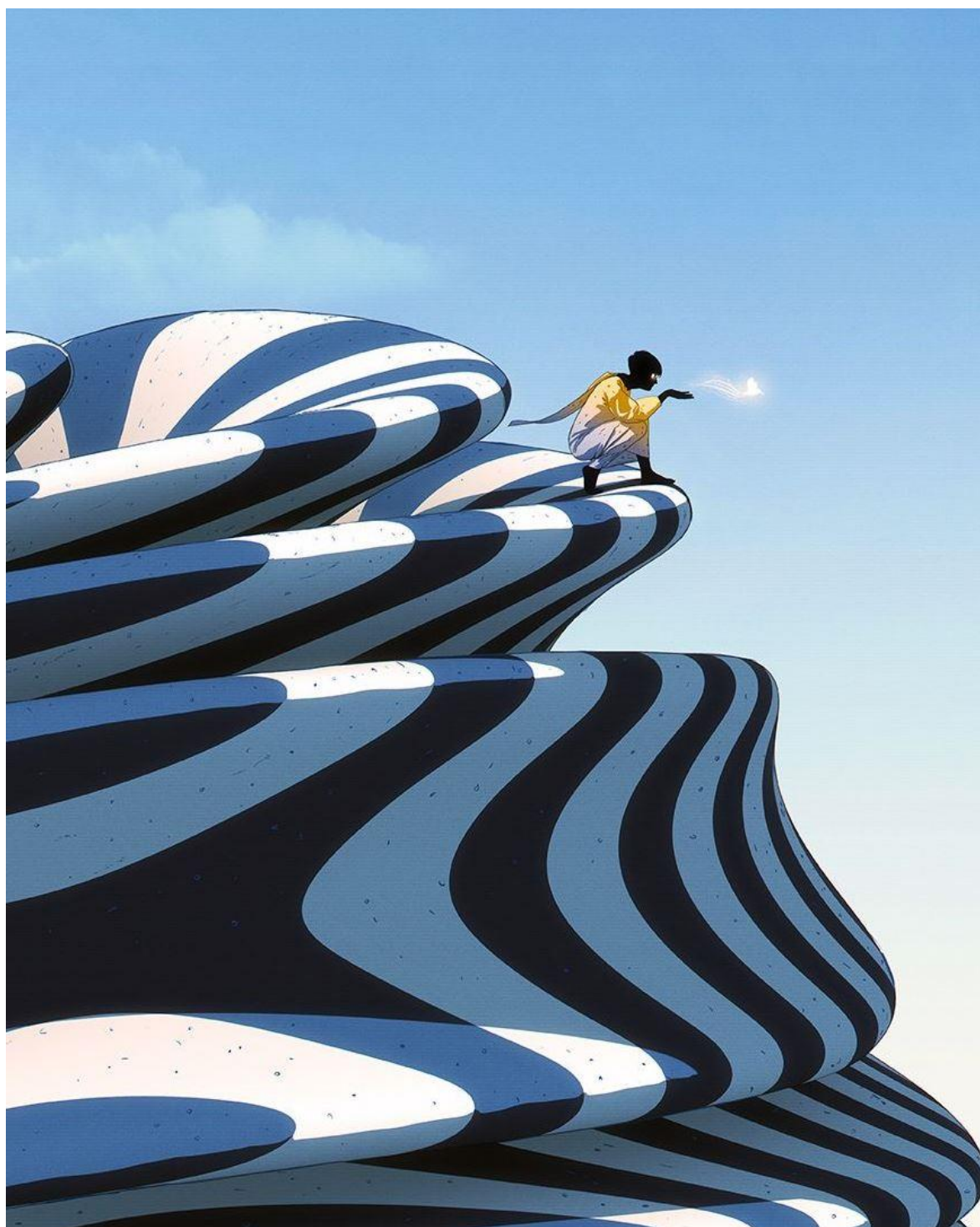


# *Authorities and foreign words*

Accompanying the “Rise and Demise of Atlantis” study book



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<sup>1</sup> Frontispiece by Dániel Taylor

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AUTHORITIES AND FOREIGN WORDS

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## Glossary of authorities and foreign words

**Agglutinative languages** | Forming derivative or compound words by putting together constituents each of which expresses a single definite meaning; united as if by glue (polysynthetic). *World Web*

