

the influence of an evil power, generally a ghost (Codrington, *The Melanesians*, p. 194).

LITERATURE. — For the Indo-Germanic peoples a general account is given in Schrader's *Reallexicon der idg. Altertumskunde*, s. v. 'Alte Leute.' See also G. H. Jones, *Dawn of Europ. Civilization* (1903), 168 ff.; E. Westermarck, *Origin and Development of the Moral Ideas*, i. (1906) 386 ff.; L. T. Hobhouse, *Morals in Evolution* (1906), i. 349.

P. GILES.

ABANDONMENT AND EXPOSURE (American). — 1. The practice of infant-exposure was widespread throughout North America. The usual motive, especially in the North, was the lack of food, and the consequent difficulty of supporting a family. This practice is recorded among the Eskimos of Smith Sound in the extreme north-east of the American continent, where all children above the number of two are either strangled or exposed to die of hunger or cold, without regard to sex. Infanticide, both before and after birth, which is but another form of exposure, is also common, as when the women of the Kutchins, an Athapascan tribe, kill their female children to save them from the misery which their mothers must endure (Ploss, *Das Kind*, ii. 251, 252). Among the Koniagas, a tribe of the Pacific coast, boys were highly prized, but girls were often taken to the wilderness, where their mouths were stuffed with grass, and they were left to perish. Certain Columbian tribes usually treated both children and the aged with kindness, yet abandoned and even killed them in time of dire need, while exposure was not uncommon among the Yulan tribe of Cochimis in New Mexico (Bancroft, *Native Races of the Pacific States*, San Francisco, 1883, i. 81, 279, 566). That this practice is by no means modern, is shown by the fact that the Indians of Acadia in the 17th cent. frequently abandoned their children for lack of time to take care of them, and in Quebec orphans were often exposed. An interesting case is also recorded of a Huron mother who regarded the circumstances associated with her unborn child as uncanny, and therefore procured an abortion. The foetus proved, however, to be viable and later she took it back, although it grew up to be a 'medicine-man' (*Jesuit Relations and Allied Documents*, i. 256, ix. 28, xiii. 106).

Abandonment of the sick and the aged, sparing neither sex, rank, nor kinship, seems to have been common among the American Indians of all times and localities. In Acadia (New France), those who were exhausted with age or protracted illness were frequently killed, this act being deemed, as it doubtless was in many instances, a kindness. Old men were abandoned to die, especially when sick; but if they did not expire within three days, they were killed by sucking blood from incisions made in the abdomen, and then dashing quantities of cold water on the navel. During this process and at the first desertion the victims wrapped themselves in their mantles and formally chanted the death-hymn. Among the Hurons and Iroquois the sick were left to their fate, and in the latter tribe even husband and wife deserted each other in an illness deemed mortal. Old women were abandoned among the Hurons, and the Abenakis deserted their medicine-men with equal readiness. The custom of abandoning the sick is said to have been especially common among the Algonquins. Not only the old but the young were deserted in time of serious illness, whether the sick were boys or girls. Such desertions were practised with special frequency in time of sudden alarm or removal, although they were also common for the simple reason that the old and sick were deemed a burden, and the *Jesuit Relations* (63 vols., Cincinnati, 1896-1901) abound in pathetic instances (i. 211, 258, 274, ii. 14, 18, 250, iii. 122, iv. 198, v. 102, 140-142, vii. 280, xiv. 72, 152, xv. 134, xviii. 136, xix. 100, xxiv. 42, xxix. 84,

xxx. 134, xxxi. 196, etc.). As late as the 19th cent. the Utes abandoned the old and sick when they became encumbrances, while aged parents were murdered in most cold-blooded fashion among the Californian Gallineros; and in Lower California the aged sick were abandoned, being killed if they survived their desertion too long (Bancroft, *op. cit.* i. 83, 390, 437, 568).

