

happens with small nematode worms which are swallowed by man in carelessly prepared or imperfectly cooked food; or the host may die, having no adaptive resistance to the intruder, as is very likely to happen when man is infected by the trypanosome of sleeping-sickness and is out of reach of medical aid; or the parasite and the host may establish a viable inter-relation. On the one hand, there is often wasteful elimination of newcomers who come within the range of a parasite which does not do much harm to its wanted hosts, as when horses and cattle enter the tsetse fly belt in Africa and are killed off by the disease called 'nagana,' or when an old population of men or animals has introduced into its midst a parasite to which they are physiologically non-resistant: witness the dire effects of the introduction of some microbial diseases, such as syphilis, among uncivilized peoples. On the other hand, parasites exert another kind of eliminating influence which is apt to be overlooked, namely that they often kill off weakly individuals among their wanted hosts. It must be clearly understood that in an enormous number of cases the parasites do not greatly prejudice their hosts—a *modus vivendi* has been established. The thousands of nematode worms in the food-canal of many a healthy grouse seem to be unimportant. But, if the host be of a weakly constitution or enfeebled by lack of food, the parasites hitherto trivial may get the upper hand and bring about the death of the host. In some cases, we submit, this sifting will tend to conserve racial health. Thus grouse-disease may be the nemesis of an antecedent toleration of weakly birds. Similarly it should be noticed that an exaggerated parasitic infestation not infrequently occurring on or in organisms of which man has taken charge may be due to the removal of the cultivated plants or domesticated animals from localities where their parasites find some natural check, or may be the result of over-feeding, over-crowding, and the like. Thus, to give one example, a scale insect of trees may be rare in natural conditions and very common under cultivation, the close setting of the trees favouring its increase. But this is man's affair, not nature's.

Certain less important considerations may be briefly stated.

(d) Some parasites are in part beneficial, and approximate to symbions. Thus there are beautiful infusorians in the stomach of herbivores like horse and cow, which seem to help in the breaking down of the food. Many external parasites assist in keeping the surface of the body clean.

(e) In not a few cases—*e.g.*, among crustaceans—the parasitism is connected with the continuance of the race, for it is confined to the mother-animals, the males and young females being free-living.

(f) While many parasites exhibit degeneration and simply lie or float in the food afforded by the host, there are many others, such as trypanosomes in the blood, which live an exceedingly active life, exerting themselves as much as many a free-living creature. Moreover, the frequently passive adult stage may be preceded by a very energetic free-living juvenile stage.

(g) The moral and æsthetic repulsion to a parasitic mode of life is in part justified by the fact that the parasite may cease to do anything for itself, may become a passively absorbent mass of tissue, may lose by degeneration all that makes life worth living (nervous, sensory, and muscular functions), and may become positively ugly. But it should be remembered that there is reason to be repelled by the extremes in other modes of life—*e.g.*, by animals which kill much more than they can eat; that parasites are not always sluggish or

degenerate; and that their host is not to them what it is to us, but must often be simply a vast moving territory which admits of convenient exploitation.

LITERATURE.—J. Massart and E. Vandervelde, *Parasitism, Organic and Social*, Eng. tr., London, 1895; P. J. van Beneden, *Animal Parasites and Messmates*², Eng. tr., do. 1876; R. Leuckart, *Parasites of Man*, Eng. tr., Edinburgh, 1886; M. Braun, *Animal Parasites of Man*, Eng. tr., London, 1906; M. Braun and M. Luhe, *Handbook of Practical Parasitology*, Eng. tr., do. 1910; E. Brumpt, *Précis de parasitologie*, Paris, 1910; J. Arthur Thomson, *The Wonder of Life*, London, 1914.

J. ARTHUR THOMSON.

PĀRASNĀTH.—Pārasnāth is the name of a hill and sacred place of Jain pilgrimage, situated in the Hazāribāgh District of Chotā Nāgpur in the province of Bihār and Orissa; lat. 23° 58' N.; long. 86° 8' E. The mountain consists of a central narrow ridge, with many rocky peaks, irregular in shape, but assuming the general configuration of a crescent, rising abruptly to the height of 4480 feet. It is one of the sacred places (*ṭīrtha*) of the Jains, known to them as Sameta Sīkhara, 'conjoined peak,' and ranking with their other sacred places, Satruñjaya, Gīrnār, Chandrapuri, and Pāwā. Here twenty of the Jinas are said to have attained *nirvāna*. It takes its name from Pārśvanātha, the 23rd *tīrthakara*, and was doubtless, according to the custom of the Jains, selected by them as one of their holy places on account of its isolated situation, which commended itself to the retiring habits of the sect, and the beauty of the scenery.

