

THE COLLECTION OF ROSARIES IN THE UNITED STATES NATIONAL MUSEUM.^a

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INTRODUCTION.

The rosary is a string of beads, generally formed into a circlet or loop, used for keeping count of prayers or formulas repeated in religious devotions. The materials of which it is made range from natural berries or common wood to costly metals and precious stones. It is best known from its use by Roman Catholics in devotion to the Virgin Mary, to which is also due the name "rosary," as will be seen further on. But long before they came into vogue in Europe and among Christians, mechanical devices for counting the repetition of prayers or mystical sentences were in use among various oriental peoples, and at present some form or other of rosary is used by about three-fourths of the world's inhabitants. Man's natural tendency to

^a Literature consulted: William Tayler, *The Rosary in India*, Journ. Soc. of Arts, XXI, No. 1068, London, May 9, 1873, pp. 461-470. Monier M. Williams, *Indian Rosaries*, The Athenæum, No. 2624, London, Feb. 9, 1878, p. 188, and, *Buddhism in its Connection with Brahmanism and Hinduism*, New York, 1889, p. 383. L. Austin Waddell, *Lamaic Rosaries, Their Kinds and Uses*, Journ. Asiatic Soc. Bengal, LXI, Pt. 1, 1892, pp. 24-33, and, *The Buddhism of Tibet, or Lamaism*, London, 1895, pp. 202-211. J. M. James, *Descriptive Notes on the Rosaries (jiu dzu) as used by the Different Sects of Buddhists in Japan*, Trans. Asiatic Soc. Japan, IX, Yokohama, 1881, pp. 173-182. Ignaz Goldzieher, *Le Rosarie dans l'Islam*, Revue de l'Histoire des Religions, Jan.-Juin, 1890, XXI, pp. 295-300. Rev. Herbert Thurston, S. J., *The Archæology of the Rosary Beads*, The Month, London, April, 1901, pp. 383-404, and *History of the Rosary in all Countries*, Scientific American Supplement, No. 1370, New York, April 5, 1902, pp. 21960-21963. John R. Volz, *Beads in the Catholic Encyclopedia*, II, New York, pp. 361-362. Much interesting information on Chinese and Japanese rosaries was also derived from manuscript notes of Miss Eliza R. Scidmore, which she deposited with the larger number of rosaries described in this paper in the National Museum. Mr. William E. Safford, of the Department of Agriculture, and Mr. Wirt Tassin, of the National Museum, kindly aided in identifying the material of the rosaries.

iteration, especially of prayers which have assumed a traditional form, to the recital of which a particular merit or potency is attributed, must have early suggested some means of assuring accuracy of the count, such as the fingers, pebbles, knotted cords, gradually evolving into the string of beads.

Following the succession in time of the appearance of the rosary in the several religious systems which are known to use it, the paper will treat first of the form and manner of its use among the Hindus or Brahmans; second, among Buddhists; third, among Mohammedans; and, fourth, among Christians.^a

I. THE HINDU OR BRAHMAN ROSARY.

The Hindus are generally believed to have first evolved the rosary. "It is not unreasonable to conjecture," says the noted Indianist, Monier M. Williams, "that the original invention of the rosary is due to India. * * * No other country in the world stands in such need of aids to religious exercises. * * * The pious Hindu not only computes his daily prayers as if they were so many rupees added to his capital stock in the bank of heaven, but he sets himself to repeat the mere names of his favorite gods, and will continue doing so for hours together."^b It is first mentioned in the Atharva Veda.^c The Sanskrit name for the rosary is *japamala*, "muttering chaplet," and sometimes *smarana*, "remembrancer." Corresponding to the two great religious sects into which the Hindus are mainly divided there are two rosaries, different in material and number of beads used by them. The rosary of the votaries of Siva is a string of 32 or 64 rough berries of the *rudraksha* tree (*Elaeocarpus ganitrus*) each generally marked with five lines, the roughness perhaps symbolizing the austerities connected with the worship of Siva, and the five lines standing for the five faces, or the five distinct aspects of the god. That of the followers of Vishnu is usually made of the wood of the tulasi, or holy basil (*Ocimum sanctum*), a shrub sacred to Vishnu,^d and generally consists of 108 smooth beads. Hindu ascetics (*yogis*) are said to sometimes wear beads made of the teeth of dead bodies. The rosary is used by the Hindus to count the repetition of the names and epithets

^a A. V. Williams Jackson, *Persia, Past and Present*, New York, 1906, p. 395, mentions that in connection with the funerary rites of the Parsees, or Zoroastrians in Persia, "The priest, with a rosary of beads, asks each of the mourners how many prayers he will offer in memory of the deceased." But nothing further could be learned on the nature and use of the Parsee rosary.

^b The Athenæum, February 9, 1878, p. 188.

^c Compare E. Washburn Hopkins, *The Religions of India*, Boston and London, 1895, p. 557.

^d "The tulasi shrub is pervaded by the essence of the great god Vishnu and his wife Lakshmi, and is itself worshipped daily as a deity." J. G. Frazer, *Lectures on the Early History of Kingship*, London, 1905, p. 156.

of the deity. High-caste Brahmans merely employ it to assist them in counting up their daily prayers, while the ascetics consider the operation of counting a means of promoting contemplation and mental abstraction, which is so highly prized by the Hindus. Devotees attach great importance to the size of the beads, which may vary from small seeds to heavy balls as big as a human skull. Rosaries are also worn by the Hindus as necklaces, and the Vishnu chaplet of 108 tulasi beads plays an important part in the ceremony of confirmation, or initiation, which children undergo at the age of 6 or 7, when such a rosary is passed around their neck, and they are at the same time taught some sacred formula or sentence to be recited by them. There is no example of a Brahman rosary in the National Museum's collection. But in form and use it resembles the Buddhist rosary, of which it apparently was the parent.

II. THE BUDDHIST ROSARY.

In the Buddhist rosary of 108 smooth beads may be recognized its Brahman origin. In fact, the rosary and even prayer itself, must be considered an accretion upon the simple original system of Buddha, in which "personal divinity has almost faded into a mere metaphysical idea." The rosary in Buddhism is accordingly especially peculiar to the northern school (the Mahyana, or great vehicle), with its belief in the merit and efficacy of meditation, and in the potency of repeating mystic spells and formulas. But, though thus borrowed from the outside, the rosary has attained in Buddhism its widest diffusion and most general application. It forms an essential part of a Buddhist monk's equipment.

The Buddhists give the number 108 of the beads a symbolic signification of their own: The number 108 is said to correspond to a like number of mental conditions, or sinful inclinations, which are to be overcome by the recitation of the beads.^a The number 108 seems to have a special signification in the tradition and philosophy of Buddhism; 108 Brahmans were summoned at Buddha's birth to foretell his destiny. The Burmese foot prints of Buddha have sometimes 108 subdivisions; the *Kahgyur*, the Tibetan sacred writings of Buddhism, are composed of 108 volumes, and the white pagoda at Peking is surrounded by 108 columns. So also in Japan, on the festival of the dead (the *bommatsuri* or *bonku*), which is observed from the 13th to the 15th of July, 108 welcome fires (*mukaebi*) are

^a In the Buddhist Forty-two Points of Doctrine, article 10, is written: "The man, who in the practice of virtue applies himself to the extirpation of all his vices, is like to one who is rolling between his fingers the beads of a chaplet. If he continues taking hold of them one by one he arrives speedily at the end. By extirpating his bad inclinations one by one a man arrives thus at perfection." Compare Dr. Zerfii in Journ. Soc. Arts, May 9, 1873, p. 469.

lighted along the shores of the sea or lake or river by which a city or village is situated.^a One hundred and eight rupees are commonly given in alms, while in China 108 blows are an ordinary punishment for malefactors.