**Antediluvian** | Of or relating to the period before the biblical flood. | Any of the early patriarchs who lived prior to the Noachian deluge; a very old person or idea. (*World Web*)

**Atala** | (Sanskrit) [From *a* not + *tala*, place.] No place, no material locality; the first and most spiritual of the seven talas, so nearly one with satyaloka, its corresponding loka or pole, that the two nearly conjoin into one — hence it is called “no place.” . . . Blavatsky says that Atala was also the name applied by the earliest of the fifth root-race to Atlantis as a whole. (*Secret Doctrine*, II p. 322 & *Encyclopedic Theosophical Glossary*)

**Cenozoic era** | Approximately the last 63 million years (age of mammals). *World Web*

**Diodorus Siculus** (c 90-30 BCE) | Greek historian, born at Agyrium in Sicily (now Agira, Province of Enna). His *Bibliotheca historia* (Historical Library) consisted of forty books, which were divided into three sections. The first six books are geographical in theme, and describe the history and culture of Egypt (I), of Mesopotamia, India, Scythia, and Arabia (II), of North Africa (III), and of Greece and Europe (IV - VI). In the next section (VII - XVII), he recounts the history of the World starting with the Trojan War, down to the death of Alexander the Great. The last section (books XVII to the end) concerns the historical events from the successors of Alexander down to either 60 BCE or the beginning of Caesar’s Gallic War in 45 BCE. He selected the name “Bibliotheca” in acknowledgement that he was assembling a composite work from many sources. The authors he drew from, who have been identified, include: Hecataeus, Ctesias of Cnidus, Ephorus, Theopompus, Hieronymus of Cardia, Duris of Samos, Diyllis, Philistus, Timaeus, Polybius and Poseidonius. (*Wikipedia*)

**Edris-Enoch** | (Arabic) Edris, Idris. The learned one; applied to Enoch (*Theosophical Glossary*); became Thoth, Enoch, Orpheus (*Secret Doctrine*, II pp. 529, 366). Enoch, Onech *Hanōkh* (Hebrew), initiation or initiated; hence also hierophant. In *Genesis* (iv, 5) “there are three distinct Enochs — the son of Cain, the son of Seth, and the son of Jared; but they are all identical, and two of them are mentioned for the purposes of misleading. The years of only the last two are given, the first one being left without further notice.” He is the great grandfather of Noah, and stands for the first subrace of the fifth root-race (*Blavatsky Collected Writings*, XIV p. 86 & *fn.*). The prophet Enoch, supposed to have been an antediluvian, was the inventor of learning, letters, and the founder of initiatory rites. Among the Arabs Enoch is com-

monly called Idris, meaning the wise or learned. (*Encyclopedic Theosophical Glossary*)

**Fathom** | Six feet or 1.83 meters.

**Herodotus** (c 485-425 BCE) | Greek historian, born in Halicarnassus, a Greek colony on the coast of Asia Minor. (*Chambers*) Author of the first great narrative history produced in the ancient world, the *History of the Greco-Persian Wars*. His longer wandering covered a large part of the Persian Empire: he went to Egypt, at least as far south as Elephantine (Aswan), and he also visited Libya, Syria, Babylonia, Susa in Elam, Lydia, and Phrygia. He journeyed up the Hellespont to Byzantium, went to Thrace and Macedonia, and travelled northward to beyond the Danube and to Scythia eastward along the northern shores of the Black Sea as far as the Don River and some way inland. (*Chambers*)

**Hesiod** (c 700 BCE) | One of the earliest Greek poets, often called the “father of Greek didactic poetry.” Two of his complete epics have survived, the *Theogony*, relating the myths of the gods, and the *Works and Days*, describing peasant life. (*Chambers*)