When we ascend about three miles from Madhuban, a sudden turn in the road brings the Jain temples into view.

'Seen from this point, three tiers of temples rise one above the other, showing some fifteen shining white domes, each surmounted by bright brass pinnacles, and in the case of the Svetāmbara [the white-robed section] temples, by red and yellow flags. The whole forms a dazzling white mass of masonry, set against the huge bulk of Pārasnāth dark in shadow' (Risley, in *Statistical Account of Bengal*, xvi. 219).

There are three important temples, each consisting of an inner and an outer quadrangle, the outer built like a cloister with cells for pilgrims and out-houses. Over the gate of the inner quadrangle is a musicians' gallery, where flutes and drums are played at daybreak, 8 a.m., noon, and sunset. The rest of the inner enclosure is occupied by various shrines with foliated domes, containing images of the *tīrthakaras*. On the summit of these domes the Svetāmbara sect erect a pole with a short cross-bar, surmounted by three brass knobs, and also fly a red or yellow flag to indicate that Pārśvanātha is at home. No such symbol is used by the Digambara, or 'sky-clad,' section. In recent times no European has been allowed to enter the temples; but a visitor who examined them in 1827 found the image of Pārśvanātha to represent the saint sitting naked in the attitude of meditation, his head shielded by the snake which is his special emblem. The whole mountain is covered with other shrines, which the pilgrim, at some risk to life and limb, must visit. This rite is followed by adoration at the temple of Pārśvanātha, and by the circuit (*pradakṣina*) of the holy site, involving a journey of about 30 miles.

LITERATURE.—H. H. Risley, in *Statistical Account of Bengal*, London, 1877, xvi. 207 ff., in which older authorities are quoted; J. D. Hooker, *Himalayan Journals*, do. 1891, p. 12 ff.; F. B. Bradley-Birt, *Chota Nagpore*, do. 1903, p. 137 ff.; *IGI* xix. 409.

W. CROOKE.

PARDON.—See FORGIVENESS.

PARENTS.—See CHILDREN, ABANDONMENT, OLD AGE, FAMILY.

PARIAH.—Pariah, properly Paraiyan, is the name of a low caste in S. India which has obtained some celebrity owing to its being considered typical

of the depressed castes in India. The mistaken use of the term 'Pariah' as being applicable to the whole body of the lowest castes, or even to out-castes, became generally known in Europe through P. Sonnerat's *Voyage* (Paris, 1782), G. T. F. Raynal's *Hist. des établissements et du commerce des Européens dans les deux Indes* (Geneva, 1780), and other French works of the last quarter of the 18th century. The natives of India never designate the low castes of other parts of the country as Pariahs, nor are the Paraiyans of the present day in Madras regarded as the lowest of the low. They constitute the great agricultural labourer caste of the Tamil country, their number amounting to 2,448,293, according to the last census (1911); and they are not lacking in natural intelligence, as is shown by the fact that most of the domestic servants of Europeans in the Madras Presidency are recruited from this caste. It is from their coming into contact with Europeans more habitually than any similar caste that the name Pariah has been held to apply to low castes in general; but there are several castes in the Tamil country lower than Pariahs—*e.g.*, the caste of shoemakers. Moreover, all traditions represent the Pariahs or Paraiyans as a caste which has come down in the world, and they have retained some old privileges. Thus the lower village offices are, in the majority of Madras villages, held by persons of the Paraiyan caste. At the annual festival of the goddess of the Black Town of Madras a Paraiyan is chosen to represent the bridegroom of the goddess. The Paraiyans seem to be of Dravidian origin, and their name is derived (according to R. Caldwell, *A Comparative Grammar of the Dravidian Languages*, London, 1895) from the Tamil word *parai*, 'a drum,' the Paraiyans being the class which furnishes the drummers, especially at festivals. Paraiyans bury their dead; they do not burn them like most other Hindus.

