

CHAPTER NINETEEN History Through Linguistics

Toponymy is the technical term for the study of place names. The subject fascinates many people and led to the formation of a special group of experts at the United States Interior Department for the classification and cataloging of American place names. In England considerable effort has gone into such study over the past several hundred years. Eilert Ekwall wrote the *Concise Oxford Dictionary of English Place Names* in response to such interest^{CODEPN}. Albert Baugh discussed the phenomenon in his *History of the English Language*^{HEL}. It is a fruitful study in the social history of man.

England is rich in place names which reflect its checkered social history. From the pre-Roman Kelts, the Romans, the Anglo-Saxons, the Norse marauders of the eighth century, and the French Normans, England has witnessed the successive implantation of different languages and names by each of those people.

A Keltic word is *cumb*; it means a deep valley. It is found in such names as Duncombe, Holcombe, Winchcombe and so on. The Romans used the word *castra* = camp to denote their encampments. Villages and towns grew up around these camps or forts with names which later were adopted by the Anglo-Saxons. They turned *castra* into *ceaster*; we know the word today in Chester, Colchester, Dorchester, Manchester, Winchester, Lancaster, Doncaster, Gloucester, Worcester, and many others. The Anglo-Saxons also used their word *dun* for moor, down, height, hill, and mountain^{ASD}. Many *dun* names are known: Ashdown, Bredon, Hambledon, Snowdon, Hendon, Dunham, Dunton, Dundon, and so on. Dundon is a marriage of the Anglo-Saxon *dun* with the Keltic *don*; literally it would mean the hill of Don. Duncombe could be the moor of the deep valley. But in the blending of *dun* with *don* we cannot easily determine if Bredon, Snowdon, Hendon and others may come from the Kelts or the Anglo-Saxons. The use of Don as a prefix on Doncaster suggests that the don name carried significance at very early times, prior to the Romans, since it was used in combination with the Roman *castra*.

From these examples we see how difficult it is to assign place names. But when a river with the Don name is found across Europe and into Asia, we observe an underlying cause that pervades all Indo-European lands.

I shall now illustrate three different Indo-European word groups, how they may derive from Semitic roots, and how they reflect on the social customs of prior ages. How did Don affect our common words for house and home? If the original Semitic *Ab* and *Am* turned into *Pa* and *Ma*, did our words for brothers and sisters also derive from that source? And how did we learn to differentiate between that original Judge of mankind and more recent ruling Kings?

HOUSE AND HOME

In a preceding chapter I briefly mentioned that certain words were used across the Indo-European regions for domestic practices which included agriculture and animal husbandry. It is useful to examine this phenomenon in more detail.

If we find a word common across Europe and into India it seems sensible to believe that it had a common Indo-European origin. Such deduction involves two important criteria for linguistic studies. First, that the word has the same sound, and second, that it has the same meaning. However, both criteria may not be obvious. The Indo-European (I-E) word for *father* is found in Latin *pater*, Greek *patir*, Sanskrit *pitr*, Dutch *vader*, Gothic *fader*, and Old Irish *athir*. Obviously “t” can exchange with “d,” or the initial “p” may become an “f,” as in the Teutonic languages, or may be lost altogether, as in Irish *athir*. These changes across languages are well-established linguistic phenomena.

Shift in meaning may also occur. A word may lose its original literal significance but the new use, to fit linguistic criteria, must show vestiges of its original use in an historical language. In this present study we encounter phenomena which lie on the edge of linguistic science but which provide new and deep insights into our planetary past.

For example consider the I-E root *dom*. It is found in Indian Vedic literature as *dama-* = house, in Iranian *dam-* = family or house, Old Slavic *domu* = home, Greek *domos* = house, Latin *domus* = house, and in English borrowed from Latin: *domicile* and *domestic*. The last two words demonstrate two senses of the *dom-* root — a place of residence and a settled style of life.

Emile Benveniste, in his absorbing book, *Indo-European Language and Society*, showed that originally the *dom* root meant home, the gathering place for the family, and not house, the structure in which they assembled^{ESL}. In Greece the word gradually shifted over to mean merely the structure; another Greek word, *oikos*, was eventually used for domestic life. Benveniste also showed that from the *dom-* root came the Latin *dominus*, the master or lord of the home. Later this use evolved into application to a civil Lord.