Alongside of the full rosary of 108 beads, employed by the monks, there are in vogue rosaries of 18 and 16 beads, representing, respectively, the 18 *lohans*, or chief disciples of Buddha counted by the Chinese, and the 16 *rohans* of the Japanese. The common people, moreover, use indifferently rosaries of 30 or 40 beads.

The material of the Buddhist rosaries varies according to the taste, wealth, and rank of the owner. The commonest are made of seeds, wood, pebbles, shells, glass, or bone; the more costly of jade, turquoise, coral, amber, silver and gold, and even of pearls and other gems. Marco Polo relates that the king of Maabar (that is, Malabar), whom he visited about 1290 A. D., had a necklace of 104 (doubtless an error for 108) large pearls and rubies to count his prayers upon. Much in favor for rosary beads is the wood of the sacred Bo-tree (Indian Pilpal, a species of fig, *Ficus religiosa*), under which Sakya Muni attained to the state of Buddha.

The countries in which the Buddhist rosary is most widely used are Tibet, China, and Japan.^b

A. TIBETAN ROSARIES.

The rosary in Tibet—called *trenqwa*, “string of beads”—is not only an essential part of the outfit of the lamas, as the Buddhist monks are called there, but is everywhere in appearance. The patron god of Tibet, Cheresi or Padmapani, is represented with a rosary in his hand, and nearly every man and woman carries a rosary, holding it in the hand, or attached to the girdle, or wearing it around the neck as a necklace, or twisted around the wrist as a bracelet. Laymen also use it to assist in ordinary calculations, like the sliding balls of the Chinese, in their business transactions.

The material is not only varied according to the taste and wealth of the owner, but is also determined by the particular sect to which the devotee belongs, and the deity to whom worship is to be rendered. The head lama of a large and wealthy monastery may have rosaries

^a Compare Lafcadio Hearn, *Glimpses of Unfamiliar Japan*, London, I, p. 107.

^b As regards Burma, Mr. Waddell (*Journ. Asiat. Soc. Bengal*, LXI, p. 25) relates that he met several Burmese monks “possessed of a rosary, called ‘Bodhi,’ consisting of 72 black subcylindrical beads, which I understand were composed of slips of a leaf inscribed with charmed words and rolled into pellets with the aid of lacquer or varnish.” He adds (p. 33) that the Burmese “seem to use their rosary for repeating the names of the Buddha Trinity, namely, Phra or Buddha, Tara or Dharma [law], and Sangha [the congregation], and the number of their beads in their rosary is a multiple of 3 by 3, as with the lamas.”

of pearl and other precious stones, or of silver and gold. The yellow rosary made from the ochery yellow wood, supposed to be from the Bodhi tree, usually in form of spherical beads about the size of a pea, is used for all kinds of devotions. But prized above all are beads made from the bones of a holy lama. Lay people, however, use rosaries composed of any sort of bead, and the same chaplet may contain beads of a variety of sizes, materials, and colors.

The full Tibetan rosary of 108 beads is usually divided by three beads of a different size or material into four groups of 27 beads each. The two ends of the string before being knotted are passed through three extra beads, called *do dzin* (spelled *rdog hdzin*), "retaining beads" or "union holders," as they keep the proper rosary beads in position and indicate the completion of a cycle. They symbolize the Buddhist triad—the Buddha, the doctrine (*dharma*) and the community (*sangha*). Attached to the main string are two small pendant strings, having each 10 smaller beads, or metal rings, one terminating in a miniature *dorje* or *vajra* (the conventionalized thunderbolt of Indra), the other in a tiny bell (*drilbu*). These pendants are used as counters (*drang dzin*) to keep count of the number of times the rosary is said. A bead of the *dorje* string is slid down to mark a single recital of the rosary, while those of the bell string note each ten repetitions. They thus serve to register the utterance of 108 multiplied by 10 multiplied by 10 equaling 10,800 prayers or formulas. In the beads of lay people both counter strings record only units of cycles, which suffice for the smaller amount of bead telling done by the laity. Sometimes there are two additional pendants terminating respectively in a magic peg (*purbu*) and a wheel (*k'or lo*). There are also attached to the rosary string small odds and ends, such as keys, tweezers, toothpicks, etc.

The formula most frequently repeated by means of the rosary, and which is uttered at the conclusion of any other prayer that may be recited, is *Om mani padme hum!* which is commonly rendered "Salutation to the jewel in the lotus flower!" in allusion to Padmapani (Sanskrit Avalokiteshvara), the mystical reflex or representative of Buddha, who is believed to have appeared on earth from a lotus flower. He is held in special veneration in Tibet as the protector and patron of the country, and is believed to be reincarnated in the Dalai Lama, the head of Tibetan Buddhism, by the emission of a beam of light.

1. *Tibetan rosary*.—Consisting of 108 disk-shaped shell beads, divided into four groups of 27 beads each by three red coral beads. The three retaining beads are a large spherical amber bead, a smaller disk-shaped one, and a conical one of coral. The four counter strings, with 10 silver beads on each, terminate in various ornaments. This form of rosary is in common use among the lamas. Length,

25 inches. Kumbum, Tibet. (Plate 21, Cat. No. 167271, U.S.N.M.) Lent by Hon. W. W. Rockhill.^a

2. *Tibetan rosary*.—Consisting of 108 disks cut from human skulls, divided into four sections of 27 each by three larger disks of conch shell, with two retaining beads of amber and wood, respectively, but without counters. Such rosaries are especially used in the worship of Dorje jig-ch'e (Sanskrit, Yama), the king of the dead. Length, 25 inches. Tibet. (Cat. No. 130387, U.S.N.M.) Lent by Hon. W. W. Rockhill.

3. *Tibetan rosary*.—Made of small disks of rosewood, with four red coral beads as dividers. It has no counters, and the dividing beads, as also the three retaining ones, have to be counted to complete the number of 108. Beads of reddish color, usually of red sandalwood, are used in the worship of the fierce Tamdrin, the special protector of Lamaism. Length, 15 inches. Ta-chien-lu, China. (Plate 22, fig. 1, Cat. No. 167267, U.S.N.M.). Lent by Hon. W. W. Rockhill.

4. *Tibetan rosary*.—The same as No. 3. Ta-chien-lu, China. (Cat. No. 167267, U.S.N.M.). Lent by Hon. W. W. Rockhill.

5. *Tibetan rosary*.—Consisting of 108 disks of yellow wood, with the dividing beads of the same material, only slightly larger and thicker. It has only two retaining beads and no counters. It is the special rosary of the Gelupa, or reformed school of lamaism. Length, 25 inches. Batang, China. (Plate 22, fig. 2, Cat. No. 131058, U.S.N.M.). Lent by Hon. W. W. Rockhill.

6. *Tibetan rosary*.—Consisting of 108 spherical beads of yellow wood, without counters and with only one retaining bead. Said to have been brought from Lhasa, the holy capital city of Tibet. Length, 39 inches. Ladakh, Tibet. (Cat. No. 178120, U.S.N.M.) Gift of Dr. W. L. Abbott.