In the times of native rule in S. India the Pariahs used to be treated with great harshness. J. A. Dubois (in India from 1792 to 1823) observes that the Pariahs 'are looked upon as slaves by other castes. . . . Hardly anywhere are they allowed to cultivate the soil for their own benefit, but are obliged to hire themselves out to the other castes, who in return for a minimum wage exact the hardest tasks from them. Furthermore, their masters may beat them at pleasure. . . . They live in hopeless poverty, and the greater number lack sufficient means to procure even the coarsest clothing. They go about almost naked, or at best clothed in the most hideous rags. . . . The contempt and aversion with which the other castes—and particularly the Brahmins—regard these unfortunate people are carried to such an excess that in many places their presence, or even their foot-prints, are considered sufficient to defile the whole neighbourhood. They are forbidden to cross a street in which Brahmins are living. . . . Any one who has been touched, whether inadvertently or purposely, by a Pariah is defiled by that single act, and may hold no communication with any person whatsoever until he has been purified by bathing. . . . It would be contamination to eat with any members of this class; to touch food prepared by them, or even to drink water which they have drawn; to use an earthen vessel which they have held in their hands; to set foot inside one of their houses, or to allow them to enter houses other than their own' (*Hindu Manners, Customs, and Ceremonies*³, pp. 49–51). Though the use of the name Pariah is confined to the Tamil country in S. India, the depressed castes whose touch causes pollution are, no doubt, a highly characteristic feature of the caste system all over India. Thus in Kashmir the Meghs, Doms, and other low

castes are still compelled as of old to reside out of the village. They have wells of their own, and must make a sign when they happen to meet Hindus of high caste, or entirely shun their presence. In the N.W. Provinces a number of castes, such as the Dhobi, or washerman caste, the Rangrez, or dyer caste, and the Raysaz, or painter caste, are considered untouchable—*i.e.*, if a member of one of the castes included in this group touches a man of high caste, the latter is bound to wash himself. The depressed races of Gujarāt used to wear a horn as their distinguishing mark. In the ancient caste system of Manu the most degraded out-castes were men called Chandālas. They were not allowed to live in villages and towns or to have any fixed abode. They could possess no other wealth than dogs and donkeys, the two most despicable animals, and had to eat their food from broken dishes, and to wear the garments of the dead. Their transactions had to be among themselves only, and their marriages with their equals. The execution of criminals was assigned to them as their special function, and they were to be distinguished by marks at the king's command, such as branding on the forehead, so as to be recognizable from a distance. At the present day the name Chandāl is throughout India used only in abuse, and is not acknowledged by any caste as its peculiar designation. There exists, however, in Eastern Bengal a non-Aryan caste, engaged for the most part in boating and cultivation, who are generally called Chandāls. At village festivals the Chandāl is obliged to put off his shoes before he sits down in the assembly, and the ordinary washermen and barbers decline to serve him. The Sūdras, the serfs of Indian antiquity, were also a depressed race, of alien origin probably, and are still excluded from the privilege of wearing the sacred thread of the higher castes; but they were at least allowed to enter the outer circles of the Aryan system, and include many highly respectable castes nowadays.

LITERATURE.—H. Yule and A. C. Burnell, *Hobson-Jobson*, ed. W. Crooke, London, 1903, *Census of India, 1911*, Madras Report, N.W. Provinces Report, and General Report; J. A. Dubois, *Hindu Manners, Customs, and Ceremonies*³, tr. H. K. Beauchamp, Oxford, 1906; H. H. Risley, *The Tribes and Castes of Bengal*, 2 vols., Calcutta, 1891; *The Laws of Manu*, tr. G. Bühler, in *SBE* xxv. [1886]. J. JOLLY.

PAROUSIA.—Parousia is the transliteration of a Greek noun (*παρουσία*) which has become a technical term in Christian eschatology (*ERE* v. 383^a) for the second coming or the return of Jesus Christ. The Greek word meant both 'arrival' and 'presence,' and in the papyri it denotes especially the visit of an official or a monarch.¹ In neither sense does it occur in the Greek Bible as a religious term; even the later Jewish writings hardly ever use it of God or of Messiah, preferring *ἐπισκοπή* when they had occasion to speak of the Second Coming for judgment. The primitive Christians avoided *ἐπισκοπή*.² It occurs as a later variant in the eschatological text of 1 P 5⁶ (the allusion in 1 P 2¹² is probably not eschatological), but *παρουσία* was the favourite term for the reappearance of Christ at the end. Paul uses it once (2 Th 2⁹) even of the appearance of Christ's supernatural rival—so fixed had the eschatological sense of the word become (cf. the epistle of the churches of Lyons and Vienne [*Eus. HE* v. 1. 5]). Yet it is absent from the pages of the most eschatological book in the NT, the Apocalypse of John, and it

¹ Cf. G. Milligan, *St. Paul's Epistles to the Thessalonians*, London, 1908, pp. 145–148.

² As a rule. There were exceptions, however; Polykrates (*Eus. HE* v. 24), *e.g.*, writes that Melito of Sardis lies 'waiting for the visitation from heaven' (*την ἀπὸ τοῦ οὐρανοῦ ἐπισκοπήν*), possibly with a slight play on the term *ἐπίσκοπον*. He has just used *παρουσία* in the same eschatological sense.