If this derivation is correct it accents our problem with the Don and Dona titles. Given the clear evidence of the Hebrew Don verb we have strong support for our earlier deduction that the Iberian Don did not come from the Latin Dominus but that it carried independently from some other, far more ancient, practice. Rather than the Latin Dominus being the source of the other titles we now find it sitting alone with an origin that is secondary and derived from a different path. Since the Semitic Don must be older than the Latin Dominus we are led back to the question of the origin of the I-E *dom* form. Also since the n-to-m shift is a common linguistic phenomenon is it possible that the I-E *dom* = home derived from that personality named Don? Did an original group of I-E people name the home in honor of *Don* because he was the one who instituted the social practice of a settled home? If so it would mean that a very common and basic word in the

I-E languages derived from an earlier Semitic source. This raises an equally important question. How many I-E words can be traced back to an influence which originates in that Semitic ground spring?

This possibility also raises another difficulty. If *dom* came from Don, and if Don carried down through time for the titles of Europe, and then if Latin *Dominus* derived from *dom*, why would the title for Lord in Rome come back to an identical use through such an involved route? If the establishment of the home was due to Don then it might be natural for his descendants to refer to the home with that name, with “n” to “m” inflection difference to distinguish the home from the man.

As a further example of inflectional differences consider how the title *Don* survived in the I-E languages but not *Adon*, while the title *Adon* survived in the Semitic, but not *Don*. The differences probably are due to different social attitudes held by different groups of people. In the first case a respect was shown for the individual who deserved that title; in the second a relationship was emphasized between that individual and others.

Other evidence offers further insights. In ancient Vedic the adjective *damunah* means domestic (protector) of the house. The Armenian *tanuter* means master of the house. (Note both “d” to “t” and “m” to “n” phonetic shifts.) In Sanskrit two similar phrases are *dam-pitah* and *pater-dan*, both meaning master of the house^{IESL}. But *pater-dan*, literally, is Father Don. Thus we see how convoluted the various forms may become and that Latin *Dominus* is merely another example of linguistic phenomena that reflect unconscious deep respect for that ancient Father of mankind.

We find another I-E root in *dem-* = to build. It is illustrated in the Greek root *demo-* = to build or to construct. It is found in the Greek word *doma* = a rooftop, which we still carry in English *dome*. It is in Greek *oikodomos* = a builder or architect, the one who was the home builder. (Note our English word *major-domo* = head of the domestic household.) The root *dem-* probably derives from *dom-*; *dom-* meant the home, the social apparatus, while *dem-* came to mean the structure. From this root derived the Greek noun, *demas* = physical shape, appearance, or stature. It was used adverbially as *in the manner of*, literally *according to the appearance, the form of, or as it was built*.

From the I-E *dem-* root other words developed in the Teutonic languages. With a d-to-t shift and vowel change *dem-* went to *tim-*. It is found in Gothic *ga-timan* and German *gezieman* = to be in accord, to agree, literally to be constructed in the same manner. A derived noun, *dem-ro*, gave us English *timber* = wood for construction. The Gothic verb *timrjan* meant to work in wood, (German *zimmern*), while the abstract noun *ga-timrjo* meant construction,^{IELS}.

Note that German changes “t” into “z,” another well-known phonetic change following linguistic laws.

Thus we can see how the *dom-* root, which meant the home, the social apparatus, could easily be the source of the *dem-* root, in the sense of the structure. This inflectional change then led to a host of other words, all revolving around the material aspects of the residence rather than the social aspects.

Still other words derived from the *dom-* root. Greek *damao* meant to subdue or to tame. It carried the sense of subjecting natural things, wild animals or uncultured man, to the rule of the home, to domestic control and tranquility. The Latin word was *domare*. Cognates in the Teutonic languages were Old High German *zam* and Gothic *tamjan*, known to us in Old English *tam*, modern English *tame*. A derived Greek word was *a-damatos*, to be indomitable, so strong that all would be subject to that will. From *adamatos* we get our word *adamant*.

