

nation, the shape of a fantastic monster. A map of the district was published in which this was indicated, and the monster was dubbed *gerrymander*, a word made up from *Gerry* and *salamander*.¹ Usually such devices hardly survive the campaign that produces them,—but the gerrymander tickled the fancy of the American people, and the word is still in common use, both as a noun and as a verb. *Slantindicular*, a jocose amalgam of *slantin'* and *perpendicular*, has not fared quite so well."

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The interesting reflections on the uses, functions, and effects of slang, we have not the space to reproduce here. But the foregoing will be sufficient to whet the reader's appetite for a fuller study of this instructive book. μ.

HYMN TO THE SUN.²

BY SIR C. E. CARRINGTON.

[The interest of these lines lies in the evidence they afford that the Gayatri serves a modern Christian as a devotional exercise just as well as it served an Indian five thousand years ago. There is no religion which might not adopt it. It is truly the *Leitmotiv* of the universe, just as the swastika—of which the hidden significance was probably exactly the same—is the universal symbol. E. M. C.]

Thou mighty sun diffusing
Around a light divine,
I view thee, but am musing
On Him who bade thee shine!

Thou, over plain and mountain,
Shed'st thy pervasive beam;
Thy God, the living fountain,
Thou, but a borrowed stream.

Shine on, then, wide extending
His glory o'er the earth,
I view thee, lowly bending
To Him that gave thee birth.

Shine on, majestic pouring
Thy day-spring's golden sea;
I hail thee, still adoring
The God who bade thee be.

THE GAZA COIN.

The Gaza coin, published in *The Open Court* for March 1902, p. 160, which is here reproduced, bears a symbol which looks like a mutilated swastika; but Prof. Charles C. Torrey, of New Haven, Conn., kindly informs me that it denotes the letter M, and is the final abbreviation for Marna, the chief deity of Gaza. The word means "our Lord," like the Phœnician "Ba'al" and the Hebrew "Adonai."

¹ See an article on "The Machinery of Politics and Proportional Representation" by W. R. Ware, in *The American Law Review*, VI., 282-286 (with a facsimile of the original gerrymander, from a broadside, p. 284).

² Written in 1816. Evidently inspired by the Gayatri.

In the Hellenistic age Marna was identified with Zeus.

The Marneion at Gaza was a stronghold of paganism ; it was a magnificent circular structure of marble, and pagan worship continued there longer than in any other place. Even in the days of Constantine, the Christians were in the minority in Gaza ; and when Porphyrios of Thessalonica became bishop of Gaza, he insisted on the destruction of the temple through an imperial decree, which was granted by the Emperor Arkadios. But the order was not executed, because Hilarius, the governor, yielded to pagan influence and allowed the pagan cult and oracles in the Marna temples to continue. But Porphyrios was persistent ; in the year 401, he appeared personally at Constantinople, and the destruction of the Marneion was again decided upon. Kynegios, an imperial plenipotentiary, appeared with a strong military detachment at Gaza, and within ten days seven temples of the town, dedicated to Helios, Aphrodite, Apollo, Kora, Hekate, Hercules, and Tyche, were destroyed. Finally the Marneion was attacked. Pagan devotees had it fortified by a stone barricade, but fire was thrown into the temple, and it was laid in ashes. Upon the ruins of the Marneion the architect Rufinus built a church which was called Eudoxiana, after Eudoxia, the wife of Arkadios. The statues of the gods were destroyed, and paganism had lost its last center in this part of the empire. For a while the population of Gaza continued to cherish pagan traditions, and many people regarded with horror the public square in front of the destroyed Marneion which had been paved with the stones of the temple. Scarcely had the last vestiges of paganism disappeared when the Moslems conquered the country and Islam was established as the religion of the ruling race.



ANCIENT COIN OF
GAZA, PALESTINE.

FACSIMILE EDITION OF THE ATHARVA-VEDA.

Professors Maurice Bloomfield and Richard Garbe have published a facsimile edition of the Kashmirian Atharva-veda bark manuscript.

The Atharva-veda is the fourth part of the Vedas, and contains the fire-ritual and ceremonies of the Soma offerings which played a very important part in Brahman religion, being considered as powerful spells by which the blessings of the gods and other heavenly gifts could be procured.

This facsimile edition is a stately work consisting of three large volumes reproduced by chromophotography, and is dedicated to the memory of Rudolf von Roth "to whose initiative and generosity the University of Tübingen owes this priceless document." The work sets a standard as to how valuable manuscripts should be reproduced for future use. It has been brought out under the auspices of the Johns Hopkins University, in Baltimore, and the Royal Eberhard-Karls-University, in Tübingen, and contains from 500 to 600 plates.

The size of the original leaves is for the most part about twenty-five centimeters in height and twenty in width. "The writing is in indelible ink, absolutely non-sensitive to damp and water ; each page before exposure to the lens of the photographer was sponged off with water in order to make the very clear writing still clearer. The method of preparation of the ink is known. It was made by converting almonds into charcoal and boiling the water thus obtained with gomûtra (*urina bovis*). The character is the so-called Çâradâ which seems to mean "letters sacred to Çâradâ," i. e., Sarasvatî, the tutelary goddess of instruction and writing. The alphabet is North Indian, from the same source as the more preva-