2. In South America, in like manner, the exposure of infants was and is extremely common. Among the Salivas and the Manaos, malformed children are put to death, since their deformity is supposed to be the work of a demon. Guaycuran women under the age of thirty killed the majority of their children, thus seeking to retain the good will of their husbands, who were denied all marital relations during the long period of suckling, and consequently frequently married other wives. The Abipones put to death all but two children in a family, though girls were given preference over boys, since wooers paid large sums for brides, while sons, for this very reason, were a heavy expense to their parents. In Patagonia the parents decided whether to adopt their children or not; and if the resolve was adverse, the infant was either strangled or exposed to the dogs. (See Ploss, *op. cit.* ii. 252-253). The women of the Amazon tribes frequently procure abortion rather than endure the pangs of childbirth (von den Steinen, *Unter den Naturvölkern Zentral-Brasiliens*, Berlin, 1894, pp. 334, 503); and among the Indians of the Paraguayan Chaco fully half the children born are put to death, especially if they are deformed or posthumous, or if their fathers or mothers die about the time the offspring in question are born; while girls, if born before boys, are invariably killed (W. B. Grubb, *Among the Indians of Paraguayan Chaco*, London, 1904, p. 64). The same tribes abandon the sick or bury them alive, the invalid frequently hastening his own end by refusing food (*ib.* p. 41). Abandonment probably prevails more generally in South America, however, than the relatively scanty data would seem to imply.

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ABANDONMENT AND EXPOSURE (Hindu). — The ancient Sanskrit literature of India appears to have preserved some remnants of the time when the *patria potestas* gave the father a right to abandon and expose his children, especially daughters. Thus it is stated in the lawbook of *Vasistha* (xv. 2), that 'the father and the mother have power to give, to sell, and to abandon their son.' More ambiguous is a text in the Yajur Veda, to the effect that 'they put aside a girl immediately after her birth.' It is by no means certain that this 'putting aside' of a daughter is an equivalent for exposing her, as was supposed by some writers. Others explain the term as referring to the delivery of a girl to her nurse or attendant (see Zimmer, *Altindisches Leben*, p. 328; Böhtlingk's art. 'Pflügen die Inder Töchter auszusetzen?,' in *JGOS* xlv. 494 ff.; also Schrader, *Reallexicon*, p. 53). It is true that female infanticide has been a common practice with some castes up to very recent times, and the barbarous custom of widow-burning (*sati*) would seem to show that sentiment could not have stood in the way if it was thought expedient to do away with female children as soon as born. As regards the desertion of sons, there are, particularly, the law-texts referring to the rights and position of the *apavidhā*, or son cast off, one of the twelve species of sons that are enumerated and described by Indian legislators. Thus in the Code of Manu (ix. 171), the *apavidhā* is described as one deserted by his parents or by either of them. The old commentator (Medhātithi) adds that the reason of the desertion may be either extreme distress of the

parents, or the committing of some fault on the part of the boy. If some one else takes pity on the helpless child and brings him up, he is reckoned as his adopted child, though taking a rather low rank in the series of secondary sons. The *pālaka-putra* or foster son of the present day may perhaps be viewed as a relic of the ancient usage. On the other hand, there seems to have been a strong feeling against abandoning sons or other relatives without a just cause. *Yājñavalkya* (ii. 237) says: 'Whoever, being father and son, sister and brother, husband and wife, preceptor and pupil, abandon each other when not degraded (put out of caste), shall be fined 100 paṇas.' Analogous rules are laid down by *Viṣṇu*, v. 113, and *Manu*, viii. 389. The practice of buying or selling children is specially reprobated (see *Āpastamba*, ii. 13. 11). The desertion or repudiation of a wife is frequently referred to in the lawbooks as a punishment for misconduct on her part, but it appears that in most cases she was not to be deprived of a bare maintenance. In a modern text, the repudiation of a wife for any offence short of adultery is characterized as a practice no longer fit for the present (or Kali) age. The higher Hindu castes of the present day do not admit divorce or repudiation except for very stringent reasons, if at all; but it is common enough among the lower castes, especially those of Dravidian origin, where the marriage tie is very loose. For the supposed abandonment and exposure of *old people*, Sanskrit literature seems to contain no other evidence than a text of the *Atharva Veda* (xviii. 2. 34), in which the spirits of exposed ancestors are invoked side by side with those buried or burnt. However, the term 'exposed' (*uddhita*) is ambiguous, and may refer either to dead bodies exposed on the summits of hills or to those on trees, according to Persian fashion. Exposure of old people, in a certain way, may be found in the barbarous custom, suppressed by the British Government, of taking persons supposed to be dying to the banks of the Ganges and immersing them in water.

LITERATURE.—Jolly, *Recht u. Sitte*, Strassburg, 1896; Zimmer, *Altindisches Leben*, Berlin, 1879; Oldenberg, *Die Religion des Veda*, Berlin, 1894; *Census of India 1901, General Report*, Calcutta, 1903. J. JOLLY.