7. *Tibetan rosary*.—The same as No. 6, only the beads are smaller in size. Length, 26 inches. Ladakh, Tibet. (Cat. No. 178119, U.S.N.M.) Gift of Dr. W. L. Abbott.

B. CHINESE ROSARIES.

The Chinese name for rosary is *su-chu*. The full or long rosary consists, like the Tibetan, of 108 beads, and is also usually divided by three beads of a different size or color into four groups. The shorter rosary has 18 beads, corresponding to the 18 chief disciples of Buddha, or *lohas*. The ends of the string are passed through two retaining beads, a large globular one and a smaller oblong or oval one. The large bead sometimes contains a sacred relic or charm.

^a The rosaries lent by Mr. Rockhill have also been described by their owner in Notes on the Ethnology of Tibet, by William Woodville Rockhill, in the Report of the U. S. National Museum for 1893, pp. 736-738 and pls. 35-37.

The Chinese official necklace, worn by dignitaries on state occasions, is the Buddhist rosary which was made a part of the court costume. These official *su-chus* are often made of costly materials and adorned with fine carvings. They are here represented by the following two numbers.

8. *Chinese official "su-chu."*—The 108 beads of the main string are palm wood balls five-eighths of an inch in diameter. The dividing, as also retaining, beads are of silver, richly enameled, measuring $1\frac{1}{8}$ inches in diameter. The three counter strings have each ten beads, likewise of enameled silver, but of smaller size, being only one-half inch in diameter. From the retaining beads is suspended a silk ribbon embroidered with small glass beads of diverse colors to represent the Swastika and other symbols, with a silver enameled medallion, measuring $2\frac{1}{4}$ by $1\frac{3}{4}$ inches, in the center, and terminating in an oblong or oval bead 2 inches long. Such an oval bead is also at the end of each of the three counter strings, each $1\frac{1}{4}$ inches long. They are called the "four dewdrops," which they resemble, or the "disciple beads," or the "regents of the four heavens." They typify the emperor, father, mother, and the teacher to whom a Chinese subject owes reverence and obedience.^a Length, 8 feet. China. (Plate 23, Cat. No. 202869, U.S.N.M.) Gift of Mr. Yang Yu, Chinese minister to the United States, 1897.

9. *Chinese official "su-chu."*—Made of glass beads. The 108 beads of the main string, five-eighths of an inch in diameter, are amber colored; the dividing and retaining beads, 1 inch in diameter, are green, while those on the counter strings and the medallion or disk on the pendant ribbon are of rose color. Length, 3 feet 8 inches. China. (Plate 24, Cat. No. 5559, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

10. *Chinese rosary.*—Consisting of 108 globular beads made of plum stones. Finely carved, so that on each bead, measuring one-half of an inch in diameter, are seen five human figures in the midst of flowers and trees. Length, 4 feet 7 inches. China. (Cat. No. 5526, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

11. *Chinese rosary.*—Consisting of 108 globular beads made of rhinoceros horn, terminating in two retaining beads and a tassel of white silk. Length, 4 feet 8 inches. China. (Cat. No. 5541, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

12. *Chinese rosary.*—Consisting of 108 globular beads made of ebony. Used by pilgrims. Length, 41 inches. China. (Cat. No. 5540, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

13. *Chinese rosary.*—Consisting of 108 ovoid beads made of ebony, with the dividing and retaining beads of reddish agate. Length, 40

^a The information on the Chinese rosary is largely derived from Miss Scidmore's notes.

inches. China. (Cat. No. 5521, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

14. *Chinese rosary*.—Consisting of 108 globular beads made of polished palm wood, with the dividing and retaining beads of white glass. Length, 44 inches. China. (Cat. No. 5544, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

15. *Chinese rosary*.—Consisting of 108 pearl-colored glass beads; the dividing and retaining beads are green. Length, 35 inches. China. (Cat. No. 5522, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

16–18. *Three Chinese rosaries*.—Consisting each of 108 globular beads made of black wood. Length of each, 36 inches. Hoi hau, China. (Cat. No. 154242, U.S.N.M.) Collected by Dr. Julius Neumann.

19. *Chinese rosary*.—Consisting of 18 olive-shaped beads, probably made of some wax or resin composition, each being carved into an image of one of the 18 *lohan*s, or saints, with their special attributes. (See illustration to No. 50.) The term *lohan* (Japanese, *rohan*; Sanskrit, *arhant*) is applied to those disciples and followers of Buddha who have attained the highest degree of perfection. Length, 23 inches. China. (Cat. No. 130388, U.S.N.M.) Lent by Hon. W. W. Rockhill.

20. *Chinese rosary*.—Consisting of 18 peach-stone shaped beads, probably made of some wax composition. Each bead represents in low relief on one side the image of a *lohan* with his attribute, on the other the grotesque head of a demon. With two retaining beads of lapis lazuli and agate, respectively. Length, 17 inches. China. (Cat. No. 5513, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

21. *Chinese rosary*.—Consisting of 18 beads made in shape of walnut shells, but probably of some wax composition. On each bead is carved in low relief, on one side, the image of a *lohan*, on the other a Chinese inscription, perhaps the formula *Omito Fat* ("O, infinite Buddha!"), which is usually repeated by Chinese Buddhists on the rosary. With one retaining bead of agate. Length, 23 inches. China. (Cat. No. 5507, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

22. *Chinese rosary*.—Consisting of 18 beads made of plum stones, each carved into the head of a *lohan*. With one retaining bead of malachite. Length, 14½ inches. China. (Cat. No. 5508, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

23. *Chinese rosary*.—Consisting of 18 beads made of plum stones, cut into the form of vases with flowers. Length, 17 inches. China. (Cat. No. 5510, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

24. *Chinese rosary*.—Consisting of 18 beads made of peach stones, each finely carved in intaglio with the figure of a *lohan* with his special attribute, surrounded by flowers and trees. Length, 20 inches. China. (Cat. No. 5515, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

25. *Chinese rosary*.—Consisting of 18 beads made of peach stones, each cut into the form of the fish-shaped templed drum, called in Chinese *mo-yü*, in Japanese *mokugio*. Length, 19 inches. China. (Cat. No. 5509, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

26. *Chinese rosary*.—Consisting of 18 beads made of the dried and polished fruit of *Elaeocarpus*. Length, 18 inches. China. (Cat. No. 130403, U.S.N.M.) Lent by Hon. W. W. Rockhill.

