

the winter solstice (*Joseph, Ant.*, viii. 5). At Tyre, as among the Hebrews, Baal had his symbolical pillars, one of gold and one of smaragdus, which, transported by phantasy to the Farthest West, are still familiar to us as the pillars of Hercules. The worship of the Tyrian Baal was carried to all the Phœnician colonies. His name occurs as an element in Carthaginian proper names (*Hannibal, Asdrubal, &c.*), and a tablet found at Marseilles still remains to inform us of the charges made by the priests of the temple of Baal for offering sacrifices.

A much-disputed question is the relation of the sun-god Baal to Moloch-Saturn. Moloch is certainly called Baal in *Jer.* xix. 5, xxxii. 35, but the word may here retain its appellative force. It is, however, the theory of many scholars, especially worked out by Movers, that Moloch is only a special development of Baal, representing the destructive heat instead of the life-giving power of the sun. Another question of some nicety concerns the precise character and mutual relations of the female deities associated with Baal. In the Old Testament, as we have seen, Baal is generally associated with Ashera, but sometimes with Ashtoreth or Astarte (in the plural Ashtaroth, associated with the plural Baalim, *1 Sam.* vii. 4, &c.). As Ashtoreth is constantly associated with the Phœnician Baal, it was long customary to identify Ashera with her, a theory opposed to the fact that Ashtoreth is represented as a chaste goddess. The key to the difficulty is probably to be sought in the Assyrian mythology, where we find that the planet Venus was worshipped as the chaste goddess Istar, when she appeared as a morning star, and as the impure Bilit or Beltis, the Mylitta of Herod. (*i.* 199), when she was an evening star. These two goddesses, associated yet contrasted, seem to correspond respectively to the chaste Ashtoreth and the foul Ashera, though the distinction between the rising and setting planet was not kept up among the Western Semites, and the nobler deity came at length to be viewed as the goddess of the moon.

Finally, we may mention as a special form of Baal the Philistine Baal-zebub, or "Baal of flies," a conception which has more than one analogy in Greek religion, especially the *Zeus Ἀρούριος* at Olympia. The use of the word Beelzebub, or rather, with a slight change, Beelzebul, by the later Jews, to denote the prince of the devils (*Mat.* xii. 24), is easily understood on the principle laid down in *1 Cor.* x. 20.

For further information as to Baal, the reader may consult works on Syrian and Phœnician religion. Of older books, the most celebrated is Selden's *De diis Syris*; of recent books, Movers's *Die Phönizier*, i., a work full of learning, but deficient in method and logic. The valuable contributions to the subject from Assyrian research are partly brought together by Schrader in the *Stud. und Krit.* for 1874, pp. 335, *sqq.*

BAALBEC, or BA'ALBAK, an ancient city of Syria, celebrated for the magnificence of its ruins, which, with the exception of those at Palmyra, are the most extensive in that region. The derivation of the latter part of the name is still dubious, some boldly identifying it with the Egyptian *baki*, a city, and others comparing it with the Arabic *bakha*, "to be thronged." It is almost certain that the Greek Heliopolis was intended to be a translation of the name. The town is pleasantly situated on the lowest declivity of the Anti-Libanus, at the opening of a small valley into the plain of El-Buká'a or Sahlat Ba'albak, about 35 miles N.N.W. of Damascus, and 38 S.S.E. of Tripoli. The inhabitants have a saying, Burton informs us, that it lies on the *balance*, meaning that it occupies the flattened crest of a watershed. By Russegger its height above the sea is given at 3496 Paris feet, and by Schubert at 3572,—the mean of the observations being 3584 Paris feet, or 4502

English feet. A small stream, rising in the immediate neighbourhood from a fountain known as Ra's-el Ayn, is employed for the irrigation of the valley.

The origin of Baalbec is lost in remote antiquity, and the historical notices of it are very scanty. The silence of the classical writers respecting it would seem to imply that previously it had existed under another name, and various attempts have been made to identify it with certain places mentioned in the Bible, as with Baalgad, "in the valley of Lebanon" (*Josh.* xi. 17); Baalath, one of Solomon's cities (*1 Kings* ix. 18); Baal-hamon, where Solomon had a vineyard (*Cant.* viii. 11.); and "the plain of Aven" (*Bikath-Aven*, *Amos* i. 5), referred to by Amos; but none of these identifications seem to rest on any very solid support, though they have each in turn met the approval of some writer of authority. In the absence of more positive information, we can only conjecture that its situation on the high road of commerce between Tyre and Palmyra and the farther East rendered it at an early period a seat of wealth and splendour. It is not at all improbable that the statement of Macrobius in his *Saturnalia* may be founded on the tradition of a real and potent connection between Heliopolis and its Egyptian namesake. It is mentioned by Josephus (*Ant.* xiv. 3, 4), Pliny (*Nat. Hist.*, v. 22), and Ptolemy, and coins of the city have been found belonging to the reigns of almost all the emperors from Nerva to Gallienus. John Malala of Antioch ascribes the erection of a great temple to Jupiter (*ναὸν τῷ Διὶ μέγαν*) at Heliopolis to Antoninus Pius; and two votive inscriptions still exist on the bases of columns in the Greater Temple, belonging to the age of Septimius Severus. From the civic coins of the reigns of Nerva and Hadrian we learn that the city had been constituted a colony by Julius Cæsar, and that it was the seat of a Roman garrison in the time of Augustus, and obtained the *Jus Italicum* from Septimius Severus (Ulpian, *De Censibus*, lib. i.) Some of the coins of this last emperor bear the figure of a temple and the legend COL. HELL. I. O. M. H., *Colonia Heliopolis Jovi Optimo Maximo Heliopolitano*; while one of the reign of Valerian has the representation of two temples.