There is statistical evidence* that in the Panjab female infant life is still culpably neglected in comparison with male; and that, using the term in a wide sense, female infanticide still prevails in that part of India on a large scale, chiefly among the Jats, and, despite the prohibition of the Sikh teachers, especially among those of that caste who profess Sikhism. H. A. ROSE.

ABANDONMENT AND EXPOSURE (Japanese).—There is no evidence of the existence in Japan of the custom of abandoning the aged. Isolated cases of the practice of exposure of infants occur in Japan, as in other countries, but it has never approached recognition as a general custom. From the myth of the god Hiruko (leech-child), it may be inferred that the abandonment of deformed infants was not uncommon in the earliest times. The *Nihongi* tells us that when this god had completed his third year he was still unable to walk. His parents therefore placed him in the rock-camphor-boat of heaven and sent him adrift. We may compare the stories of Moses and Sargon.

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ABANDONMENT AND EXPOSURE (Persian).—The data concerning the exposure of infants in Persia are scanty. According to the *Avesta* (*Vendidad*, ii. 29), all deformities were regarded as

* Punjab Census Reports, 1881, 1891, 1901; also Sanitary Commissioner's Reports for the Panjab, 1905 § 22, 1904 § 20, 1901 § 14, 1897 § 20, and earlier Reports.

the work of the Evil One. It is not impossible, therefore, that deformed children and viable monsters were exposed with more or less frequency; and this is expressly stated to have been the case with Zal, who was exposed by order of his father Sam, because he was born with white hair, which distinctly marked him, in his parent's eyes, as the offspring of Ahriman (*Shah-Namah*, ed. Vullers-Landauer, pp. 131-135). There is, on the other hand, no reason to suppose that such exposure was the rule. Cyrus the Great, in like manner, according to Herod. i. 107f., was by his grandfather exposed and ordered to be killed because of a dream which prophesied that the infant would be the future lord of Asia. Nor can it be inferred, from the marked preference given in the *Avesta* to sons rather than daughters (Geiger, *Ostiran. Kultur*, pp. 234, 235), that the latter were exposed, the entire spirit of Zoroastrianism making such a conclusion most improbable. Even in the case of an illegitimate child, it was regarded as a heinous offence to procure an abortion (*Vendidad*, xv. 5-16). On the contrary, the prospective mother of an illegitimate child must be carefully protected by the man responsible for her condition, lest some harm might come to the fœtus. This undoubtedly implies that, despite sporadic instances of exposure, the desertion of infants was abhorrent to the noblest minds of Persia. The Pahlavi *Shayast la-Shayast*, dating perhaps from the 7th cent., states that the father of children by a concubine 'shall accept all those who are male as sons; but those who are female are no advantage' (xii. 14). This does not, however, imply that female bastards were exposed. In the book of Arda-Viraf the failure of a father to acknowledge his illegitimate offspring condemned them to a piteous life in hell, while at the feet of such a parent 'several children fell, and ever screamed; and demons, just like dogs, ever fell upon and tore him.' The punishments of hell also awaited the mother who destroyed her infant and threw away its corpse, or left it crying for cold and hunger; while those who, in their greed for wealth, withheld their milk from their own infants that they might act as wet-nurses to the offspring of others, likewise suffered punishment in the future life (ed. Hang and West, xlii-xliv, lix, lxxxvii, xciv). LOUIS H. GRAY.

ABASEMENT.—Abasement in religious experience is closely connected with Adoration and Humility (see these articles). It appears to be essentially relative, and the essence of it to lie in a recognition of the comparative worthlessness of the self in the presence of a superior. In those religions which give great room to prayer and to the sense of God, abasement has always been an important element; its influence is marked in the Hebrew (see, for instance, the penitential psalms), and in all forms of the Christian, e.g. in St. Paul's determination to know nothing but Christ crucified (1 Co 2^o), in Luther's conviction that the soul was weak though Christ was strong (letter to Pope Leo X. concerning Christian liberty), in Thomas à Kempis' warning never to esteem oneself as anything because of any good works (*de Imit. Chr.* bk. iii. ch. 4), in Wesley's demand that the sinner should first and foremost empty himself of his own righteousness in order to trust only in the blood of the Redeemer (*Journal*, 8th Sept. 1746).

Extravagances have been common, and in modern times there has been a great reaction. Ibsen, Nietzsche, Walt Whitman, preach in different ways the need of man's 'pride in himself.' A strong common-sense expression of this feeling is given by Jowett:

'The abasement of the individual before the Divine Being is really a sort of Pantheism, so far that in the moral world God is