**Homer** (c 8 BCE) | Greek epic poet, to whom are attributed two distinct but complementary epics, the *Iliad* (telling the fall of Troy) and the *Odyssey* (telling the wanderings of Odysseus on his adventurous way back to Ithaca). (*Chambers*) One of the most influential authors in the widest sense, for the two epics provided the basis of Greek education and culture throughout the classical age and formed the backbone of humane education down to the time of the Roman Empire and the spread of Christianity. Indirectly, through the medium of Virgil’s *Aeneid* (which was loosely moulded after the patterns of the *Iliad* and the *Odyssey*), directly through their revival under Byzantine culture from the late 8th century onward, and subsequently through their passage into Italy with the Greek scholars who fled westward from the Ottomans, the Homeric epics had a profound impact on the Renaissance culture of Italy. Since then the proliferation of translations has helped to make them the most important poems of the classical European tradition. It was probably through their impact on classical Greek culture itself that the *Iliad* and the *Odyssey* most subtly affected Western standards and ideas. The Greeks regarded the great epics as something more than works of literature; they knew much of them by heart, and they valued them not only as a symbol of Hellenic unity and heroism but also as an ancient source of moral and even practical instruction. (*Chambers*)

**Inflectional languages** | Characterized by inflections indicating grammatical distinctions. A change in the form of a word (usually by adding a suffix) indicates a change in its grammatical function.

**Kabiri** | (Greek) Kabeiroi, Kabiri, Kabeiri, Kabarim, Kabirim, Kabiria (Greek Κάβειροι, Kabeiroi), Cabeiri, Cabiri (Latin). Plural of certain very mysterious divinities, revered in nearly all the countries of the Near East. They were worshiped as divinities in Samothrace, Lemnos (the island sacred to Vulcan) and Boeotia, and were popularly represented as cosmic dwarves, the sons of Vulcan (Hephaistos), and masters of the art of working metals. Kabeiroi was a generic title: as the mighty, they were of both sexes, gods and mortals, terrestrial, celestial, and cosmic. Blavatsky de-

scribes Kabeiroi as the seven divine titans identical with the seven rishis saved from the flood by Vaivasvata-Manu (*Secret Doctrine*, II p. 142). The “mighty men of renown” (Gibbōrim) who date from the days of the earliest Atlantean subraces while yet Lemuria had not wholly disappeared — became in the fifth root-race the teachers whom the Egyptians and Phoenicians called Kabeiroi, the Greeks titans, and the Hindus rakshasas and daityas. (*Encyclopedic Theosophical Glossary*)

**Kandu and Pramlochā** | (Sanskrit) In the Purānas, Kandu was a sage and yogi whose holiness and pious austerities awakened the jealousy of gods. Kamadeva, as lord of the gods, sent one of his Apsarasas, Pramlochā, to tempt the sage. He lived with her for several centuries, which seemed to him only as one day. Finally, the sage, returning to his senses, repudiated her and chased her away, whereupon she gave birth to a daughter, Marisha, in an extraordinary manner. Blavatsky compares this legend to the temptation of Merlin by Vivien, and Sarah’s temptation of Pharaoh in the Old Testament. (*Secret Doctrine*, II pp. 174-75 & fn.) Kandu represents the age of ethereal or astral humanity, of early nascent, physical first root-race, still mindless and senseless. As a race, Kandu gives birth to the second root-race, called the sweat-born, through Pramlochā. (*Encyclopedic Theosophical Glossary*)

**Kiu-te** | (Chinese) Kiu-che, Book of [Tibetan *rgyud-sde*]. A large occult astronomical and astrological work known in certain parts of China and Tibet, but unknown in the West. (*Encyclopedic Theosophical Glossary*)

**Manu** | (Sanskrit) [From the verbal root *man*, to think.] In Hindu mythology, the son of Svāyambhuva, father and husband of Ila, parents of humanity as well as the Prajāpatis and other Manus, who are entities collectively, which appear first at the beginning of manifestation, and from which everything is derived. They are identical with the Śishtas, and function as Prajāpatis in a smaller but strictly analogical manner. Manu is collective humanity: “Manu is the synthesis perhaps of the Mānasa, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.” (*Blavatsky Collected Writings*, X p. 364 & *Encyclopedic Theosophical Glossary*)

**Marcellus** (c 100 BCE) | Greek geographer. Fragments of his *Ethiopic History* are quoted by Greek Neoplatonist philosopher Proclus Diadochus (c410-485) in: Taylor T (tr. & Comm.). *Proclus’ Commentary on the Timaeus of Plato*. (Vol. XV of the Thomas Taylor Series); Sturminster Newton: The Prometheus Trust, 2005; (Vol. I, bk. I, pp. 162-63). Diehl’s 1, 177-78 (*Comp.*)