27. *Chinese rosary*.—Consisting of 18 beads made of the fruit of the *Trapa bicornis* of China, which resembles a buffalo's head with two blunt horns. Length, 21 inches. China. (Cat. No. 5512, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

28. *Chinese rosary*.—Consisting of 18 oblong amber beads, with two retaining beads. Length, 17 inches. China. (Cat. No. 5503, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

29. *Chinese rosary*.—Consisting of 50 beads of alternating bone cylinders and oval blue glass pearls. Attached to the retaining bead is a lizard or marmot of jade. Length, 26 inches. China. (Cat. No. 5518, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

C. JAPANESE ROSARIES.

In the Japanese *jiu-dzu* the Buddhist rosary attained its highest development. The *sho-zoki jiu-dzu*, or the rosary used by all sects in common, consists of 112 beads of a uniform size, divided by two large beads, called *oya-dama*, or parent beads, into two equal parts. They are distinguished into upper parent bead, *ten-no oya-dama*, also called, father, sun, Buddha, etc., and lower parent bead, *chi-no oya-dama*, mother, moon, Bo, divine spirit, which inspired and perfected the enlightenment of Buddha. The ends of the string before being knotted are drawn through the two parent beads which have for this purpose a third opening. From the upper parent bead extend two pendent strings on which are strung 21 beads, rather smaller than those on the main string, in the following manner: Immediately above the large parent bead, on the left side pendent string, is a solitary bead. Beyond this the strings are knotted. Then come five beads on each string when they are again knotted. Still again there are another five beads on each pendant, which then terminates in an elongated bead, called dewdrop, *tsuyu-dama*. The use of the solitary bead is that in holding the rosary, with the upper parent bead uppermost, it should be in the left hand; this will insure a right signification to each bead during prayer. The collective name of these pendent beads is *kami-deshi*, superior disciples. Extending from the lower parent bead are three strings on two of which are five small beads, called *shima-deshi*, or inferior disciples, each terminating in a dewdrop bead, while the third has ten small beads, without a dewdrop. They are used as counters and are called

kadzu-tori. The four dewdrop beads are also termed *shi-ten-no*, the four regents who are supposed to preside over the four quarters of the universe. The rosary represents metaphorically the Buddhist pantheon; and the position of the four dewdrops at the ends of the strings on which all the other beads are strung, thus keeping in harmony and order the entire rosary as it is intended to be used, is supposed to be symbolic of their actual positions of power and authority in the universe.

On the main string, at an interval of seven beads on either side from the upper parent bead, are two beads, rather smaller than the others and generally of a different material, and again, at an interval of fourteen beads from these, on either side, are other two of the same kind. They are sometimes erroneously called *shi-ten-no*, the four regents, or *shi-bosatsu*, the four saints. They indicate where a special invocation is to be uttered while the rosary is lifted to the forehead with a reverence.

A smaller rosary of 16 beads, corresponding to the 16 Japanese *rohans*, or chief disciples of Buddha (analogous to the 18 *lohans* of the Chinese), is chiefly used by lay people on ceremonial and social occasions. It has only one parent bead, or *oya-dama*, and one elongated, tapering bead in form of a vase or pagoda (similar to the retaining beads in the Tibetan rosary), called *fusa-dome*, "tassel stopper," and terminates in a silk tassel. Frequently it is spaced by two saints' or *busatsu* beads of a different substance. Moreover, the Japanese rosary varies in the number as well as the arrangement of the beads with the different sects.

The rosary, according to Miss Scidmore, who traveled extensively in Japan, plays an important part not only in the religious life but also in the social etiquette of Japan. It is carried by monks and lay people on all occasions of religious celebrations, on visits of ceremony or condolence, at funerals, etc. There is always a hook on the wall or on posts of the ceremonial or tea room, on which to hang the *jiu-dzu*, and a unique or historic rosary is a much appreciated ornament for a tea room. Among the treasures of the Imperial Museum in Tokyo is the *jiu-dzu* of the regent Shotoku Taishi, the Constantine of Buddhism in Japan, who died in 621 A. D. All the soldiers in the late Russo-Japanese war carried rosaries with them. The dead are always buried or cremated with a rosary slipped on the wrist, and the mourners in a funeral procession likewise carry each a rosary.

Jiu-dzu shops, marked by a gigantic rosary on the outside, flourish at every place of popular pilgrimage and at some of the larger temples, and a rosary that has been consecrated over the sacred flame and incense smoke of a venerated temple is greatly valued by the devout.

30. *Japanese rosary*.—Consisting of 112 globular beads made of cherry wood. It is the *sho-zoki jiu-dzu* described above, which is used by all sects. The parent, disciple, regent, and saints' beads are of the same material, differing only in size. Length, 6 feet 6 inches. Japan. (Cat. No. 130, 683, U.S.N.M.) Collected by Mr. Romyn Hitchcock.

31–32. *Two Japanese rosaries*.—Consisting each of 112 globular beads made of plum-tree wood. The same as the preceding No. 30. Length, 6 feet. Japan. (Cat. No. 130683, U.S.N.M.) Collected by Mr. Romyn Hitchcock.

33. *Japanese rosary*.—Consisting of 112 small globular beads made of cherry wood. Used by the Nichiren sect, which was founded in the middle of the thirteenth century A. D. Its rosary is similar to the *sho-zoki jiu dzu*, differing only in the size of the beads, which, as a rule, are very small for convenience of carrying and for being more easily manipulated. Length, 32 inches. Japan. (Cat. No. 5525, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

34. *Japanese rosary*.—Consisting of 112 beads made of mother of pearl. The two parent beads are of amber, the four spacing or saints' beads are of red coral. This rosary is used by the Shin-Gon sect, which was founded 805 A. D. Length, 4 feet. Japan. (Plate 25, fig. 1, Cat. No. 5555, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

35. *Japanese rosary*.—Consisting of 112 beads made of smooth peach stones. The beads on the pendant strings, as also the parent and spacing beads, are of glass. Length, 8 feet. Japan. (Cat. No. 5545, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

36. *Japanese rosary*.—Consisting of 112 beads of some dark-brown seeds, with the beads on the pendant strings and parent and spacing beads of glass. Length, 26 inches. Japan. (Cat. No. 5550, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

37. *Japanese rosary*.—Consisting of 112 flattened beads made of ebony. Used by the Zen sect, which was founded at the beginning of the thirteenth century A. D. This rosary has the two parent and four spacing or saints' beads, but no pendant strings with their disciple beads. The ends of the strings run out from the upper parent bead, extending about 4 inches in length and terminating in a knot without tassel. The four spacing or saints' beads are here placed at intervals of 18 beads, so that by means of the two parent and four saints' beads the string is divided into six sections of 18 beads each. The parent and saints' beads are of glass. Length, 28 inches. Japan. (Cat. No. 5528, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

38. *Japanese rosary*.—Consisting of 174 flattened beads made of black wood. The parent, pendant, and spacing beads are of glass. Perhaps used by the lay people of the Zen sect. Length, 6 feet.

Japan. (Cat. No. 5547, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

39. *Japanese rosary*.—Consisting of 100 flat beads made of plum-tree wood, without spacing beads. Length, 4 feet 10 inches. Japan. (Cat. No. 5519, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

40. *Japanese rosary*.—Consisting of 82 globular glass beads. The pendants of the lower parent bead are without beads. There are also wanting the spacing beads. Perhaps used by the Monto or Ikkoshin sect, which was founded at the beginning of the thirteenth century A. D. Length, 22 inches. Japan. (Cat. No. 5548, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

41. *Japanese rosary*.—Consisting of 80 beads made of the fruit of *Elaeocarpus*, dried and polished. At an interval of ten beads on either side of the parent beads are three smaller glass beads. The pendant strings have likewise glass beads. Length, 5 feet 3 inches. Japan. (Cat. No. 5543, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

42. *Japanese rosary*.—Consisting of 58 beads made of carved cherry stones. With one parent bead of glass followed by an elongated stopper bead (*fusa-dome*) of mother-of-pearl and terminating in a tassel formed of eight silk cords. The four spacing beads are of amber. Length, 24 inches. Japan. (Cat. No. 5517, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