It is evident that in the early Christian centuries Heliopolis was one of the most flourishing seats of Pagan worship, and the Christian writers draw strange pictures of the morality of the place. In 297 it became the scene of the martyrdom of Gelasinus. The Emperor Constantine, according to Sozomen, issued a rescript against the licentious rites of the people, and founded a *basilica* among them; but, on the accession of Julian, the Pagan population broke out into violent persecution, and the city became so notorious for its hostility to Christianity, that Christians were banished thither from Alexandria as a special punishment. Theodosius the Great is said to have turned "the temple of *Balamius*, the Trilithon," into a Christian church, and the city seems to have been the seat of a bishop.

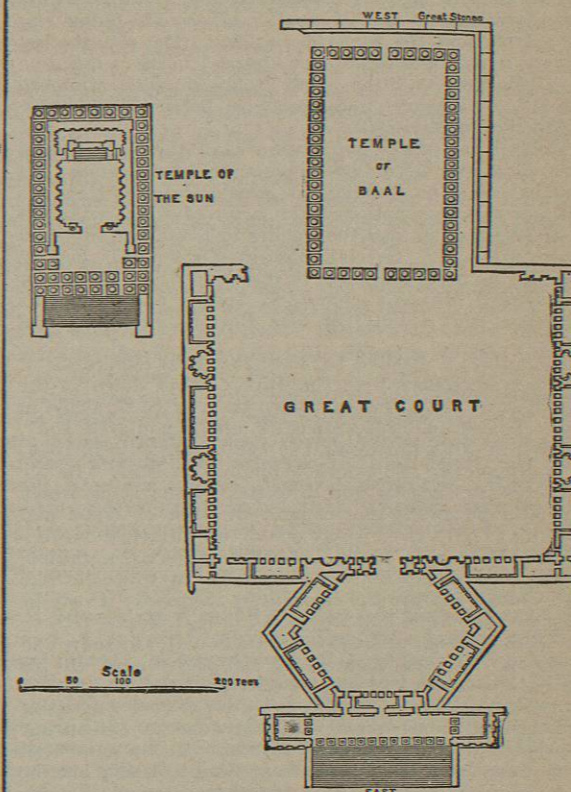
From the accounts of Oriental writers, Baalbec seems to have continued a place of importance down to the time of the Moslem invasion of Syria. They describe it as one of the most splendid of Syrian cities, enriched with stately palaces, adorned with monuments of ancient times, and abounding with trees, fountains, and whatever contributes to luxurious enjoyment. After the capture of Damascus it was regularly invested by the Moslems, and after a courageous defence, at length capitulated. The ransom exacted by the conquerors was 2000 ounces of gold, 4000 ounces of silver, 2000 silk vests, and 1000 swords, together with the arms of the garrison. The city afterwards became the mart for the rich pillage of Syria; but its prosperity soon received a fatal blow from the caliph of Damascus, by whom it was sacked and dismantled, and the principal in-

habitants put to the sword (748 A.D.). It continued, however, to be a place of military importance, and was frequently an object of contest between the caliphs of Egypt and the various Syrian dynasties. In 1090 it passed into the hands of the Seljuk princes of Aleppo and Damascus, who in 1134 were disputing its possession among themselves, and had to yield in 1139 to the power of Genghis Khan. He held the city till 1145, when it reverted to Damascus, and continued mostly, from that time, to follow the fortunes of that city. During the course of the century it suffered severely from one or more of the earthquakes that visited the district in 1139, 1157, 1170. In 1260 it was taken by the forces of Hulagu, who destroyed the fortifications; but, in the 14th century, it is again described by Abulfeda as enclosed by a wall with a large and strong fortress. Whether it was Baalbec, or, as others say, Cairo, that was, in 1367, the birthplace of Takkiëddin Ahmed, the Arabic historian, he appears to have derived the name by which he is best known, El-Makrizi, from one of the quarters of the city. In 1400 it was pillaged by Timur in his progress to Damascus; and afterwards it fell into the hands of the Metaweli, a barbarous predatory tribe, who were nearly exterminated when Djezzar Pacha permanently subjected the whole district to Turkish supremacy.