**Mesozoic era** | From 230 million to 63 million years ago. (*World Web*)

**Miaotse** | (Chinese) “When the Moao-tse (that antediluvian and perverted race [explains the annotator] which had retired in the days of old to the rocky caves, and the descendants of whom are said to be still found in the neighbourhood of Canton), according to our ancient documents, had, owing to the beguilements of Chia-yii, troubled all the earth, it became full of brigands. . . . The Lord Huang-ti [a king of the *divine* dynasty] saw that his people had lost the last vestiges of virtue. Then he com-

manded Te-hung and Li [two lower Dhyāni-Chohans] to cut away every communication between heaven and earth. Since then, there was no more *going up and down!*” [fn. by Blavatsky.] “Remember the same statement in the *Book of Enoch*, as also the ladder seen by Jacob in his dream. The ‘two worlds’ mean of course the ‘two planes of Consciousness and Being.’ A seer can commune with beings of a higher plane than the earth, without quitting his arm-chair.” (*Secret Doctrine*, II pp. 280-81 & fn., quoting *Shu-Ching* Part V, bk. xxvii. & *Encyclopedic Theosophical Glossary*)

**Miocene epoch** | From 25 to 13 million years ago; appearance of grazing mammals. (*World Web*)

**Noah** | (Hebrew) [From *nuah*, to come to rest, be at rest, reach rest, settle down into repose.] Biblical patriarch, son of Lamech, connected with the flood which overwhelmed the earth, as related in *Genesis* 7-9. According to Hebrew legend, he and his family alone survived the deluge by means of an ark, which he had been commanded to build and to place therein a pair of every living thing upon the earth. The Hebrew narrative is based upon that of Babylonia. These universal flood legends are derived from the historical catastrophe which befell Atlantis. Noah stands for the present fifth root-race, as Enoch stands for the fourth, “thus symbolising both the *Root-Manu* and the *Seed-Manu*, or the Power which developed the planetary chain, and our earth, and the *Seed Race* (the Fifth) which was saved while the last sub-races of the Fourth perished.” (*Secret Doctrine*, II p. 597) Noah is connected with cyclic time periods and can be applied to shorter or longer cycles. Thus, there is a Noah for every root-race and for every globe of a planetary chain, and what might be called the chain-Noah when the chain itself goes into pralaya. (*Encyclopedic Theosophical Glossary*)

**Nonnus** | Greek epic poet, a native of Panopolis (Akhmim) in the Egyptian Thebaid, probably lived at the end of the 4th or the beginning of the 5th century. His principal work is the *Dionysiaca*, an epic in forty-eight books, the main subject of which is the expedition of Dionysus to India and his return. The earlier portions treat of the rape of Europa, the battle of the giants, the mythical history of Thebes, and it is not until the eighth book that the birth of the god is described. We also possess under his name a paraphrase of the *Gospel of John*. At least two other works by Nonnus are lost. Only four lines of the *Bassarica* (also on the subject of Dionysus) have been preserved in a commentary by Stephanus of Byzantium, and according to an epigram in the *Palatine Anthology* (ix. 198), Nonnus was the author of a work titled the *Battle of the Giants*. (*Wikipedia*)

**Ōannēs-Dagon** | (Assyrian-Babylonian) Ōannēs was a deity, half man, half fish, who rose every day from the Persian Gulf and taught the people wisdom, the arts and sciences, agriculture, etc. Identified with the deity Ea and also called Dagon (Dagon) and Annedotus. A somewhat similar story is related in the Sanskrit *Hari-Purāna* about Vishnu during his Matsya-Avatāra (fish incarnation). | Dag, Dagon (Hebrew, Phoenician) [From *dag* fish + *on*, diminutive; or from *dagan*, grain.] Fish or a little fish; a Philistine god, at Ashdod and Gaza, mentioned several places in the Bible (e.g. *Judges*, 16). He was more than a local deity, however, as place-names called after him are widespread. Some scholars assert that there was an ancient Canaanite deity of similar name, and associate this Semitic god with the Babylonian Dagon. It is

commonly believed that Dagon was represented as half-man half-fish and identified with Ōannēs, though no such early representations bear his name. Some scholars cite Philo Byblius as making Dagon the discoverer of grain and the inventor of the plough, an earth god parallel with Bel. (*Encyclopedic Theosophical Glossary*)

**Panodorus of Alexandria** (c 395-408) | Egyptian monk, who wrote about the year 400, and drew largely from Eusebius, Dexippus, and Julius Africanus; elder contemporary of Annianus.