The same root was used other ways. Greek *demos* = the people, the public derived from *dam-*, the I-E word for family, which in turn came from *dom-*. The Greek usage can be explained as follows:

Originally a family had brothers and sisters. These married to bring in mates from other families but they became part of the first family. They were regarded as family. As this family increased in size it became a Grossfamilie, a clan which lived in the same community or geographical region but which occupied numerous houses. However, the name *dam* was still retained after generations to denote this large group related by blood. Eventually, to differentiate between the immediate family and the clan the word shifted in pronunciation and meaning. *Dam* went to *demos* in Greek and came to mean the entire gathering of people who no longer identified with one another as immediate family. They were now the entire social unit, the people, or the public. And from Greek *demo* other words spread into other languages. English now has *demagogue* = people + leader. *Democracy* = people + authority. Other words derived from this use of the root.

Thus we see how a single word, coming out of that Great Granddaddy, through simple phonetic inflections, can blossom out into manifold uses and hold its mind-forming sway on untold human generations. We also obtain some insight into how that original Semitic tongue left such an impact on the Indo-European languages.

Benveniste expressed concern that the several word roots, *dom-*, *dam-*, or *dem-* were listed together under one category in the etymological dictionaries. He felt the individual terms were independently derived and that *there is nothing more than homophony between dem- 'family' and dem- 'construct'*. He admitted that a cross influence existed but he felt the contamination from one to the other was due to a tendency to identify social groups with material habitats. From this study we see they are phonetically and semantically close because they derive from the same word, that ancient Great Granddaddy Don.

BROTHERS AND SISTERS

In the previous chapter we noted the Semitic names for father and mother, *ab* and *am*, with their childhood uses, *abba* and *amma*, or, as we know them in the western world, *poppa* and *momma*. We also considered the possibility that *atta* was the childhood diminutive of *Adon*, the Semitic word for Lord, leading to

our *daddy*. Furthermore we had the puzzle of the *anna* form; we could not determine if it derived from *amma* with an m-to-n phonetic shift, or if it derived from the female of *An*, representing a Mother God consort.

An inquiry into the I-E forms for family members, and their possible origins, is helpful if we tabulate them as they appear historically in various I-E tongues. The hypothetical original I-E is shown in the column headers with an asterisk.

Language	*patar	*matar	*bratar	*swesar
English	father	mother	brother	sister
Sanskrit	pitar	matar	bhratar	svasar
Avestan	-----	matar	bratar	xvanhar
Armenian	hayr	mayr	etbayr	kcoyr
Greek	pater	meter	adelphos	adelfi
Latin	pater	mater	frater	soror
Old Irish	athir	mathir	brathir	siur
Tokharian	patser	-----	pratser	sar
Old Slavic	-----	mati	bratu	sestra
Gothic	(atta)	(anna)	brothar	swistar
Hittite	(atta)	(anna)	-----	-----

We see that father and mother in their original I-E forms had the initial syllables of *pa-* and *ma-*, which we remember so well in English colloquial practice. These are obviously related phonetically and semantically to the Semitic *ab* and *am*, involving what linguists call metathesis, the interchange of the sounds in a word. (We saw this in Latin *castra* with an *-ra* and the Anglo-Saxon *ceaster* with an *-er*.) In the case of father the “b” also shifts to “p.”

Other patterns may be noted. In all four categories we see a suffix of *-ter*, (*tar*), with the hypothetical original supported by a majority of endings. Specialists are not agreed on the origin of this suffix. No recorded evidence is available to show how it may have derived; some linguists believe the common form suggests origin by relational familiarity within the family, a colloquial derivation.

Old Irish substitutes *-thir* for *-ter* in *aithir-mathir-brathir*. Armenian loses the “t” entirely with an *ayr* ending in *hayr-mayr-etbayr*, and also with the greatest changes on the initial phonemes.

The word sister shows a striking contrast among the languages. The *-ter* ending shows in English, Gothic and Old Slavic (with metathesis). Linguists postulate that the word is made up of two elements, *swe* and *sar*, but they have no consistent view of the origins. The *-sor* in Sanskrit and *-sar* in Armenian and Tokharian suggested to Benveniste that the word could be broken up into two elements, *swe-* and *-sor*, following the common linguistic trend. He proposed that *swe-* may be a term for social relationship, while *-sor* was an archaic name for woman.

Before proposing an origin for sister I shall consider brother. The origin of the *bra-* for brother is also a puzzle for linguists, even more than the origin of sister. Since the problems for brother and sister are both more involved I shall make a short digression into Indo-European practices as they show in historical cultures and as they reflect upon our inquiry.