The ancient walls of the city are about 4 miles in compass; but the present town is, with the exception of some portions of its Saracenic fortifications and its two mosques, a cluster of mean-looking buildings, which serve only to bring out into greater prominence the grandeur of the neighbouring ruins. These consist of three temples, usually known as the Great Temple (and it well deserves the name), the Temple of Jupiter, Apollo, or the Sun, and the Circular Temple. The Great Temple (*vide Plan*), which would seem at one period to have been a kind of pantheon, is situated on a magnificent platform, which raises it high above the level of the ground, and extends from east to west a distance of about 1100 feet. The portico is at the eastern end, and must have been reached by a grand flight of steps. It is 180, or, including the exedrae or pavilions, 260 feet from north to south. A threefold entrance leads into the first court, which is hexagonal in shape, and measures about 250 feet from corner to corner. A portal 50 feet wide, flanked on each side by a smaller aperture of 10 feet, gives admittance to the great quadrangle, which extends from east to west for 440 feet, and has a breadth of 370, thus including an area of between 3 and 4 acres. On all sides, except the eastern, where the "stately stairs" led up to the temple front, this court was surrounded with exedrae of various dimensions, enclosed by costly pillars, and adorned with numerous statues; but statues and pillars and steps are now all involved in a common confusion. The peristyle of the temple proper was composed of fifty-four columns, the front line consisting of ten and the side line of nineteen each. The height of the shafts was about 62 feet, and their diameter 7 feet at the base and about 5 feet at the top. They were crowned with rich Corinthian capitals, and supported an entablature of 14 feet in height (Col. Chesney says 11 feet 9 inches). Most of them were formed of three blocks, united without cement by strong iron dowels. Only six of these columns still stand at the western end of the southern side—three having fallen since the visit of Wood and Dawkins in 1750. That part of the great platform on which the peristyle rests consists of immense walls built up about 50 feet from the ground, and formed, as may be easily seen on the northern side, of thirteen courses of bevelled stones in alternate layers of longer and shorter blocks. Outside these walls, at a distance of 29½ feet, is another (so-called *substruction*) wall on the north, west, and probably, though concealed by rubbish, also on the east side. This is built of large

stones, and contains three blocks of such extraordinary proportions that the temple acquired from them its ancient name of Trilithon, or "Three-Stone-Temple." These measure respectively 64 feet, 63 feet 8 inches, and 63 feet in length, are 13 feet in height, and have been raised 20 feet from the ground in the western wall. Two underground passages, 17 feet wide and 30 feet high, run from east to west along the sides of the platform of the great quadrangle, and are connected by a transverse tunnel of similar description. They seem, from inscriptions on the walls, to have been tenanted at some time by Roman soldiery.

Slightly to the north of the Great Temple, and agreeing with it in its orientation, is the Temple of the Sun, which is in much better preservation than its neighbour; and, though small in comparison with it, is larger than the Parthenon at Athens. It likewise is built on a plat-



Ground-Plan of Great Temple and Temple of the Sun at Baalbec. (From Wood and Dawkins, *Ruins of Baalbec*.)

form, and was reached by a flight of steps at the eastern end, which, it would seem, were still standing in 1688. The arrangement of its peristyle may be seen from the plan. The height of the columns is 45 feet, including the Corinthian capitals, and the circumference of each 19 feet. They supported an entablature of 7 feet in height, from which a ceiling was carried back to the wall of the *cella*, consisting of slabs enriched with sculpture of great beauty. The principal ornament of each slab is a hexagonal moulding enclosing the figure of some god or hero; but the profusion and elegance of the fretwork can only be rendered by the artist. After passing the vestibule, which was partly freed from its barbarous screen by Mr Burton in



1870, we reach "an exquisitely-carved doorway, having a staircase on each side leading to the top of the building," which gives entrance to the interior of the temple. On the soffit is the figure of the eagle referred to by so many of the travellers, and regarded by Volney and others as the emblem of the sun-god. This part of the building was greatly damaged in the earthquake of 1759, and if measures are not taken to support the lintel, it must soon fall to the ground. The *cella* seems to have been hypæthral; and, like the rest of the building, it was richly ornamented, the floor now presenting a mass of broken sculpture and pillars. A spiral staircase, in the interior of a massive column, leads to the roof on each side of the portal.

Further east stands the Circular Temple, which is of very small dimensions, but of beautiful workmanship and design. It consists of a semicircular *cella* surrounded on the outside by eight Corinthian columns, while within there is a double tier of smaller pillars, the lower row being Ionic and the upper Corinthian. Down to the last century it was used as a Greek church; but it is now in a very ruinous condition, and "choked with wretched hovels." It is known to the people of Baalbec as Barbârat-el Atikah (*La Sainte Barbe*).

The remains of the military works of the Saracens and their successors are only too numerous about Baalbec; but they have left no buildings of greater interest than the mosques already mentioned, the larger of which was built by Melek ef As'ad, and the smaller by his father, Melek el Zahir (670 A.H.). Several interesting excursions may be made in the neighbourhood, in regard to which the reader may consult Murray's *Handbook*, Joanne and Isambert's *Itinéraire*, and a letter of Mrs Burton's in *Unexplored Syria*.