43. *Japanese rosary*.—Consisting of 69 glass beads, without any attachments excepting two tassels. It was hung on the arm of a temple image in Kioto. Length, 25 inches. Japan. (Cat. No. 5535, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

44. *Japanese rosary*.—Consisting of 54 beads made of the nuts of the Pride of India (also known as tree of paradise, bead tree, or holy tree—*Melia azedarach*). The parent beads are of black wood, while those on the pendant strings are of glass. There are no dewdrops nor spacing beads. Length, 41 inches. Japan. (Cat. No. 5542, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

45. *Japanese rosary*.—Consisting of 100 beads of "Job's tears" (*Coix lachryma-jobi*), with only one pendant string from either parent bead, the other evidently having been worn off. Length, 4 feet. Japan. (Cat. No. 5534, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

46. *Japanese rosary*.—Consisting of 192 beads made of black wood. It is probably made up of two different strings, as the beads are of unequal size. At irregular intervals are two or three glass beads. From either of the parent beads extend two strings with tassels, but without beads. Length, 5 feet 4 inches. Japan. (Cat. No. 5539, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

47. *Japanese primitive necklace, so-called "Shinto rosary."*—It consists of a string of 30 glass pieces in regular alternation of one

in form of the toe of a bear (the sacred animal of the Ainus), one of a globe, and the third of a tube or cylinder, with one of the latter serving as a tassel stopper (*fusa-dome*). Length, 25 inches. Japan. (Plate 25, fig. 2. Cat. No. 5520, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

48. *Japanese rosary*.—Made of flattened mahogany beads peculiar to the Jodo sect, which was founded by Honen Shonin at the end of the twelfth century A. D. Its rosary consists of two strings of beads reeved one within the other. One usually has 40 flat beads with one parent bead; the other 27 of the same size as the 40, alternating with 28 smaller ones, and likewise one parent bead, thus making a total of 95 beads, exclusive of the two large parent beads. On the second larger string is a metal ring, sufficiently large to allow the string to pass freely through it. Attached to this ring are two pendant strings, on one of which are ten small round beads, on the other six, both terminating with dewdrop beads. On the smaller string of 40 beads the single prayers or formulas are recited, while the larger string of 55 and the two pendant strings with their 16 beads are used as two sets of counters in the following way: The string with 40 beads is placed, with the parent bead uppermost, over the first joint of the forefinger, while the other string with 55 beads is held between the second and third fingers of the same hand and used as a first set of counters. The upper string is then turned by the thumb, one bead at a time for each prayer or formula uttered, beginning with the bead next to the parent bead, until it comes round to its starting point, when one bead of the lower string; starting likewise from the parent bead, is slipped through between the fingers, one bead for every revolution of the upper string, until the whole has been exhausted, when recourse is had to one of the small pendant beads to register the fact. The whole process has then to be gone over again, so that by the time the whole of the 16 beads has been used 35,200 prayers will have been recited.

The invention of this double rosary is ascribed to Awanosuke, one of the personal attendants of the founder of the Jodo sect, its object being that it should be manipulated only with the left hand, thereby leaving the right hand free to minister to the needs of his master, thus combining praying and working at one and the same time. In the present example the upper string has 36 and the lower 30 beads, all of the same size. Length, 28 inches. Japan. (Plate 26, fig. 1. Cat. No. 5527, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

49. *Japanese rosary*.—Consisting of 18 beads made of walnut shells cut in the shape of skulls. Upon the parent bead are carved two groups of nine figures each, representing the 18 disciples (*rohans*). The tassel stopper is of mother-of-pearl. The two cords which extend from the parent bead are tied with three peculiar knots.

Length, 27 inches. Japan. (Plate 26, fig. 2. Cat. No. 5516, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

50. *Japanese rosary*.—Consisting of 12 olive-shaped beads, probably made of some wax or resin composition, each being carved into an image of a saint, with his special attribute (compare above No. 19). The parent bead and tassel stopper are of jade. Length, 27 inches. Japan. (Plate 26, fig. 3. Cat. No. 5505, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

51. *Japanese rosary*.—Consisting of 16 beads of the same material and workmanship as those of No. 50. The parent bead, the tassel stopper, and two spacing beads are of agate. Length, 21 inches. Japan. (Cat. No. 5504, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

52. *Japanese rosary*.—Consisting of 16 beads in shape of walnut shells, but probably made of some wax composition. On each bead is carved in low relief, on one side, the image of a saint, on the other, some animal or bird. The tassel stopper is of agate. Length, 28 inches. Japan. (Cat. No. 5506, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

53. *Japanese rosary*.—Consisting of 18 beads of plum stones. On each are finely carved in intaglio four human figures, surmounted by an open lotus flower and surrounded by plants and animals. The parent bead is of amber, while the tassel stopper and two spacing beads are of glass. Length, 22 inches. Japan. Cat. No. 5511, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

54. *Japanese rosary*.—Consisting of 27 beads of smooth plum stones. The parent bead and two spacing beads are of white glass, while the tassel stopper is of green glass. Length, 18 inches. Japan. (Cat. No. 5551, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

55. *Japanese rosary*.—Consisting of 26 beads of smooth plum stones. The two spacing beads and the tassel stopper are of green glass. Length, 18 inches. Japan. (Cat. No. 5552, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

56. *Japanese rosary*.—Consisting of 21 beads of smooth plum stones, with four spacing beads of pink-colored glass. Length, 21 inches. Japan. (Cat. No. 5529, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

57. *Japanese rosary*.—Consisting of 21 beads of smooth plum stones. The parent bead is of white glass, the tassel stopper of bone, and the two dividing beads are of green glass. Length, 15 inches. Japan. (Cat. No. 5531, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

58. *Japanese rosary*.—Consisting of 20 beads of the fruit of *Elaeocarpus*, dried and polished. The parent bead and tassel stopper are of porcelain, while the two spacing beads are of amber. Length, 12 inches. Japan. (Cat. No. 5549, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

59. *Japanese rosary*.—Consisting of 18 beads made of palm nuts. The parent bead is of glass, the tassel stopper of mother-of-pearl. Length, 26 inches. Japan. (Cat. No. 5530, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

60. *Japanese rosary*.—Consisting of 18 beads made of palm nuts. The parent bead and the spacing beads are of glass, while the tassel stopper is of porcelain. Length, 20 inches. Japan. (Cat. No. 5538, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

61. *Japanese rosary*.—Consisting of 16 beads made of palm nuts. The parent bead and tassel stopper are of porcelain, the two spacing beads of yellow glass. Length, 15 inches. Japan. (Cat. No. 5536, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

62. *Japanese rosary*.—Consisting of 27 beads made of cumuna pods. The two spacing beads are of reddish agate, the parent bead is of glass, and the tassel stopper of bone. Length, 13½ inches. Japan. (Cat. No. 5537, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

63. *Japanese rosary*.—Consisting of 27 beads made of dwarfed peach stones, with the parent bead of black wood. Length, 13 inches. Japan. (Cat. No. 5533, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

64. *Japanese rosary*.—Consisting of 20 beads of the berries of Pride of India (*Melia azedarach*). The parent bead and tassel stopper are of porcelain, the two dividing beads are of glass. Length, 12 inches. Japan. (Cat. No. 5554, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

65. *Japanese rosary*.—Consisting of 20 beads of the berries of Pride of India (*Melia azedarach*), with one parent bead of glass. Length, 13 inches. Japan. (Cat. No. 5532, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

66. *Japanese rosary*.—Consisting of 19 beads of pine nuts. The parent bead is of glass, the tassel stopper of bone. Length, 17 inches. Japan. (Cat. No. 5502, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

67. *Japanese rosary*.—Consisting of 18 beads made up of various fruits, nuts, and berries, with two parent beads of fruit and tassel stopper of bone. Length, 23 inches. Japan. (Cat. No. 5553, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

68. *Japanese rosary*.—Consisting of 34 globular beads made of red wood. The two spacing beads and the parent bead are of glass, while the tassel stopper is of horn. Length, 19 inches. Japan. (Cat. No. 5546, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

69. *Japanese rosary*.—Consisting of 23 beads of alternating wooden models of a pagoda and beads of mother-of-pearl, quartz, and glass, with parent bead and tassel stopper of agate. Length, 12 inches.

