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Encyclopædia of Religion and Ethics

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remarks on this part of the Cairo Genizah the following details, indicative of its contents, are supplied:

'Roughly estimated, they [the Arabic fragments] count about 12,000, mostly written on paper, but many (about one-fourth) on vellum. . . . At first sight it seemed advisable to divide the whole mass into two large sections, viz. those written in Hebrew characters, and those written in Arabic script. . . . The following is an alphabetical list of subjects ascertained up to the present: Astronomy and Astrology, Bible (text, translation, and commentaries), Bills and Accounts, Calendar, Children's exercises, Cufic pieces, Documents, Dreams (interpretation of), Fiction, Geography, Grammar, History, Homilies, Legends, Letters, Lexicography, Liturgy, Masorah, Mathematics, Medicine, Midrash, Mohammedan Tradition, Natural History, Philosophy, Poetry, Polemics, Polite Literature (*Adab*), Proverbs, Qabbalah, Qaraites, Qorān, Responsa, Sūfiism, Talmud and Rabbinics.'

To complete this list, we call attention to another remark in Hirschfeld's introduction, that among the Arabic fragments of the Cairo Genizah there are many containing Muhammadan texts in the Hebrew script as well as Hebrew texts in Arabic script. This shows us to how great an extent the Jews of Egypt—from whose midst the greater part of these fragments has come—had adopted the Arabic culture of their environment.

Apart from the MSS fragments, which for the most part were brought to Cambridge, there are also in the Cairo Genizah fragments of very ancient Hebrew printing, from which important information was gathered as to the history of Hebrew typography as well as contributions to Hebrew bibliography. Elkan N. Adler reports, as a result of personal observation, on the Genizahs of some other ancient synagogues (Feodosia in the Crimea, Bukhara, Teheran, Aleppo), in art. 'Genizah,' in the *JE* (v. 613).

LITERATURE.—In addition to the literature mentioned throughout the art., reference may be made to Marcus Jastrow, *Dictionary of the Targumim*, London and New York, 1888-1903; J. Levy, *Neuhebräisches und chaldäisches Wörterbuch*, Leipzig, 1876-89.

W. BACHER.

GERMAN CATHOLICISM.—See DEUTSCH-KATHOLICISMUS.

GERMAN EVANGELICAL CHURCH.—See PROTESTANTISM.

GESTURE.—See HAND, HEAD, SYMBOLS.

GHAIH MAHDI.—'Ghair Mahdi' (lit. 'not [expecting a] Mahdi') is the name given to those sectarian groups in Indian Islām whose adherents believe that the Mahdi (*q.v.*)—the promised Messiah of the Muslims—has already come, and that, accordingly, the hopes which centre in the future advent of such a Divine messenger are now groundless and futile. Thus, in the District of Kirmān, Baluchistān, there still survives the tradition of an Indian Mahdi, Muhammad of Jaunpūr, who, it is said, appeared about the end of the 15th cent., was persecuted and expelled from India by the orthodox, and, after many wanderings, died in the valley of Helmand in 1505. In contrast to the orthodox—the Namāzi, *i.e.* those who observe the traditional *ṣalāt*-ritual—believers in this Mahdi call themselves 'Dhikri' *i.e.* those who give preference to a kind of *dhikr* for the *ṣalāt*. Another sect of similar character is called 'Dā'ire wālē'; they live in the province of Mysore, and their faith is bound up with a Mahdi who appeared over four hundred years ago. In the 'night of destiny' (*lailat al-qadr*), hallowed in Muslim tradition,—the 27th of Ramadān,—they erect a stone-circle (*dā'ira*, 'circular wall'), within which they perform their peculiar ritual; and it is from this ritual of the *dā'ira* that their distinctive name is derived.

These Ghair-Mahdi sects display an intensely fanatical spirit towards orthodox Muslims, and, in fact, regard them as unbelievers. Their creed ends with the words: 'The Imām Mahdi has come and has gone away; whose believeth not this is a *kāfir*'¹; and they find support for this article in the *ḥadīth*-saying, *man kadhdhaba bi-l-mahdi faqad kafara* ('he who denies the Mahdi is thereby an unbeliever'). Sell is undoubtedly right in holding that the Mahdist pretensions of the 10th cent. A.H. were an outcome of millenarian expectations, and purported to be a fulfilment thereof. The rise of the sects which thus stigmatized all other Muslims as heretics is the subject of a *fatwā*, given by Ibn Hajar al-Haitami († A.H. 973=A.D. 1506) against them, in which he called upon the Muslim authorities to take drastic measures against their adherents.

LITERATURE.—G. A. Herklot, *Qanoon-e-Islam, or The Customs of the Moosulmans in India*², Madras, 1883, p. 269; E. Sell, *The Faith of Islam*³, London and Madras, 1907, p. 116; *Revue du monde musulman*, v. [1908] 142; I. Goldziher, *Vorlesungen über d. Islam*, Heidelberg, 1910, p. 268 f.; Ahmad Shihab al-din ibn Hajar al-Haitami, *al-Fatawi al-ḥadithiya*, Cairo, Maimaniya Press, 1307 (A.H.), p. 27 ff.

I. GOLDZIHNER.

GHATS.—See BENARES.

AL-GHAZALI.—See ETHICS (Muslim).

GHEBERS.—See GABARS.

GHOST.—See DEMONS AND SPIRITS, DOUBLES.

GIANTS.—At the present day there is no human race of 'giants,' taking that word to denote men greatly above the average human stature. There are, indeed, families or groups of exceptional height. In his *Anthropological History of Europe* (Paisley, 1912, p. 168 f.) John Beddoe observes, selecting Scotland as the home of the tallest Europeans:

'The men of the Merse are among the finest in Britain. Probably the average stature is about 5 feet 9 inches (1752 millimeters): the fishermen are not so tall as the peasantry, but 25 of the latter, of pure local descent, who were measured and weighed by Dr. Charles Stewart of Chirnside, yielded the remarkable average of 5 feet 10½ inches in stature (1784 millimeters), and 199 pounds in weight. Here the weight exceeds, though the stature falls short of, the huge proportions of the men of Balmaclellan in Upper Galloway, who as yet, I believe, hold the record as to stature among all tested communities in Europe.'

As Beddoe places the average height of the Balmaclellan men at 5 ft. 10½ in., or nearly 1790 mm., that may be taken as the highest stature of any race in Europe—leaving out of consideration the exceptional cases of individuals whose height is greatly above that of their kinsmen. Probably, also, the figures just quoted represent the maximum average height of any human family. The Tehuelches of Patagonia, although long regarded as of gigantic stature, are now ascertained to possess an average male height of 5 ft. 10 in., or 1778 mm. Some individuals among them are as tall as 6 ft. 4 in., or 1930 mm., but the same thing can be said of other races. The statements made by Bourne cannot be quite ignored, but the subsequent information supplied by more accurate observers points to exaggeration on his part. He thus describes the Patagonian natives:

'In person they are large; on first sight, they appear absolutely gigantic. They are taller than any other race I have seen, though it is impossible to give any accurate description. The only standard of measurement I had was my own height, which is about five feet ten inches. I could stand very easily under the arms of many of them, and all the men were at least a head taller than myself. Their average height, I should think, is nearly six and a half feet, and there were specimens that were little less than seven feet high.'

¹ *The Giants of Patagonia: Captain Bourne's Account of his Captivity amongst the extraordinary Savages of Patagonia*, London, 1853, p. 29.