The ruins of Baalbec have awakened the admiration of European travellers from the 16th century down to the present day. Baungarten visited them in 1507, Belon in 1548, Thevet in 1550, Melchior von Seydlitz in 1557, Radzivil in 1583, Quaresmus in 1620, Monconys in 1647, De la Roque in 1688, and Maundrell in 1699. In the 18th century Pococke gave a sketch of the ruins, which was followed up by the magnificent work of Wood and Dawkins (1751), to this day one of our principal authorities, and Volney, in 1784, supplied a graphic description. During the present century the number of travellers who have visited Baalbec has enormously increased; it may be sufficient to mention Richardson, Addison, Lindsay, Wilson, the Duke of Ragusa, Lamartine, De Sauley, Chesney, and Robinson. Of the chapters of the last writer, in his *Biblical Researches*, vol. iii., especial use has been made in the present article. In spite, however, of such a series of investigators, much might still be done to extend our knowledge of those wonderful remains. A few superficial excavations have been made from time to time; but the ruins of Baalbec still wait for their Layard or their Schliemann.

BABATAG, or BABADAG, a city of Turkey in Europe, in the government of Bulgaria and sanjak of Silistria. It stands on the lake or estuary Rasein, which communicates with the Black Sea, and is surrounded by mountains covered with woods. It used to be the winter headquarters of the Turkish army during their wars with Russia; and, in 1854, it was bombarded by the Russians. Long. 28° 32' E., lat. 44° 55' N. The population of 10,000 includes many Jews, Armenians, Tatars, and Greeks. Babatag was founded by Bajazet.

BABBAGE, CHARLES, a distinguished English mathematician and mechanic, was born, 20th December 1792, at Teignmouth in Devonshire. He was educated at a private school, and afterwards entered Trinity College, Cambridge, where he graduated in 1814. Though he did

not compete in the mathematical tripos, he acquired a great reputation at the university. In the year after his graduation he contributed a paper on the "Calculus of Functions" to the *Philosophical Transactions*, and in 1816 was made a fellow of the Royal Society. Along with Herschel and Peacock he laboured to raise the standard of mathematical instruction in England, and specially endeavoured to supersede the Newtonian by the Leibnitzian notation in the Calculus. With this object the three friends translated, in 1816, Lacroix's *Treatise on the Differential and Integral Calculus*, and added, in 1820, two volumes of examples. Mr Babbage's attention seems to have been very early drawn to the number and importance of the errors introduced into astronomical and other calculations through inaccuracies in the computation of tables. He contributed to the Royal Society some notices on the relation between notation and mechanism; and in 1822, in a letter to Sir H. Davy on the application of machinery to the calculation and printing of mathematical tables, he discussed the principles of a calculating engine, to the construction of which he devoted many years of his life. Government was induced to grant its aid, and the inventor himself spent a portion of his private fortune in the prosecution of his undertaking. He travelled through several of the countries of Europe, examining different systems of machinery; and some of the results of his investigations were published in the admirable little work, *Economy of Machines and Manufactures*, 1834, which Blanqui has called "a hymn in honour of machinery." The great calculating engine was never completed; the constructor apparently desired to adopt a new principle when the first specimen was nearly complete, to make it not a difference but an analytical engine, and Government declined to accept the further risk. From 1828 to 1839 Babbage held the office of Lucasian professor of mathematics at Cambridge. He contributed largely to several scientific periodicals, and was instrumental in founding the Astronomical and Statistical Societies. He only once endeavoured to enter public life, when, in 1832, he stood unsuccessfully for the borough of Finsbury. During the later years of his life he resided in London, and, surrounded by his workshops, still continued to devote himself to the construction of machines capable of performing arithmetical and even algebraical calculations. He died at London, 20th October 1871. He gives a few biographical details in his *Passages from the Life of a Philosopher*, 1864, a work which throws considerable light upon his somewhat peculiar character. His works, pamphlets, and papers, were very numerous; in the *Passages* he enumerates eighty separate writings. Of these the most important, besides the few already mentioned, are, *Tables of Logarithms*, 1826; *Comparative View of the Various Institutions for the Assurance of Lives*, 1826; *Decline of Science in England*, 1830; *Ninth Bridgewater Treatise*, 1837; *The Exposition of 1851*, 1851.

BABEL was the native name of the city called Babylon by the Greeks. It means "gate of god," or "gate of the gods," and was the Semitic translation of the original Accadian designation Ca-dimirra. According to Gen. xi. 1-9, mankind, after the deluge, travelled from the mountain of the East (or Elwand), where the ark had rested, and settled in Shinar (Sumir, or the north-west of Chaldea). Here they attempted to build a city and a tower whose top might reach unto heaven, but were miraculously prevented by their language being confounded. In this way the diversity of human speech was accounted for; and an etymology was found for the name of Babylon in the Hebrew verb *babel*, "to confound." According to Alexander Polyhistor (frg. 10) and Abydenus (frgs. 5 and 6), the tower was overthrown by the winds. The native version of the story has recently been discovered among the cuneiform

