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SHALLOT. See Horticulture, vol. xii. p. 288. SHAMANISM is the name commonly given to the

type of religion which once prevailed among all the Ural- Altaic peoples,—Tungus, Mongol, and Turkish,—and which still lives in various parts of northern Asia in spite of the progress of Mohammedanism, Buddhism, and Christianity. The shaman himself (in Turkish, *kam)* is a wizard-priest, closely akin to the medicine-men of savage tribes in other parts of the world. Outsiders often describe Shamanism as pure devil-worship, but in reality the shaman or *kam* deals with good as well as with evil spirits, especially with the good spirits of ancestors *(cf.* Religion, vol. xx. p. 363). Among the Altaians, for example, the practices of the sorcerers rest on an elaborate cosmogony and a developed doctrine of good and evil powers, the friends and enemies of man. The *kam* has the power of influen­cing these by magic ritual, and his gift is hereditary,—his own ancestors, now good spirits, being the great assistants of his work. His two chief functions are to perform sacri­fice, with which is conjoined the procuring of oracles, and to purify houses after a death, preventing the dead man from continuing his injurious presence among the living ; see the full accounts of Radloff, *Aus Siberien,* 1881, vol. ii. In his magical apparatus a drum *(tüngür)* holds the chief place. The ceremonies have a dramatic character, the wizard acting an ascent to the heavens or a descent to the under-world, and holding colloquy with their denizens in scenes of great excitement ending in ecstasy and physical collapse. The epithet of devil-worship as applied to the Altaian Shamanism is so far justified that the great enemy of man, Erlik, the king of the lower world, from whom death and all evils come, is much courted, addressed as father and guide, and propitiated with offerings. He is

not, however, a power co-ordinate with the highest good god Kaira Kan, but is the creature of the latter, who banished him underground for his evil deeds.

SHAMMAI, a Jewish rabbi, sometimes called ∣p,∙T∏, “ the elder,” was the contemporary of Hillel *(q.v.)* and the head of a rival school. The pair are twelfth in order in the *Pirke Aboth,* where we are informed that Shammai enjoined his disciples to make a special business of the study of the law, to promise little and perform much, and to receive every one in a friendly spirit. Of his personal history nothing is known. The tendency of Shammai and his school is represented as having been towards a more scrupulously and burdensomely literal construction of the law than was thought necessary by Hillel ; but their differences so far as known turned upon very trifling minutiæ. One example of his rigour will suffice. It is related of him in the *Mishnah* that a grandson having been born to him during the feast of tabernacles he caused the ceiling to be removed and the bed to be canopied with branches, in order that the child also might observe the solemnity according to the law.

SHAMOKIN, a post borough of the United States, in Northumberland county, Pennsylvania, 20 miles south­east of Sunbury, is a great centre of the coal-trade, and had a population in 1881 of 8184.

SHANGHAI, a city of China. The native city of Shanghai is situated in 31° 15' N. lat. and 121° 27' E. long., and stands on the left or western bank of the Hwang-p’u river, about twelve miles from the point where that river empties itself into the estuary of the Yang-tsze-kiang. The walls which surround it are about 3 1/2 miles in circum­ference, and are pierced by seven gates. The streets and thoroughfares may be said to illustrate all the worse