**Pausanias** (C2) | Greek geographer and historian, born probably in Lydia. He travelled through almost all Greece, Macedonia and Italy, and also through part of Asia and Africa, and composed from his observations and researches an *Itinerary* of Greece, describing the different parts of that country and the monuments of art. Intended as a guide-book, it is an invaluable source of information. [Not to be confused with the 5<sup>th</sup> century BCE Spartan soldier and regent, nephew of Leonidas, who commanded the Greek forces at Plataea (479 BCE), where the Persians were routed — *Comp. & Chambers*)

**Philostratus, Flavius** (c 170-245) | Greek sophist. He studied in Athens, and established himself in Rome, where he wrote an idealised *Life of Apollonius of Tyana*, the bright *Lives of the Sophists*, and the amatory *Epistles*. (*Chambers*)

**Phlegyan** | [From] Phlegyas, son of Ares and Chryse, was King of the Lapiths in Greek mythology. He was the father of Ixion and Coronis, one of Apollo's lovers. While pregnant with Asclepius, Coronis fell in love with Ischys, son of Elatus. A crow informed Apollo of the affair and he sent his sister, Artemis, to kill Coronis. Apollo rescued the baby though and gave it to the centaur Chiron to raise. Phlegyas was irate and torched the Apollonian temple at Delphi and Apollo killed him. In Book VI of the *Aeneid*, Phlegyas is said to have imposed a powerful tyrant upon the Lapiths, to have changed laws when given bribes and to have raped Coronis himself, despite his anger at Apollo for having done so. Phlegyas was condemned to act as ferryman for the souls that cross the Styx, one of the four rivers of Hades. In the *Divine Comedy*, the river forms the fifth circle of Hell, and Phlegyas ferries Virgil and Dante across it. Phlegyas was the mythical ancestor of the Phlegyans. (*Wikipedia*)

**Phrygia** | A kingdom in the west central part of the Anatolian highlands (c 1200-550 BCE), now part of modern Turkey. It had a rich mythological heritage, as the homeland of the Great Mother Cybele, and an influential history before it was overwhelmed by Cimmerian invaders, then briefly conquered by its neighbour Lydia, before it passed successively into the Persian Empire of Cyrus, the empire of Alexander the Great and his successors, was taken by the king of Pergamon, and eventually became part of the Roman Empire. The Phrygian language survived until the 6<sup>th</sup> century. (*Wikipedia*)

**Pliny Gaius Plinius Secundus or "the Elder"** (23-79) | Roman writer on natural history. He worked assiduously, and by lifelong application filled 160 volumes of manuscript which, after using them for his universal encyclopaedia in 37 volumes, *Historia Naturalis* (77), bequeathed to his nephew. Pliny supplied information on an immense variety of subjects which, but for him, we should have remained in the dark. (*Chambers*)



**Plutarch** (c 46-120) | Greek historian, biographer and philosopher, born in Chaeroneia in Boeotia. His extant writings comprise historical works and those which are grouped under the general head of *Opera Moralia*. To the former belong his *Parallel Lives* — the work by which is best known. His *Biographies* are monuments of great literary value. The less known half of Plutarch's writings — the *Morals* — are a collection of short treatises upon various subjects — *Ethics, Politics, History, Health, Facetiae, Love-stories, Philosophy, and Isis and Osiris*. His dialogue *Gryllus* reveals a remarkable sense of humour. The translation by Sir Thomas North (1579) was the major source for Shakespeare's Roman plays. (*Chambers*)

**Prajāpati** | (Sanskrit) [From *praja*, that which is brought forth from *pra* forth + the verbal root *jan*, to be born + *pati*, lord.] Lord or master of progeny; applied to several Vedic gods, in particular to Brahma, the evolver-producer, the first and most recondite figure of the Hindu triad. Brahma as Prajāpati symbolises personally the collective creators of the universe with all its numberless hierarchical productions of things movable and seemingly immovable. Brahma is also collectively the Prajāpatis or the lords and givers of life. | Prajāpatis | The producers, evolvers, or givers of life to all on the earth's planetary chain, and hence lords of offspring in the hierarchical sense. Prajāpatis is likewise applicable *mutatis mutandis* to larger hierarchical divisions, such as a solar system or galaxy. (*Encyclopedic Theosophical Glossary*)