tablets in the British Museum. It is fuller and more complete than the account in Genesis, and formed part of a collection of Babylonian legends older, probably, than 2000 B.C. We learn from it that the tower was erected under the supervision of a semi-divine being called Etanna. The tower has been identified with the temple or tomb of Belus, which Strabo stated with some exaggeration to have been a stade (606 feet) high, but without sufficient reason. It is most probably represented by the modern *Birs Nimrud*, the ruined remains of the "Temple of the Seven Lights of the Earth," at Borsippa, a suburb of Babylon, which was dedicated to Nebo. The temple had been begun by "a former king," and built to the height of 42 cubits, but it lay an uncompleted ruin for many centuries, and was not finished till the reign of Nebuchadnezzar. Dr Schrader believes that the state of wreck in which it so long remained caused "the legend of the confusion of tongues" to be attached to it. The earliest buildings met with in Chaldea are constructed of sun-dried brick and mud. A similar tradition to that of the tower of Babel is found in Central America. Xelhua, one of the seven giants rescued from the deluge, built the great pyramid of Cholula in order to storm heaven. The gods, however, destroyed it with fire and confounded the language of the builders. Traces of a somewhat similar story have also been met with among the Mongolian Tharus in Northern India (*Report of the Census of Bengal*, 1872, p. 160), and, according to Dr Livingstone, among the Africans of Lake Ngami. The Esthonian myth of "the Cooking of Languages" (Kohl, *Reisen in die Ostseeprovinzen*, ii. 251-255) may also be compared, as well as the Australian legend of the origin of the diversity of speech (Gerstaecker, *Reisen*, vol. iv. p. 381, seq.) See further the articles BABYLON and BABYLONIA.

BAB-EL-MANDEB, that is, the Gate of Tears, is the strait between Arabia and Abyssinia which connects the Red Sea with the Indian Ocean. It derives its name from the dangers attending its navigation, or, according to an Arabic legend, from the numbers who were drowned by the earthquake which separated Asia and Africa. The distance across is about 20 miles, from Ras Menheli on the Arabian coast to Ras Seyan on the African. The island of Perim, a black and desolate rock, about 4½ miles long by 2 broad, and rising to a height of 240 feet, divides the strait into two channels, of which the eastern and most frequented, known as the Bab Iskender (*Alexander's Strait*), is not more than 4 miles wide, and varies in depth from 7 to 14 fathoms, while the western, or Dact-el-Mayun, has a width of about 15 miles and a depth of 180 fathoms. Near the African coast lie a group of smaller islands known as the Seven Brothers. There is usually a surface outflow from the Red Sea, but a strong under-current must set inwards to compensate not only for this, but for the loss occasioned by the great evaporation. (See Carpenter's "Further Inquiries" in *J. R. Geog. S.*, 1874.) In the end of the 18th century (1799) the island of Perim was taken possession of by the British and held as a military outpost, so to speak, of the Indian empire. They again asserted their right to it in 1857, and in 1861 a lighthouse was built at Straits Point, at the eastern extremity of the island. The harbour is accessible and commodious, and the position gives complete command of the Red Sea.

BABER. ZEHIR-ED-DIN MAHOMET, surnamed Baber, or the Tiger, the famous conqueror of India and founder of the so-called Moghul dynasty, was born on the 14th February 1483. He was a descendant of Genghis Khan and Timur, and his father, Omar Sheikh, was king of Farghana, a district of Transoxiana, lying east of Samarcand. Omar died in 1495, and Baber, though only twelve years of age, succeeded to the throne. An attempt made by his uncles

to dislodge him proved unsuccessful, and no sooner was the young sovereign firmly settled than he began to meditate an extension of his own dominions. In 1497 he attacked and gained possession of Samarcand, to which he always seems to have thought he had a natural and hereditary right. A rebellion among his nobles robbed him of his native kingdom, and while marching to recover it, his troops deserted him, and he lost Samarcand also. After some reverses he regained both these places, but in 1501 his most formidable enemy, Schaibani Khan, ruler of the Usbeks, defeated him in a great engagement, and drove him from Samarcand. For three years he wandered about trying in vain to recover his lost possessions; at last, in 1504, he gathered some troops, and crossing the snowy Hindu Kush, besieged and captured the strong city of Cabul. By this dexterous stroke he gained a new and wealthy kingdom, and completely re-established his fortunes. In the following year he united with Hussain Mirza of Herat against Schaibani. The death of Hussain put a stop to this expedition, but Baber spent a year at Herat, enjoying the pleasures of that capital. He returned to Cabul in time to quell a formidable rebellion, but two years later a revolt among some of the leading Moghuls drove him from his city. He was compelled to take to flight, with very few companions, but his great personal courage and daring struck the army of his opponents with such dismay that they again returned to their allegiance, and Baber regained his kingdom. Once again, in 1510, after the death of Schaibani, he endeavoured to obtain possession of his native country. He received considerable aid from Shah Ismael of Persia, and in 1511 made a triumphal entry into Samarcand. But in 1514 he was utterly defeated by the Usbeks, and with difficulty reached Cabul. He seems now to have resigned all hopes of recovering Farghana, and as he at the same time dreaded an invasion of the Usbeks from the west, his attention was more and more drawn towards India. Several preliminary incursions had been already made, when in 1521 an opportunity presented itself for a more extended expedition. Ibrahim, emperor of Delhi, had made himself detested, even by his Afghan nobles, several of whom called upon Baber for assistance. He at once assembled his forces, 12,000 strong, with some pieces of artillery, and marched into India. Ibrahim, with 100,000 soldiers and numerous elephants, advanced against him. The great battle was fought at Paniput, 21st April 1526, when Ibrahim was slain and his army routed. Baber at once took possession of Agra. A still more formidable enemy awaited him; the Rana Sanga of Mewar collected the enormous force of 210,000 men, with which he moved against the invaders. On all sides there was danger and revolt, even Baber's own soldiers, worn out with the heat of this new climate, longed for Cabul. By vigorous measures and inspiring speeches he restored their courage, though his own heart was nearly failing him, and in his distress he abjured the use of wine, to which he had been addicted. At Kanweh, on the 10th March 1527, he won a great victory, and made himself absolute master of India. The remaining years of his life he spent in arranging the affairs and revenues of his new empire and in improving his capital, Agra. He died 26th December 1530, in his forty-eighth year. Baber was above the middle height, of great strength, and an admirable archer and swordsman. His mind was as well cultivated as his bodily powers; he wrote well, and his observations are generally acute and accurate; he was brave, kindly, and generous. Full materials for his life are found in his *Memoirs*, written by himself (translated into English by Leyden and Erskine, London, 1826; abridged in Caldecott, *Life of Baber*, London, 1844).