Japan. (Cat. No. 5514, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

70. *Japanese funeral rosary from the Senkoji temple*.—Consisting of 11 cylindrical wooden beads roughly cut. It is worn around the wrist by mourners at a funeral. Length, 9 inches. Japan. (Cat. No. 5501, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

71. *Japanese rosary*.—Used for the *Hiaku mam-ben* devotion, when the formula, *Namu Amida Butsu!*, "Hail, infinite Buddha!" (shortened into *Nem-but-su!*), which the Japanese usually repeat by means of the rosary, is recited a million times. This special devotion was instituted in Kyoto in 1331 A. D., on the occasion of a devastating plague, and its celebration is reserved for times of calamity, such as pestilence, war, and famine. At certain popular temples, however, it is almost continually observed by the pilgrims. For this service a rosary of 1,008 large wooden beads is used. The present specimen consists of 897 flat wooden beads, with 2 parent beads, from one of which extend 2 pendent strings with 5 smaller beads on each. Length, 20 feet. Japan. (Cat. No. 5556, U.S.N.M.) Lent by Miss Eliza R. Scidmore.

III. THE MOHAMMEDAN ROSARY.

The Mohammedan rosary, called *subha*, in Persia, *tasbeih* (from the Arabic verb *sabbaha*, "to praise," "to exalt"), consists of 99 beads, divided into three equal portions by a stone or bead of different shape or, in the more costly varieties, by tassels, called *shamsa* ("servant"), made of gold thread or variegated silk. The Mohammedans use the rosary for the recital of the 99 attributes of God, as, "the mighty" (*al-aziz*), "the holy" (*al-kuddus*), "the merciful" (*ar-rahman*), "the loving" (*al-wadud*), "the forgiver" (*al-ghafar*), etc. A hundredth bead of larger size, called the *imam* ("leader"), or a tassel in its place, is frequently added for the essential name of God, *Allah*.^a Other devotional formulas recited by means of the rosary, are the ejaculations known as the *takbir*: "God is very great" (*Allahu akbar*); the *tasbeih*: "I extol God" (*subhana illah*); the *tahmid*: "God be praised" (*al-hamdu l'illahi*), and the *tahlil*: "There is no deity but God" (*la ilaha illa illah*). Great merit, according to tradition, is attributed by the prophet to the recital of the hundred names of God, or to the repetition of these formulas. "Verily," he is reported to have said, "there are ninety-nine names of God, and whoever recites them shall enter into Paradise," and "Whoever recites this sentence (the *tasbeih* and *tahmid*) a hundred times, morning and evening, will have all his sins forgiven."

^a According to Mr. R. A. Stewart Macalister, in the Palestine Exploration Fund Quarterly Statement for July, 1908, p. 172, "There is another variety of rosary less commonly used, with 101 pellets corresponding to the 101 names of the Prophet."

Mohammedan rosaries are frequently made of date stones. Special value is attached to beads, the material of which originated in the sacred cities of Mecca and Medina.

It is generally assumed that the Mohammedans borrowed the rosary full-grown from the Buddhists. The Mohammedan tradition (*hadith*) pushes back the use of some mechanical contrivance for counting prayers to the time of Mohammed. It is related that the prophet reproached some women for using pebbles in repeating the *tasbih*, *takbir*, etc., and recommended that they should count them on their fingers. In a tradition, collected in the third century A. H. (ninth century A. D.), is related that Abu Abd al-Rahman, son of Abu Bekr, the first calif, who died about 53 A. H. (673 A. D.), seeing in the mosque groups of worshipers, reciting under a leader 100 *takbirs*, 100 *takhlils*, and 100 *tasbihs* by means of small pebbles, reproached them with the words, "Rather count your sins, and I shall guarantee you that nothing of your good works will be lost." Abdallah, son of the calif Omar, who died 73 A. H. (692 A. D.), seeing one picking up pebbles while praying, said to him, "Do not do that, for this comes from Satan." All this may point to the adoption of some counting device at the time when the recitation of the above-mentioned formulas became a practice, the date of which, however, can not be fixed with certainty. The use of pebbles in the repetition of these litanies would seem to mark a primitive form of the *subha*, the point of departure in the evolution which resulted in the rosary, that is, in threading beads on a string, which may have been copied from the Buddhists. It also shows that the rosary at the time of its appearance met with some opposition from the conservatives and the rigorists of the religious discipline. In fact, as late as the third century A. H. (ninth century A. D.) the use of the *subha*, as an instrument of prayer, was in vogue only among the lower classes and looked down upon by the theologians and higher classes. When the pious ascetic Abu-l-Kassim al-Gunejd (died 279 A. H.—909 A. D.) was found with a rosary and expostulated with, since he "belonged to the better world," he apologized with the words, "I could not renounce an object which was the means of bringing me nearer to God." Even in the seventh century A. H. (thirteenth A. D.) Abu Abdallah Mammed al-Abdari, called Ibn al-Hajj (died 737 A. H.—1336 A. D.), complains over the exaggerated use and esteem of the *subha* as being contrary to the primitive simplicity of Islam.

The Wahabis, followers of the reformer Abd al-Wahhab (1691–1787 A. D.), who opposed all practices not sanctioned by the Koran and tradition, regard the rosary as an abomination and count the names of God on their fingers.

72. *Mohammedan rosary*.—Consisting of 100 globular beads made of olive wood, divided into three sections by two vase or bottle-

shaped beads. The two ends of the string pass first through the hundredth bead, then through a fusiform or spindle-shaped tube, and lastly through two smaller beads, terminating in a green tassel. Length, 40 inches. Cairo, Egypt. (Plate 27, fig. 1. Cat. No. 155166, U.S.N.M.)

73. *Mohammedan rosary*.—Consisting of 97 beads made of blood-stones, with two dividing beads of chalcedony. Between the ninth and tenth beads from one end of the string an oblong rectangular piece of chalcedony is inserted, probably to complete, with the two dividers, the number 100. The string terminates in a tassel of silk and gold thread tied with an artistic knot. Length, 34 inches. (Plate 27, fig. 2. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

74. *Mohammedan rosary*.—Consisting of 91 beads made of horn. On either side of the two dividing beads, which are vase shaped and inlaid with silver dots, are three coral beads, and at either end of the string two coral and one amber beads. The ends of the string pass through two small beads of horn and a fusiform tube, terminating in a green tassel. Length, 31 inches. (Plate 27, fig. 3. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

75. *Mohammedan rosary*.—Consisting of 102 beads made of composition, alternating three brown-colored and one, somewhat larger, black. Length, 5 feet. Monastery of Mount Sinai, Syria. (Plate 27, fig. 4. Cat. No. 154561, U.S.N.M.) Gift of Mrs. Layyah Barakkah.