The everyday word for brother in Greek is *adelphos*, not *phrater*. It comes from *delphus*, a Greek word for the womb. It meant a blood brother, one who was a brother by birth from the same mother. The use of *adelphos* in Greek led to the female equivalent, *adelphi* for sister. The word *phrater* devolved to designate those who were members of a *phratia*, a brotherhood under a social relationship in which the members understood themselves to be descended from the same remote father^{IESL}. An ancient Greek tradition celebrated the feast of Zeus Phratrios, Father Zeus. This was called the Apatouria, which the ancients interpreted as the *homopatria*, literally of the same father. The word *frater* was also used in Latin as a designation for a brother who was a member of a fraternal group, thus our English word *fraternity*. In Latin the phrase for blood brother was *frater germanus*, or simply *germanus*. Curiously, the *germanus* word stuck to the citizens of Deutschland, which we know in English as Germany. *Germanus* led to Spanish *hermano* and Portuguese *irmado*.

This linguistic evidence in historical cultures shows a transformation away from older family designations to substitute words in order to recapture the notion of consanguinity. As the clan grew beyond the Grossfamilie it became socially unwieldy; it began to break up. In following generations the offspring no longer regarded themselves as blood brothers of those who lived more distantly but the word brother was still used. In order to distinguish between the members of the *phratia*, the clan, and a true blood brother new words had to be found.

Similar transformations did not take place among all I-E people. Many groups, including the Teutonics, held to the word brother for the blood brother. But the evidence from Greece and Rome offers insight into the structure of that early I-E culture.

The members regarded themselves as blood brothers. As the number of descendants increased and spread out into everwidening circles they lost the sense of close kinship but still regarded themselves as descended from the same father, *homopatria*. This social regard is illustrated by other transformations used to designate expanding concentric circles of kinship: the family, the clan, the tribe, and the country.

Iranian	Sanskrit	Greek	Latin
dam- = family vis = clan zantu = tribe dahyu = country	dam = house vis = community janus = creature dasyu = country	domos = house (w)oikos = home genos = birth, race	domus = house vicus = village genus = birth, race

The Greek *domos* and *oikos* were used differently by the several Greek dialects at different times. (*W*)*oikos* devolved to designate the home and not the clan. The Sanskrit and Latin *vis* and *vicus* no longer carried the significance of blood relationship, but rather communities of unrelated people or villages which were assemblages of people in houses. As a substitute for the idea of a blood clan Latin used the word *tribus*. For country it used *patria*, the I-E designation for father, again a haunting memory of the original father, and remembered in English *patriotic*. *Genos* and *genus* retained the idea of blood relationship in the notions of common ancestry but now altered from a tribal designation to that of an entire race. *Janus*, *genos* and *genus* are known in the Teutonic languages as *kin*, those who are blood related. (We know the words as *gene*, and *genesis*.)

The Latin word *vicus* was borrowed by the Keltic natives of Britain from their Roman overlords as *wic* and is now found in such place names as Greenwich and Brunswick.

With this brief digression on the manner in which Indo-European words can shift in meaning as races grow and expand into ever widening circles we can better appreciate how words were transformed from an original Semitic source to different uses among people who separated from those Semitic origins.

We can now examine possible origins for the Indo-European brother and sister.

Och is the Hebrew word for brother. Should we expect the I-E word for brother to follow a similar origin as father and mother? Such is not the case. Brother comes from another Semitic word entirely.

The common stem noted in the tabulation above is *bra-*.

A basic Hebrew verb root is *barar* to clarify, purify, and select¹³⁰⁵. This form parallels that of *sarar*, which we found went to *sara* in the female, and *sar* in the male. In similar manner *barar* goes to *bara*¹²⁶² and *bar*¹²⁴⁷. The Assyrian *bararu* meant to be shining^{BDB}. *Bara* meant to shape, or create. The Assyrian *baru* meant to make or create. The Assyrian cognate *banu*, with a change from "r" to "n," meant to create or beget^{BDB}. From this shift in phonetics the Hebrew acquired the word *ben* = son¹¹²¹. But the parallel verb root in Hebrew is *banah* = to build¹¹²⁹.

These parallel sounds and meanings in verbs is common in Hebrew and has been a puzzle for linguistic experts. There appears to be an intelligent pattern to word associations which is more than mere evolutionary drift.