BABEUF. FRANÇOIS-NOËL, surnamed by himself



*Gracchus Babeuf*, the earliest of the French socialists, was born in 1762, in the department of Aisne. From his father, a major in the Austrian army, he received special instruction in mathematics, but was deprived of him by death at the age of sixteen. Established as a land-surveyor at Roye, in the Somme department, he became a fervid advocate of the Revolution, and wrote articles in the *Correspondant Picard*, for which he was prosecuted in 1790. He was acquitted on that occasion, and was afterwards elected an administrator of the department; but a charge of forgery being brought against him, he was condemned by the Somme tribunal to twenty years' imprisonment in 1793. Escaping to Paris, he became secretary to the Relief Committee of the Commune, and joined Garin in his denunciation of the Committee of Public Safety. This led to his incarceration, ostensibly under the former sentence. This was, however, annulled by the Court of Cassation; and he was also discharged by the Aisne tribunal (18th July 1794), to which he had been remitted. Returning to Paris, he entered on a violent crusade against the remains of the Robespierre party, and started the *Journal de la Liberté de la Presse* to maintain his views. In the following year (1795) the Girondists acquired supremacy in the Convention; Babeuf's journal was suspended, and himself imprisoned—first in Paris and then at Arras. Thrown into the society of certain partisans of Robespierre, he was won over by them, and was ready, on his release, to become the indiscriminating defender of the very men whom he had previously attacked (No. 34 of the *Tribun*, as he now called his journal). In April 1796 Babeuf, Lepelletier, and others, constituted themselves a "Secret Directory of Public Safety," and took the title of the "Equals;" while another association of self-styled "Conventionals" and "Patriots" met at the house of Amar. The latter party aimed at the re-establishment of the revolutionary government, while Babeuf and his friends wanted besides to realise their schemes for the organisation of common happiness. Disputes naturally arose; and to reconcile the Equals and the Patriots, it was agreed, first, to re-establish the constitution of 1793; and secondly, to prepare for the adoption of true equality by the destruction of the Government. Everything was ready by the beginning of May 1796, and the number of adherents in Paris was reckoned at 17,000; but on the 10th the Government succeeded in arresting the main leaders of the plot. The army protected the Government, and the people of Paris looked on. The trial was opened at Vendôme on Feb. 2, 1797, and lasted three months. Babeuf and Darthé were sentenced to death; Germain, Buonarroti, and five others, to transportation; Amar, Vadier, Duplay, and the remaining fifty-three, were acquitted. On the announcement of the sentence, Babeuf and Darthé stabbed themselves, but the wounds were, not mortal. They passed a frightful night, and next morning were borne bleeding to the scaffold. Ardent and generous, heroic and self-sacrificing, Babeuf had neither solid knowledge nor steadiness of judgment. "The aim of society is happiness, and happiness consists in equality," is the centre of his doctrine. Propagated under the name of Babouvism, it became the germ of contemporary communism. Babeuf's influence was fatal in a threefold way,—because he re-established the memory of Robespierre among French Republicans, connected them with the theories of Rousseau, and paved the way for that school of Socialists which left the lessons of experience and observation for Utopian dreams.

Babeuf's works are—1. *Cadastre perpétuel, dédié à l'Assemblée Nationale*, à Paris, l'an 1789 et le premier de la Liberté Française, in 8vo; 2. *Journal de la Liberté de la Presse*, which appeared from the 23d No. under the title of "*Le tribun du peuple*," styled by Michelet "le monument le plus instructif de l'époque," 3. *Du Système de Dépopulation, ou la vie et les crimes de Carrier*, par Grac-

chus Babeuf, Paris, an III, in 8vo. See also, in addition to legal documents and the histories of the time, Buonarroti's *Histoire de la Conspiration de Babeuf*, of which there is an English translation by Bronterre, London, 1836.