76. *Mohammedan rosary*.—Consisting of 100 beads made of black wood, divided into three sections by two beads of bone. The ends of the string are passed through an oblong piece of slate. Length, 45 inches. Paris, France. (Cat. No. 76709, U.S.N.M.) Collected by Mr. John Durand.

77. *Mohammedan rosary*.—Consisting of 99 beads made of bone, divided into three sections by two date stones. The ends of the string pass through a large bead made from a piece of conch shell. This style of rosary is used by the Mohammedans in China. Length, 30 inches. China. (Plate 22, fig. 3. Cat. No. 167300, U.S.N.M.) Lent by Hon. W. W. Rockhill.

IV. THE ROMAN CATHOLIC ROSARY.

The ordinary Catholic rosary consists of 150 small beads divided into decades by 15 larger beads. To these beads, forming a chaplet, is usually attached a pendant, consisting of a cross, one large and three small beads. The devotion begins with the invocation, "In the name of the Father, the Son, and the Holy Ghost." Then the Apostles' Creed is recited on the cross, a pater noster (the Lord's prayer) on the larger bead and three Ave Maria (Hail Mary) on the three smaller beads, closing with the gloria (Glory be to the

Father, etc.). This forms the introduction to the rosary proper. Then follow decades of aves, counted by the smaller beads, each decade preceded by a pater noster, for which a larger bead is used, and followed by a gloria. The 150 aves correspond to the number of Psalms, hence from an early period the devotion was called "Our Lady's psalter." For each decade a subject, or "mystery," in the life of Christ and Mary is set for meditation, the 15 mysteries being divided into 5 joyful, 5 sorrowful, and 5 glorious. The 5 joyful mysteries are: the annunciation (Luke i, 26), the visitation (Luke i, 39), the nativity (Luke ii), the presentation (Luke ii, 21), and the finding in the temple (Luke ii, 41); the 5 sorrowful mysteries are: the agony in the garden (Matthew xxvi, 36), the scourging (Matthew xxvii, 26), the crowning with thorns (Matthew xxvii, 29), the carrying of the cross (John xix, 17), and the crucifixion (Matthew xxvii, 35); the 5 glorious mysteries are: the resurrection (Matthew xxviii), the ascension (Luke xxiv, 50), the descent of the Holy Ghost (Acts ii), the assumption of Mary into heaven, and the coronation of Mary in heaven (the two last mysteries are accepted on the authority of tradition). This arrangement of definite mysteries does not occur prior to the fifteenth century. The earlier and more widely accepted practice was to assign an incident of Christ's life to each ave and to insert some short clause, commemorating the incident, into the ave itself. The rosary most in use, however, consists of five decades of small beads for the aves and five larger beads for the pater nosters, called the "lesser rosary." Otherwise it is arranged in the same way and recited in the same manner and order as the "greater" or "full" rosary. The entire devotion of 15 decades may be said on it by counting it three times.^a

Rosaries are usually blessed with prayers and holy water by some duly authorized ecclesiastical person and become thereby sacramentals, that is, instruments of grace.^b

The name "rosary" (Middle Latin, *rosarium*), which came in vogue for the devotion, and the string of beads by which it is per-

^a In a rosary book entitled: Jesus, Maria, Joseph (dated 1663), the 15 mysteries are comprehended in the following three verses:

She's told, she visits, He's born, offered, found,
He prays, is whipped, is crowned, carries, is killed,
Rises, ascends, sends down: she dies, is crowned.

^b Outside of the Roman Catholic Church, rosaries are in use among the Copts in Egypt. They generally consist of 42 beads, or sometimes of 81, and are employed to count the repetitions of the *Kyrie eleison* (Lord, have mercy upon us!). Compare Alfred J. Butler, *The Ancient Coptic Church of Egypt*, Oxford, 1884, II, p. 238. In the Orthodox Church when a novice is consecrated into the "second grade of monastic life," he is given, among other things, a chaplet (called in Russian, *chotki*, in Greek, *kombologion*, or *proseukhe*) to count prayers and protestations by. Compare D. Sokolof, *A manual of the Orthodox Churches*, New York and Albany, 1899, p. 151.

formed since the fifteenth century, is commonly explained as a metaphorical designation, meaning a wreath or chaplet of spiritual roses. The corresponding words, corona, chaplet, Rosenkranz, capellina, all convey the idea of a garland. Garlands of flowers were much worn at that period, and it was also the custom to place such garlands as a mark of respect or admiration upon the heads of persons or statues.^a *Rosarium* was also not uncommonly used (like *florilegium*) in the sense of an anthology, or a collection of choice extracts. Others trace the name to the title "Mystical Rose," by which Mary is addressed in the litany of Loretto, or to the beads being originally made, commonly, of rosewood. In the middle ages many other names were applied to prayer beads, as pater noster beads, *patriloquium*, *devotiones*, *precaria*, *precula* (little prayers), *serta* (chaplets), *numeralia*, *calcula*, *computum* (counters), *signacula* (marks), etc. The word "bead" (beade or bedede) originally meant a prayer; to "bid the beads" and to "pray" were synonymous. The expression "bedes byddyng" is found in the Vision of Piers the Plowman. So, also, Spenser in his Faerie Queene:

All night she spent in bidding of her bedes
And all the day in doing good and Godly deeds.

In a bull of 1571 Pope Pius V (1566–1572) ascribes the invention of the "rosary, or Psalter of the Blessed Virgin," to St. Dominic (1170–1231), the founder of the Dominican order. This has been commonly understood of the string of beads, and the natural inference would be that the suggestion came to western Europe through the crusaders, who observed the Mohammedans using their *subha*. Legend has it that the Virgin Mary handed St. Dominic a rosary from heaven as a weapon against the Albigenese heresy and the in-

^a A pretty story of a garland which is met with since the beginning of the thirteenth century, and with which the Rev. Herbert Thurston, in the Scientific American, already quoted, would connect the name "rosary," may find here a place. The legend, as given by Father Thurston, is this: "A youth was accustomed to make a wreath of roses or other flowers every day and to place it upon the head of Our Lady's statue. He became a monk, and in the cloister his occupations no longer permitted him to observe this pious practice. Being much distressed, he asked counsel of an aged priest, who advised him to say 50 aves every evening (in some versions it is 150, in others 25), which would be accepted by Our Lady in lieu of the garland. This the young man faithfully observed until one day, being upon a journey, he had to pass through a lonely wood where robbers were lying in wait. They were employed in watching him, feeling sure of their prey, when he, unsuspecting of their presence, remembered that his aves were not yet said and forthwith stopped to say them. Then to their surprise the robbers saw a most glorious lady stand before him and take one after another from the lips of the kneeling monk 50 beautiful roses, which she wove into a garland and placed upon her head. The robbers, so the legend tells, conscience stricken at the vision, were all converted to a better life, and themselves soon after entered the monastery."

fidels.^a But both the practice of often repeating prayers and the employment of some device for recording the number of repetitions can be traced to a much earlier date, so that St. Dominic can only be considered as the originator and propagator of the present form of the rosary and the method of devotion (150 aves and 15 pater nosters). Thus Sozomenus (about 400–450) relates in his ecclesiastical history (book vi, chapter 29) that the Egyptian abbot Paul, who died in 341, recited daily 300 prayers which he counted by pebbles gathered in his cloak, dropping one as he finished each of the prayers. The same means for reckoning prayers is related to have been used by St. Godoric, an English saint who died in 1172. The first undoubted mention of the use of a string of beads for counting prayers is that of Lady Godiva, wife of Leofric, in the eleventh century, who, when dying, bequeathed to the monastery of Coventry, which was founded by her, “a circlet of gems, which she had threaded on a string, in order that by fingering them one by one, as she successively recited her prayers, she might not fall short of the exact number.”^b The practice of repeating the same prayer a number of times, often amounting to more than a hundred, must have spontaneously led to the adoption of some contrivance for keeping an accurate record. It would seem, therefore, that though the Buddhist and Mohammedan varieties of bead chaplets preceded the Christian in order of time, there is not necessarily a causal connection between them.