**Purāna** | (Sanskrit) Ancient, old, ancient tale or legend. The eighteen Hindu scriptures known today as the Purānas are ancient legends of olden times, written in verse, partly in symbolical and allegorical, and partly in quasi-historical language. They are supposed originally to have been composed by Vyasa, the author of the *Mahabharata*. A Purāna is a work which has five distinguishing topics (panchalakshanas): (1) the creation of the universe; (2) its destruction and renovation; (3) the genealogy of gods and patriarchs; (4) the reigns of the Manus, forming the periods called manvantaras; and (5) the history of the solar and lunar races of kings. “. . . the Puranic histories of all those men are those of our Monads, in their various and numberless incarnations on this and other spheres, events perceived by the ‘Siva eye’ of the ancient Seers, (the ‘third eye’ of our Stanzas and described allegorically. Later on, they were disfigured for Sectarian purposes; mutilated, but still left with a considerable ground-work of truth in them. Nor is the philosophy less profound in such allegories for being so thickly veiled by the overgrowth of fancy.” (*Secret Doctrine*, II pp. 253, 284 & *Encyclopedic Theosophical Glossary*)

**Sais** | (Greek?) Saut (Egyptian) An important ancient city of Lower Egypt, the capital of the fifth nome: the residence of kings of the 26<sup>th</sup> dynasty. Only ruins mark the famous temple of Neith wherein was kept the ever-veiled statue of Neith-Isis, Neith being the principal deity of Sais, regarded as Athena by the Greeks. “At Sais, also, in the sacred precinct of Minerva, behind the chapel and joining the whole of the wall, is the tomb of one whose name I consider it impious to divulge on such an occasion; and in the enclosure stand large stone obelisks, and there is a lake near, ornamented with a stone margin, formed in a circle, and in size, as appeared to me, much the same as that in Delos, which is called the Circular. In this lake they perform by night the representation of that person's adventures, which they call mysteries. On these matters, however, . . . I must observe a discrete silence; and respecting the sacred

rites of Ceres, which the Greeks call Thesmophoria although I am acquainted with them, I must observe silence. . . .” (Herodotus II, 170-71 & *Encyclopedic Theosophical Glossary*)

**Shankha-dvipa** | (Sanskrit) Spoken of in the Purānas as one of the nine divisions of Bhārata-Varsha or India. Blavatsky identifies it with the Poseidonis or Plato’s Atlantis, which Solon declared to have reached its end some 9,000 years before his time. All the history given in the Purānas about Shankha-dvipa and Śankhāsura is geographically and ethnologically Plato’s Atlantis in Hindu dress. The Puranic account speaks of the island as still existing. (*Encyclopedic Theosophical Glossary*)

**Talbot** | Cf. “When Lord Dufferin appointed the Russo-Afghan Boundary Delimitation Commission in 1885, Capt. the Hon’ble M.G. Talbot together with Capt. Maitland, made complete as well as reliable descriptions of the Bāmiān Caves, subsequently published with sketches in the Royal Asiatic Journal of 1886 [*Introductory Remarks on The Rock-Cut Caves and Statues of Bāmiān pp. 323-29*].” Quoted from J.A. Will Perera’s *Buddhism and Buddhist Monuments in Afghanistan*. Vol. II (5), 1958.

**Telchines** | (Greek) [From *thelgo*, to enchant.] A race of ethereal or semi-ethereal beings or genii, said in one legend to have descended from Poseidon, god of the sea — supposed to have lived especially in Crete, Cyprus, and Rhodes. They are represented as cultivators of the soil and ministers to the gods; as sorcerers and envious demons; and as teachers of metallurgy and other useful arts to mankind. In one aspect, they are the Kabeiroi and titans, in another the Atlanteans. The Telchines have been connected mystically because of similar attributes with the Latin Vulcan and even with the Hebrew Tubal-Cain. (*Encyclopedic Theosophical Glossary*)

