Homer. Thus a king or a chief is sacred (ίερή ΐς Τηλε- *μάχοιο, Od.,* ii. 409, xviii. 405, &c. ; *ίερóv* *μέvoς* Άλ*κινόοιο*, *Od.,* vii. 167, viii. 2, Ac.) or divine (δίos 'Oδυσσεύς, Ac. ; 'Oδ*υ*σσηoς *θεíoιo, Il.,* ii. 335, Ac. *; θεíωv βaσιλήωv, Od.,* iv. 691); his chariot is sacred (*Il*., xvii. 464), and his house is divine *(Od.,* iv. 43). An army is sacred *(Od.,* xxiv. 81), and so are sentinels on duty (*Il*., x. 56 ; xxiv. 681). This resembles the war-taboo of the Polynesians ; on a warlike expedition all Maori warriors are taboo, and the permanent personal taboo of the chiefs is increased twofold : they are “tabooed an inch thick.” The Jews also seem to have had a war-taboo, for when out on the war-path they ab­stained from women (1 Sam. xxi. 4, 5),—a rule strictly observed by Maori warriors on a dangerous expedition. The Dards, who with the kindred Siak Posh Kafirs on the southern slopes of the Hindu Kush—tribes which probably of all Aryan peoples retain a social state most nearly ap­proximating to that of the primitive Aryans—abstain from sexual intercourse during the whole of the fighting season, from May to September ; and “ victory to the chastest ” is said to be a maxim of all the fighting tribes from the Hindu Kush to Albania.@@1 The same rule of continence in war is observed by some Indian tribes of North America.@@2 In Homer a fish is sacred (*Il*., xvi. 407), and Plato points out that during a campaign the Homeric warriors never ate fish *(Rep.,* 404 B). Even in time of peace the men of Homer’s day only ate fish when reduced to the verge of starvation *(Od.,* iv. 363 *sq. ;* xii. 329 *sq.).* The Siah Posh Kafirs refuse to eat fish, although their rivers abound in it.@@3 The Hindus of Vedic times appear not to have eaten fish.@@4 It is probable, therefore, that among the early Aryans, as among primitive peoples in various parts of the world, the eating of fish was tabooed. Again, the threshing-floor, the winnowing-fan, and meal are all sacred (*Il*., v. 499 ; H. Merc., 21, 63; *Il.,* xi. 631). Similarly in New Zealand a taboo was commonly laid on places where farming operations were going on ; and among the Basutos, before the corn on the threshing-floor can be touched, a religious ceremony has to be performed, and all “defiled” persons are carefully kept from seeing it.@@5 Although the Homeric folk ate swine, the epithet “ divine ” commonly applied to a swineherd in Homer may point to a time when pigs were sacred or tabooed. In Crete pigs were certainly sacred and not eaten (Athenæus, 376a), and apparently at Pessinus also (Pausanias, vii. 17, 10). Amongst the Jews and Syrians, of course, pigs were tabooed ; and it was a moot question with the Greeks whether the Jews abhorred or worshipped pigs (Plut., *Quœst. Conv.,* iv. 5). The pigs kept in the great temple at Hierapolis were neither sacrificed nor eaten ; some people thought that they were sacred, others that they were unclean, *έvαγέαs* (Lucian, *De Dea Syria,* 54). Here we have an exact taboo, the ideas of sacredness and uncleanness being indistinguish­able. Similarly by the Ojibways the dog is regarded as “unclean and yet as in some respects holy.”@@6 The diver­gence of the two conceptions is illustrated by the history of the cow among different branches of the Aryan race : the Hindus regard this animal as sacred ; the Shin caste among the Dards hold it in abhorrence.@@7 The general word for taboo in Greek is άγoς, which occurs in the sense both of “ sacredness ” and of “pollution”; and the same is true of the adjective dγιos and of the rare adjective

*άναγής,* “tabooed” (Bekker’s *Anecdota Græca,* 212, 32; Harpocration, *s.v. avaγeίς).* Usually, however, the Greeks discriminated the two senses, *αγνός* being devoted to the sense of “ sacred ” and *έvαγήs* to that of “ unclean ” or “ accursed.” “ To taboo ” is ά*γíζειv* ; “to observe a taboo” is *aγvεúειv ",* and the state or season of taboo is ά*γveía* or *αγιστεíα*. The rules of the Greek ά*γvεía* correspond closely to those of the Polynesian taboo, consisting in “ purifications, washings, and sprinklings, and in abstain­ing from mourning for the dead, child-bed, and all pollu­tions, and in refraining from certain foods,” Ac.@@8

Amongst the Romans, who preserved more traces of primitive barbarism than the Greeks, the flamen dialis was hedged in by a perfect network of taboos. He was not allowed to ride or even touch a horse, nor to look at an army under arms, nor to wear a ring which was not broken, nor to have a knot on any part of his garments ; no fire, except a sacred fire, could be taken out of his house ; he might not touch or even name a goat, a dog, raw meat, beans, and ivy ; he might not walk under a vine ; the feet of his bed had to be daubed with mud ; his hair could be cut only by a freeman, and his hair and nails when cut had to be buried under a lucky tree ; he might not touch a corpse, Ac. His wife, the flaminica, was also subject to taboos : at certain festivals she might not comb her hair ; if she heard thunder, she was taboo *(feriata)* till she had offered an expiatory sacrifice. The similarity of some of these rules to the Polynesian taboo is obvious. The Roman *feriæ* were periods of taboo ; no work might be done during them except works of necessity: *e.g.,* an ox might be pulled out of a pit or a tottering roof supported. Any person who mentioned Salus, Semonia, Seia, Segetia, or Tutilina was tabooed *(ferias observabat).@@*9 The Latin *sacer* is exactly “taboo”; for it means either “sacred” or “accursed.”

