

death by priests of theirs for refusing to invoke the name of their false prophet. And now those initiated priests of theirs whom they call *Cashishes*,<sup>1</sup> were endeavouring to lay violent hands upon his property, as that of one who was dead intestate and without an heir. This matter caused great distress to Demetrius and Isaac, both in their daily sorrow at the supposed death of their comrade, and in the danger of their own position. So their joy was twofold when after a while

<sup>2</sup> In orig. *Cascisces*. *Kashish* or *Kasis*, from a Syrian root signifying "Senuit," is the proper Arabic term for a Christian presbyter. It is the term (*Kashisha*) applied by the Syrian Christians of Malabar to their own presbyters (*Buchanan, Christ. Resear.*, pp. 97 seqq.); it will be found attached to the Syriac names of priests on the ancient monument of Singanfu (see *Pauthier's* work on it, pp. 42 seqq.); and it is also applied by the Arabs to Catholic priests. Mount Athos, according to D'Herbelot, is called by the Turks *Kashish Daghi*, from its swarms of clergy. "By neither Christians nor Mahomedans," says my friend Mr. Badger, "is the word adopted to designate any minister of Islam." We have, however, many instances of its misapplication to Musulman divines by European travellers. And as I find the word given in Vieyra's *Portuguese Dictionary* (ed. Paris, 1862) in the form "Caciz—A Moorish Priest," it seems probable that this misapplication originated in the Peninsula. In like manner in India *Fakir* has come to be applied to the Hindu Jogis and other devotees, though properly a Mahomedan denomination. In fact, our own application of *priest* (i.e. presbyter) to ministers of pagan worship is in some degree parallel. Only as regards *Kashish* it is notable that it seems to have been regarded by European Christians as the specific and technical term for a Mahomedan divine, whereas it was in its proper oriental application the specific and technical term for a Christian presbyter.

It was in general use by the Catholic missionaries as the term for a Mullah; see Jarric's Jesuit history *passim* (*Cacizii*); P. Vincenzo the Carmelite (*Casis o con altro nome Schierifi*, p. 55), etc. In Mendez Pinto also we have "*hum Caciz seu Moulana que elles tinhão por santo*" (cap. v).

Gonzalez de Clavijo again speaks of "Moorish hermits called *Caxixes*," and in another passage of "a great *Caxix* whom they look upon as a saint" (*Markham's Trans.*, pp. 79, 114).

In the description of Khansa in the Mongol History of Wassaf (in Persian) it is said: "The city includes seven hundred temples resembling fortresses, each of which is occupied by a number of priests without faith and monks without religion (*kashishán be kesh wa Rahabín be dín*)" (see *Quatremere's Rashid.*, p. lxxxvii). Here the Persian author seems to apply to Pagans the terms both for presbyter and monk appropriated to Christians.