**Theopompus of Chios** (c 378-300 BCE) | Greek historian and theoretician. He studied under Isocrates, and was a friend of Philip II and Alexander the Great of Macedon. He was twice exiled from Chios for Spartan sympathies. Theopompus wrote *Hellenica*, a history of Greece (411-394), and *Philippica*, a history of the world based on Philip’s life, of both which only fragments remain. (*Chambers*) Theopompus’ *Land of Meropes* (people of Meru) is not extant. (*Comp.*)

**Thoth-Hermes** | (Egyptian) Synonymous with Anubis or Hermanubis. He is the same as the Indian Ganesha, the elephant-headed God of Wisdom, the *son* of Siva. The legend shows him as having lost his human head, which was replaced by that of an elephant. According to Plato, “Thoth-Hermes was the discoverer and inventor of numbers, geometry, astronomy and letters.” Proclus, the disciple of Plotinus, speaking of this mysterious deity, says: “He presides over every species of condition, leading us to an intelligible essence from this mortal abode, governing the different herds of souls”. In other words Thoth, as the Registrar and Recorder of Osiris in Āmenti, the Judgment Hall of the Dead was a psychopompic deity; while Iamblichus hints that “the cross with a handle (the *thau* or *tau*) which Tot holds in his hand, was none other than the monogram of his name.” Besides the Tau, as the prototype of Mercury, Thoth carries the serpent-rod, emblem of Wisdom, the rod that became the Caduceus. (*Theosophical Glossary*)

**Ulysses** | (Greek) Homeric hero who, because of his shrewdness and canny actions, has become a stock literary figure typifying cunning. His ten-year journey home from the Trojan War to Ithaca is told in the *Odyssey*. The story of his putting out the eye of the Cyclops is an esoteric allegory of the triumph of the oncoming fourth root-race, whose greater brain-mind cunning caused the atrophy of the third eye of the third root-race as typified by Polyphemus. (*Encyclopedic Theosophical Glossary*)

**Vaivasvata Manu Humanity** | (Sanskrit) Solar, coming from the sun (Vivasvat). Generally, the name of the seventh manu, who was saved in an ark, built by the order of Vishnu for the deluge; father of Ikshvāku, founder of the solar race of kings. In theosophic philosophy, the root-manu of our present fourth round, and in a more restricted sense, the manu of the fourth root-race; and again the manu of the fifth sub-race of the present (fifth) root-race. Vaivasvata corresponds to Xisuthrus, Deukalion, Noah, etc. — all head-figures or eponyms of races inaugurating a “new” humanity after a deluge, whether universal or partial, astronomical or geological, according to the interpretation. (*Encyclopedic Theosophical Glossary*)

**Vespucci Amerigo Mateo** (1453-1512) | Italian-born Spanish explorer after whom the continent of America was named. As a contractor in Seville from 1495 to 1498, he provisioned one (or two) of the expeditions of Christopher Columbus. His name (Latinized as “Americus”) was given to the new continents by the German cartographer Martin Waldseemüller (*Chambers*) after publication of Vespucci’s *Cosmographiae Introductio* (April 25, 1507). His famous letter written from Lisbon March or April 1503, to Lorenzo Pierro Francesco di Medici, describes his voyage of March 1501 to September 1502 (*Mundus Novus*). *Isis Unveiled*, I pp. 651-53, noted by Boris de Zirkoff

**Vihara** | (Sanskrit) A Buddhist or Jain monastery or temple; originally a hall where monks met or walked about, afterwards used as temple. Today most viharas are in towns and cities, but in earlier times they were generally rock-temples or caves found only in unfrequented jungles, on mountaintops, and in the most deserted places. (*Encyclopedic Theosophical Glossary*)

**Yati** | (Oriental) A measure of three feet. (*Encyclopedic Theosophical Glossary*)

**Zoroaster** | (Avestan, Persian) [From Avestan *zarat*, yellow or old; cf. Sanskrit *jarat* old + *ushtra* he who bears light, the intellect in the act of cognition from the verbal root *ujsh*, light.] He who bears the ancient light; the great teacher and lawgiver of ancient Persia in the Avesta, founder of the Mazdean religion, preserved by the modern Parsees [the latter are now found in Western India]. (*Encyclopedic Theosophical Glossary*)