BÂBL, or BÂBY, the appellation of a remarkable modern sect in Persia, is derived from the title (*bâb*, i. e., gate) assumed by its founder, Seyed Mohammed Ali, born at Shiraz about 1824, according to Count Gobineau, but ten years earlier according to Kasem Beg. Persia, as is well known, is the least strictly Mahometan of all Mahometan countries, the prophet himself occupying an almost secondary place in the popular estimation to his successor Ali, and the latter's sons, Hassan and Hosein. The cause of this heterodoxy is, no doubt, to be sought in ethnological distinctions, the Aryan Persians never having been able to thoroughly accommodate themselves to the creed of their Semitic conquerors. Their dissatisfaction has found vent partly in the universal homage paid to Ali, and the rejection of the Sunna or great mass of orthodox Mahometan tradition, partly in violent occasional outbreaks, most characteristically of all in the mystical philosophy and poetry of the Sufis, which, under the guise of a profound respect for the externals of Mahometanism, dissolves its rigid Monotheism into Pantheism. Bâbism is essentially one of the innumerable schools of Sufism, directed into a more practical channel by its founder's keen perception of the evils of his times. His first appearance in public took place about 1843, when, on his return from a pilgrimage to Mecca and after a prolonged course of meditation in the ruined mosque of Kufa, the scene of Ali's murder, he presented himself in his native city with a journal of his pilgrimage and a new commentary on the Koran. He speedily became engaged in controversy with the mollahs or regular clergy, who, exasperated by the freedom of his strictures on their lives as well as their doctrines, obtained an official decree forbidding him to preach in public, and confining him to his house. The Bâb, by which title he was now universally known, complied in appearance, but continued to instruct his disciples in private; his doctrines rapidly assumed more logical consistency, and his pretensions augmented in an equal ratio. He now laid aside the title of Bâb, declaring himself to be the *Nokteh* or Point, i. e., not merely the recipient of a new divine revelation, but the focus to which all preceding dispensations converged. There was little in such a pretension to shock Oriental habits of thought; while the simplicity and elevation of the ethical part of the Bâb's system, united to the charm of his manner and the eloquence of his discourse, rapidly gained fresh proselytes. The most remarkable of these was the Mollah Hussein Boushrevieh, a man of great erudition and energy of character, who, having come all the way from Khorassan to hear him, became his convert, and undertook the dissemination of his religion throughout the empire. Two other apostles were speedily added, the appearance of one of whom may almost be said to mark an epoch in Oriental life. It is rare indeed to find a woman enacting any distinguished part in the East, least of all that of a public teacher. Such, however, was the part assumed by the gifted Zerryn Taj (*Crown of Gold*), better known by the appellation of Gourred-Oul-Ayn (*Consolation of the Eyes*), bestowed in admiration of her surpassing loveliness. The third missionary was Mohammed Ali Balfouroushi, a religious man, who had already acquired a high reputation for sanctity. The new religion made rapid progress, and the endeavours of the authorities to repress it eventually produced a civil war. Hussein constructed a fort in the province of Mazanderan, where he defeated several expeditions despatched against him, but at length fell mortally wounded in the moment of victory, and his followers, reduced to surrender by famine, were mostly put to death (1849). Balfour-

roushi, with a number of his principal adherents, perished in the city of Zendian after an obstinate defence (May 1850). Ere this event had taken place, the Government had proceeded to the execution of the Bâb himself, who had now been confined for some time in the fortress of Cherigh, where he is said to have greatly impressed his gaolers by his patience and dignity. He was removed to Tabriz, and all attempts to induce him to retract having failed, he was suspended from the summit of a wall by the armpits in view of the people, along with one of his disciples; the object of this public exposure being to leave no doubt of the reality of his death. A company of soldiers discharged their muskets at the martyrs; but although the disciple was killed on the spot, the bullets merely cut the cords by which the Bâb himself was suspended, and he fell to the ground unhurt. With more presence of mind on his part, this apparently miraculous deliverance might have provoked a popular insurrection in his favour; but, bewildered by the fall, instead of invoking the people, he took refuge in a guard-house, where he was promptly despatched. His death was far from discouraging his followers, who recognised as his successor Mirza Yahya, a youth of noble birth. Yahya established himself at Baghdad, where he is or was recently still residing. No new event of importance occurred until 1852, when an attempt of several Bâbis to assassinate the Shah led to a ferocious persecution, in which the beautiful Gourred-Oul-Ayn perished with many others. In the opinion of M. Gobineau, this persecution has rather tended to encourage than to repress the sect, which is believed to be widely diffused in Persia at this moment, under the mask of conformity to the established creed. It can only be regarded as an individual symptom of a constantly recurring phenomenon—the essential incompatibility between the religious conceptions of Aryan and Semitic races. The doctrines of Bâbism are contained in an Arabic treatise, entitled *Biyan* (the Exposition), written by the Bâb himself. It is essentially a system of Pantheism, with additions from Gnostic, Cabbalistic, and even Buddhistic sources. All individual existence is regarded as an emanation from the Supreme Deity, by whom it will ultimately be reabsorbed. Great importance is attached to the number seven, being that of the attributes supposed to be displayed in the act of creation, and to the number nineteen, which mystically expresses the name of the Deity himself, and is, moreover, the sum of the prophets among whom the latest incarnation of the divine nature is conceived to be distributed in the present dispensation. Of these the Bâb is chief, but the other eighteen are regarded as no less participators in the divine nature. This sacred college cannot become extinct until the last judgment; the death of any of its members being immediately followed by a reincarnation, as in the case of the Grand Lama. The prophetic character of Moses, Christ, and Mahomet is acknowledged, but they are considered as mere precursors of the Bâb. The morality of the sect is pure and cheerful, and it manifests an important advance upon all previous Oriental systems in its treatment of woman. Polygamy and concubinage are forbidden, the veil is disused, and the equality of the sexes so thoroughly recognised that one at least of the nineteen sovereign prophets must always be a female. The other chief precepts of Bâbism inculcate hospitality, charity, and generous living, tempered by abstinence from intoxicating liquors and drugs. Asceticism is entirely discountenanced, and mendicancy, being regarded as a form of it, is strictly prohibited.

