alpine regions to the south, passed into Italy about 568 and brought the greater part of the peninsula under their dominion; (9) English, who conquered and occupied most of the southern half of Britain from about the middle of the 5th cent. onwards.

Before the end of the 8th cent. a new series of movements began among the Northern peoples, an activity almost entirely maritime and lasting throughout the 9th and 10th centuries; this period was commonly known as the Viking Age. While it lasted, large numbers of piratical adventurers