Although the origins are not attested in Hebrew, *bar* meant son^{BDB}. *Bar* was applied to male offspring as those who were created. It was used in Ezra 5:1 as *bar-Iddo*, the son of Iddo. It was also used in Aramaic as *bra* = to create,^{HAEL} where it was applied to son or sons, in various forms as *brai*, *bree*, and so on. See Ezra 6:10, Dan 5:22, and so on. The *bar* or *bra-* form was used in other ancient Semitic languages.

Thus we see that the word *bra-* could easily have been carried over into primitive I-E as the word for son, but that it later came to mean brother.

The word for sister is more difficult; I can only suggest possibilities. The tabulation does not show a consistent stem. If the original word for sister carried the common suffix *-ter* then English, Old Slavic and Gothic forms suggests that

the affix may have been of the form *ses* or *swis*. The *sar* of Tokharian, Sanskrit, Latin and Old Irish suggest that perhaps the word derives from the original Semitic *sar* = princess or royal lady.

The earlier tabulation shows how the words *atta* and *anna* came into use among certain groups of Indo-Europeans. Gothic and Hittite both used these words for father and mother; they did not use *pater* and *mater*. Gothic does attest one use of the word *fader* but this is restricted to translation of the Greek in the Gothic Bible from Mark 14:36 where *Abba* = *fader*. This use of *atta* and *anna* across both I-E and Semitic people has been a puzzle for the linguists but we can now resolve this puzzle.

These foregoing examples show the strong linguistic connections of the Indo-European languages to the Semitic. Yet they show differences in application that caused a considerable shift from the original Semitic. Is it possible that words in the original I-E mother tongue were derived in reaction to the Semitic influence, consciously borrowing from the Semitic to provide word roots in a new language but attempting to forsake the direct Semitic meanings because of its association with fallen divine personalities? Or was this a gradual evolution away from the Semitic? On the basis of this limited evidence we cannot say.

UPRIGHT RULE

I shall turn now to a different area of discussion. I shall demonstrate that our ancient forefathers looked upon life with devout respect. This can be illustrated in concepts of kingship in ancient times.

The Latin word for king was *Rex*. The Sanskrit word was *Raj(an)*, modern *Rah(ah)*. In Hindi *Raj* means to reign or rule^{OED}. Among the Kelts this word appeared as a suffix in the names of the leaders of Gallic tribes: *Dumno-rix* and *Vercingeto-rix*. Among the Irish it was variously spelled as *Ri*, *Righ*, or *Rig*, both with and without the guttural ending^{OED, SIR, IELS}.

The Indians, Romans, and Kelts all remembered the *rex* form, but other European groups did not. In Teutonic languages the word for king was German *Koenig*, Old English *Cyning*, and Gothic *Kuni*. This form derives from *kin* = family or blood relations. The Teutonic word king has no phonetic relation to *Rex*, nor do other I-E groups use words which are phonetically related to *Rex*.

The question we address here is the origin of the *rex-rix-raj-righ* title. Since the Latin word *reg-is* is merely another form of *Rex* it may be useful to examine similar words. *Regius* meant royal, regal, and kingly while *regio* meant district, region, or boundary, that which was ruled by the *Rex*. *Regno* meant to rule while *rectus* meant straight or direct; *rego* meant to guide or direct, to rule or manage. These words are all obviously related to one another from that common *reg*-root. We have such English cognates as region, regal, royal, regulate, regular, and rectify, all derived from Latin.

Among the Romans the phrase *regeres fines* meant literally to trace out the limits by straight lines. It was a function carried out by priests prior to the construction of a temple, sacred area, or town. In days of antiquity all such actions

were sacred, a dedication to a Creator God. (Or, as the mythologists would have it, a dedication to the gods who first laid out temples and towns.) The setting of straight-line boundaries was the responsibility of the person who carried important religious power. In those days he was also the only person who was educated to mathematics and science. This connection, between religion and science, shows how the olden peoples regarded the naturally processes and relationships in the universe — as deriving from God. Originally this person carried the title *rex*. We find it in the ancient phrase *rex sacrorum*. The rex was charged with the task *rex sacra*^{ELS}. The Druids, the all-important Keltic priests, personified this important social role. No social action was taken without their approval and permission, including the highest actions of state. Keltic chiefs were subservient to them and acknowledged their authority in all matters relating to the future welfare of the society^{TD}.