Our principal authorities on Bâbism to this date are Count Gobineau, formerly French *attaché* at Teheran, in his work, *Les Religions*

*et les Philosophies dans l'Asie centrale* (Paris, 1865), and an article by Kasem Beg in the *Journal Asiatique* for 1866. These materials have been condensed into a valuable essay, by F. Pillon, in *L'Année Philosophique* for 1869. See also the *History of Persia under the Kajar Dynasty*, by R. G. Watson (whose accusations of immorality against the Bâbis seem to be founded solely on the misconduct of particular members of the sect); Ethe, *Essays und Studien* (Berlin, 1872); and incidental notices in the travels of Vambery, Polak, Piggott, and Lady Sheil. (R. G.)

BABOON, the popular name of apes belonging to the genus *Cynocephalus* of the family *Simiadae*. See APE, vol. ii. p. 152.

BABRIUS, or BAERIAS, or GABRIAS (the original name being possibly Oriental), a Greek fabulist, who wrote, according to Sir G. C. Lewis, shortly before the Augustan age, though dates have been assigned to him from 250 B.C. to 250 A.D. One of his editors, Boissonade, believes that he was a Roman. His name occurs in some of the old grammarians, and a few fragments were ascribed to him. The first critic who made him more than a mere name, was Bentley in his *Dissertation on the Fables of Æsop*. In a careful examination of these prose Æsopian fables, which had been handed down in various collections from the time of Maximus Planudes, Bentley discovered traces of versification, and was able to extract a number of verses which he assigned to Babrius. Tyrwhitt followed up the researches of Bentley, and for some time the efforts of scholars were directed towards reconstructing the metrical original of the prose fables. In 1842, however, M. Mynas, a Greek, the discoverer of the *Philosophoumena* of Hippolytus, came upon a MS. of Babrius in the convent of St Laura on Mount Athos. This MS. contained 123 fables out of the supposed original number, 160. The fables are written in choliambic, i. e., limping or imperfect iambic verse, having a spondee as the last foot, a metre originally appropriated to satire. The style is extremely good, the expression being terse, pointed, and elegant; and the construction of the stories is fully equal to that in the prose versions. The MS. was first published by Boissonade in 1844; afterwards by Lachmann, 1845; by Orelli and Baizer, 1845; by Sir George Cornewall Lewis, 1846; and by Schneidewin, 1853. The genuineness of this collection of the fables was generally admitted by scholars. In 1857 Mynas professed to have discovered at Mount Athos another part containing 94 fables and a proemium. According to his statement, the monks, who had been willing to sell the MS. containing the first part for a sufficient price, refused altogether to part with the second. He therefore made a copy which was sold to the British Museum, and was published in 1859 by Sir G. C. Lewis. But these fables only purport to be Babrius spoiled, after having passed through the hands of a "diasceust," that is, some late writer who has turned his verses into barbarous Greek and wretched metre. In a Latin dissertation, published in 1861, Professor Conington carefully examined this part, arriving at the conclusion that the fables were metrical versions of the prose stories, executed by some forger who must have been acquainted with Lachmann's conjectures on fragments formerly known. Cobet expresses a similar opinion, but in stronger terms. It is not impossible that the forger was Mynas himself. Sir G. C. Lewis, however, holds that the similarity between the fables and these existing prose versions appears such as might have been produced not by a forger copying from a prose writer, but rather by two grammarians recasting the same work of Babrius. The standard edition of Babrius is that of Sir G. C. Lewis; there is a faithful translation in verse by Davies. For Conington's dissertation see his *Miscellaneous Writings*, vol. ii. pp. 460-491.