*Literature. —*On the Polynesian taboo, see Cook, *Voyages,* vol. v. p. 427 *sq.,* vol. vii. p. 146 *sq.* (ed. 1809) ; G. F. Angas, *Savage Scenes in Australia and New Zealand,* passim ; W. Yate, *New Zealand,* p. 84 *sq.* ; Ellis, *Polynesian Researches,* 2d ed., vol. iv. p. 385 *sq. ;* Langsdorff, *Reise um die Welt,* i. p. 114 *sq.* ; Mariner, *Tonga Islands,* i. p. 141 note, ii. pp. 82, 220 *sq. ;* Turner, *Nineteen Years in Polynesia,* p. 294 *sq.* ; Id., *Samoa,* p. 185 *sq.* ; Klemm, *Cultur- geschichte,* iv. p. 372 *sq.* ; Waitz-Gerland, *Anthropologie der Natur- Volker,* vi. pp. 343-363 ; Shortland, *Traditions and Superstitions of the New Zealanders,* p. 101 *sq.* ; Id., *Maori Religion and Mythology,* p. 25 *sq. ; Old New Zealand,* by a Pakeha Maori, chapters vii.-xii.; Polack, *Manners and Customs of the New Zealanders,* i. p. 275 *sq. ;* Dieffenbach, *Travels in New Zealand,* ii. p. 100 *sq.* ; R. Taylor, *New Zealand,* p. 163 *sq.* On the taboo in Micronesia, see Waitz-Gerland, *op. cit.,* v. pt. ii. p. 147 *sq.* ; among the Dyaks and Malays, see Id., vi. p. 354 *sq.* ; Low, *Sarawak,* pp. 260-262 ; Bock, *Head-Hunters of Borneo,* pp. 214-230 ; Spencer St John, *Life in the Forests of the Far East,* i. p. 184 *sq.* ; A. R. Wallace, *The Malay Archipelago,* p. 196 ; in Melanesia, Williams, *Fiji and the Fijians,* i. p. 234 *sq.* (ed. 1860); J. E. Erskine, *The Western Pacific,* p. 254; Vincendon- Dumoulin and Desgraz, *Res Marquises,* p. 259 *sq*. ; *Journ. Anthrop. Inst.,* x. pp. 279, 290 ; Ch. Lemire, *Nouvelle Calédonie,* Paris, 1884, p. 117 ; R. Parkinson, *Im Bismarck-Archipel,* Leipsic, 1887, p. 144. (J. G. FR.)

TABRÍZ, Tavris, or Tavriz, a town of Persia, capital of the province of Adarbaiján (Azerbijan, ancient Atropatene), is situated in 38o 4' N. lat. and 46° 18' E. long., more than 4000 feet above the sea, at the eastern end of a wide valley, through which runs a river whose waters irrigate the gardens that encircle the town. In 1812 the walls had a circumference of 3¼ miles. Overlooking the valley on the north-east and east are bold bare rocks, while to the south rises the more regular peak of Sahand. The town possesses few buildings of note, and of the extensive ruins but few merit attention. Mounsey in 1866 men­tioned the blue mosque ; the *ark* or citadel, containing the palace of the heir-apparent,—a large frowning building near the centre of the town ; the Great Maidan, an open square ;

@@@1 Reclus, *Nouv. Geog. Univ.,* viii. p. 126.

@@@2 Schoolcraft, *Indian Tribes,* iv. p. 63 ; Adair, *Hist. of American Indians,* p. 163. Cp. Morse, *Report on Indian Affairs,* p. 130 *sq.,* and Bancroft, *Native Races of the Pacific States,* i. p. 189.

@@@3 Elphinstone, *Kingdom, of Caubul,* ii. 379, ed. 1839 ; *Journ. Ethnol. Soc.,* i. p. 192. @@@4 Zimmer, *Altindisches Leben,* p. 271.

@@@5 Casalis, *The Basutos,* p. 251 *sq.*

@@@6 Kohl, *Kitchi-Gami,* p. 38, Eng. trans.

@@@7 F. Drew, *The Jummoo and Kashmir Territories,* p. 428 ; Biddulph, *Tribes of the Hindoo Koosh,* p. 51.

@@@8 Diogenes Laertius, viii. 1, 33 ; cp. Plut., *Quæst. Conv.,* v. 10.

@@@9 Macrobius, *Sat.,* i. 16, 8.