

one and one-half," which occurs as part of a quoted 'savana' or 'sermon' in the Sahasrām-Rūpnāth-Bairāt-Brahmagiri edicts? Professor Oldenberg has commented (Z.D.M.G., xxxv, p. 475) on the strangeness of such an expression, but it might be defended as proverbial if occurring in a verse. I must confess, however, that the following is a rather irregular anuṣṭubh :—

iyam cāṭhe vaḍhisiti vipulaṃ ca vaḍhisiti |
 diyāḍhyam { avarārdhyena } diyāḍhiyaṃ vaḍhisiti ||
 { avaradhiyā }

But the feeling of the expression is metrical.¹

Iti vijñāpīte śiṣṭāḥ pramāṇam.

Yours faithfully,

September, 1903.

F. W. THOMAS.

10. ELOHĒ HAŠĀMAĪM IS DEVÁ.

Oxford, August 15th, 1903.

DEAR MR. EDITOR,—Will you allow me to record my suggestion as to—

(יהוה) אֱלֹהֵי הַשָּׁמַיִם

in 2 Chronicles xxxvi, 23 (see also Ezra).

I find the name to be Exilic and to mean 'devá.' The 'God of Heaven' is the 'Heaven-God,' as is the Indian word, which is of course 'the shining one' from the sky (originally Iranian also).

The item, if tenable, has a double application. It assists us in verifying the authenticity of the Edict (see also the Cyrus Vase-Inscription, which speaks of the rebuilding of the Temple-city Eššakil (so spelt from memory)). If the Heaven-God is Devá, then the Edict looks the more native to its asserted place of origin.

But, second, it introduces a valuable item into the discussion of the theology of the Inscriptions of Cyrus's

¹ I must express my acknowledgment to Dr. Fleet, through whom I became acquainted with this passage (see his note above).

(not immediate) successor Darius, and of the other Achæmenians. The absence of 'devá' in any of its forms, and the use of 'baga' for 'god' in these last (sculptures), coincide with the very striking inversion, or perversion, of the (otherwise) Indogermanic name for God, which (perversion) is so very prominent in the Avesta and in all (?) later Persian literature. There (in this Persian lore), as some unaccustomed readers may need to be reminded, it is the name for 'demon,' as against all (?) non-Iranian Indogermanic usage; yet recall the vulgarism 'Deuce.'¹

But if the absence of devá from the Behistūn Inscriptions points to this perversion of the term in Iran, this perversion may be *only in the course of development* there upon the Darius Inscriptions; that is to say, if C. and D. had no reluctance in using its equivalent 'Heaven-God' in the recorded Edicts. Not so certainly would this be true of the later successors of Darius, whose inscriptions likewise avoid 'devá.' The farther they were separated by time from Cyrus, the more significant their disuse of the word becomes as agreeing with the later perversion. Notice that Cyrus's Edict uses 'Heaven-God' of Yahveh; see also the devout expressions everywhere upon all the Achæmenian Inscriptions which so closely resemble the related scriptural passages.—Yours, etc.,

L. H. MILLS.

11. IGNAZIO DANTI AND HIS MAPS.

To the Editor of the Journal of the Royal Asiatic Society.

SIR,—In connection with Mr. Beveridge's letter on this subject in the July number, it may be of interest to mention that Professor G. Uzielli refers at some length to Danti's geographical and other work in the course of a discussion on the Toscanelli-Columbus correspondence in the *Bolletino* of the Italian Geographical Society for 1889, giving besides references to other Italian works which treat fully of Danti's

¹ Or is Deuce not 'Zeus,' but Iranian 'Deva(s) '?