The concept of straight conduct in the *reg-* root is seen in the Latin *regere* = to make or lead straight. *Reg-* not only applied to the survey of straight lines for temples or towns, it also applied to social conduct. English phrases express this same idea. Our word right denotes the concept of being straight socially, or in line morally. The concept of straightness is found in the other Latin *reg-* forms. *Rectus* = straight + line, from which we get our English rectilinear and rectify. *Regula*, through French, is the origin of our English rule, and the regulation of society.

Different forms of rule are listed in the Oxford English Dictionary:

1. A principle, regulation or maxim for moral conduct.
2. A principle regulating practice or custom.
3. A standard of discrimination.
4. A fact which holds generally good.
5. Good order and discipline.
6. To control, manage or direct.
7. A graduated strip of metal or wood used for measuring length.
8. Array, marshalled order, or line, now obsolete.
9. A straight line drawn on paper, now obsolete.

And so on.

The Latin word *regula* was also used for a straight stick, bar, ruler, pattern, and so on. This evidence all suggests that the *reg-* root originally meant that which was straight. It not only meant something that was physically straight, as in straight lines and construction rulers, but also something that was straight socially and morally. We use such expressions as “go straight” for someone who refrains from criminal conduct, but also we are admonished as children to act straight with our contemporaries, to be forthright and honest with them. The Rex was the exemplar of upright, proper and straight conduct. He was the moral leader of the community, the one entrusted with responsibility to ensure that all other members of the community also conducted themselves in a straight manner. He laid out the rules and regulations as well as the sacred areas. He was the one to keep everything right. He made sure that all was done with respect to a higher moral allegiance. Thus he became a priest and the leader of the people.

As time passed he began to take on more political responsibilities with less recognition of the moral and religious ones. Thus the title eventually came to mean the ruler or sovereign, the king.

Our words *rich* and *right* derive from this same I-E root but come down to us through the Teutonic languages, not the Romance. Although the Teutonic languages do not show the *reg-* or *rec-* form for a king or ruler, there are vestiges of this word in Gothic *raihts* and German *recht*, which we retain in our English *right* and *righteous*. *Righteous* comes from *right* + *wise*. The pervasive use of *right* can be found in the *Oxford English Dictionary* which gives seven pages of definition and other uses for the word. The religious meanings are portrayed in such phrases as "the right hand of God" and "to turn to the right and not to the left." *Right*, in the sense of straight, contrasts with that which is bent, crooked, or twisted. A person is a crook if he steals. The way of the Rebellious One was twisted and tortuous.

Our word *rich* comes from a Teutonic root found in Gothic *reiks*. Originally *rich* meant someone who was powerful and mighty, noble and great. Because material wealth accumulated to those individuals the word now means merely that which is of great material possession or abundant physical wealth. The Roman, Keltic and Indian people retained that word for a noble ruler in the ancient I-E society. The *rex* was a spiritual and moral leader, the one to do right. The importance of his social role eventually led to the use of his title for kingly rule, while in the Teutonic and Slavic regions the evolution to kingship forced use of other words for king; the superior social role of the priest had been lost.

From this brief survey we see that the Dons and Donnas were the leaders of the people by right of birth, descended from that original Don, but that civil rule was subject to religious authority. The Teutons and Slavs may have forgotten, but the Romans and Kelts did not, at least until later times. The picture we infer here of Keltic and Germanic society seems greatly different from that portrayed to us by classic writers such as Julius Caesar and Posidonius. Particularly abhorrent to them was the rite of human sacrifice, a religious practice which the Romans themselves had not long since left behind. The memory of it lingers in our Bible when Abraham took his son Isaac away to the sacrificial altar, Gen 22. See also Judg 11:29-40, a truly sorrowful story, I Kings 16:34, and Exod 22:29. For those of us living in the modern civilized world this practice is grossly barbaric. But for the people of those days it was a highly devout rite, most important of all propitiation to the gods. They entered into the spirit of deep religious cleansing, as devout as the practice of Christians today when they eat the body and drink the blood of Jesus in the Eucharist. It certainly was primitive, inherited from the earlier days of man's superstitious past. It also became greatly degraded in some societies. The Aztec Indians of later times degenerated to gross blood-letting in their national celebrations. I do not justify it; I merely try to show that it was a devout rite that did not in any way detract from upright and moral conduct in the society which practiced it. If anything it made them more serious about their social and religious obligations, in contrast to our modern religious allegiance which we take ever so casually.