As regards the arrangement of the chaplet into 50 or 150 beads, divided into decades, the total number of 150 corresponds, as mentioned above, to the number of Psalms. For the recital of a certain number of pater nosters, which was originally the prayer repeated on the chaplet, as its designation, pater noster beads, in nearly all European languages proves, was a substitute for the Psalms for those monks who had not sufficient education to learn them in Latin. Just as the Psalms were divided into fifties, so that the recitation of 50 or two fifties or three fifties was a common form of devotion, it was natural that 50 paters, or twice or thrice 50, should be enjoined on those who could not read. And as many still used the fingers to count with it was natural to subdivide the beads into tenths.

^a In his encyclical of September 2, 1883, Leo XIII attributes to the power of the devotion of the rosary the suppression of the Albigense heresy in the twelfth and thirteenth centuries, the victory of the Christians over the Turks in the naval battle at Lepanto, near the Echinades Islands, on October 7, 1571, as also in the battle at Temesvar in Panonia and at Corfu in 1716. After the victory of John of Austria over the Turkish fleet at Lepanto Pius V established the festival of “Our Lady of Victory,” which Gregory XIII (1572–1582) two years later changed to the feast of the rosary, which since then has been observed on the first Sunday of October as the anniversary of the battle at Lepanto.

^b William of Malmesbury, *Gesta Pontificum Anglicorum*, book iv, chapter 2, edition of 1596.

The number and arrangement of the beads were, however, not always uniform. Representations on tombs from the fourteenth to the sixteenth centuries exhibit rosaries divided into nines, sevens, sixes, and fives. On some the chaplets count 80, 75, 40, or 33 beads, often without divisions of any kind.

Besides the "Dominican" rosary, or the "Marian Psalter," described above, which is used in common by all Catholics, there are other varieties of chaplets used by particular religious bodies, or for special devotions. So the chaplet of St. Bridget of Sweden, which consists of 63 beads for the aves, to commemorate the 63 years which Mary is supposed to have lived, divided by seven beads for the paters, the crown of Our Lady, in use among the Franciscans, has 72 aves, based on another tradition of Mary's age, and others more.

During the middle ages the *patenôtriers*, *paternosterers*, i. e., makers of rosaries, represented an important branch of industry. In London a street, Paternoster lane, was called after them. In Rome there is still a street, near St. Peters, called Via Dei Coronari—corona being a variety of pater noster, or rosary. The existence of the name in various countries shows that the production of the rosary was a matter of commercial importance. Considerable artistic skill and costly material went into the manufacture of these instruments of piety, which were also worn as personal ornaments. In the inventory of the plate and jewels of Charles V, King of France, in 1380, there are enumerated 19 rosaries made of rose-tinted amber, jet, coral with pearls for markers (*seignault*), gold beads, rings of gold, blue and white enamel, jet beads with eleven gold crosslets (*croizettes*), black amber and pearls, coral alternating with beads of silver, and two instances of gold beads of Damascus work which were filled with musk. So, again, in the inventory of the Princess of Orleans, Valois, in 1408, there are entered a rosary of amethysts and jasper with a stud (*bouton*) of pearls, another of jet with nine little bells (*dandins*) of gold and a jewel with nine pearls as a pendant, and another again of jet with nine gold markers and a gold figurine of St. Christopher attached. Analogous to the attachment of keys, tweezers, etc., to the Tibetan rosary, various objects, such as signet rings, cameos, brooches were often suspended from the Christian rosary in the middle ages. As a consequence a certain worldliness and extravagance entered into the use of these objects of devotion, which the authorities tried to check. Thus the municipal council of Regensburg, in 1485, decreed that none should possess more than three or four rosaries, and that these should not exceed the value of 10 gulden.^a And various monastic

^a Compare Johannes Janssen, *Geschichte des deutschen Volkes seit dem Ausgang des Mittelalters*, Freiburg i. B., I, 8th edition, 1883, p. 377. Janssen adds: "As three fat oxen could then be purchased for 12 gulden, this seems a pretty generous allowance."

ordinances are extant prohibiting monks from having beads of coral, crystal, amber, etc., and nuns from wearing beads around their necks. On the other hand, beads were openly carried as a sign of penance, especially by bands of pilgrims visiting in procession the shrines, churches, and other holy places of Rome, and wearing of the beads at one's girdle was a distinctive sign of membership in a religious confraternity. The religious military orders, notably the Knights of St. John (founded in the twelfth century), adopted the rosary as part of the equipment of the lay members, who were required by their constitution to say 150 paters each day.

By the devout beads were especially valued if they had been worn by a person of known sanctity, or if they had touched the relics of some saint, in which case they were believed to be the instruments of miraculous power and healing virtue. The oriental Christians affect rosaries made in Jerusalem and other holy places of Palestine.

Another contrivance for counting prayers in the middle ages was the so-called "decade rings," or "rosary rings." They were finger rings having ten knobs, or bosses, at intervals all around a hoop; some had an eleventh knob of larger size, indicating ten aves and one pater. An additional twelfth knob marked the repetition of the Creed. Sometimes the knobs were separated from one another by three small beaded dots, perhaps symbolic of the Trinity. They were worn by some classes of the religious during the hours of repose, so that on awakening during the night they might repeat a certain number of prayers, marking them by the beads or knobs on the ring.^a

78. *Catholic rosary*.—The full or greater Dominican rosary of 15 decades of beads for the aves and 15 larger ones for the paters are made of ebony. The cross, of the same material, is framed in silver-plated nickel, with the figure of Christ on one side and a crown of thorns with a burning heart inside, of the same metal, on the other. Length, 6 feet 9½ inches. (Plate 28, fig. 1. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

79. *Catholic rosary*.—The full or greater Dominican rosary. The beads for the aves are of glass, while those of the paters, as also the three introductory beads are of composition. Length, 4 feet 4 inches. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

80. *Catholic rosary*.—The lesser Dominican rosary of five decades of beads for the aves and five larger beads for the paters, made of mahogany, with four sets of double circles, or "eyes," carved on each. The cross is likewise formed of beads. Length, 5 feet 3 inches. (Plate 28, fig. 2. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

^a Compare William Jones, *Finger-ring Lore*. Historical, Legendary, Anecdotal, London, 1890, pp. 248-253.

81. *Catholic rosary*.—The lesser Dominican rosary of five decades of beads made of ebony, with the cross of the same material. Length, 4 feet 9 inches. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

82. *Catholic rosary*.—The lesser Dominican rosary of five decades of very large oval beads coarsely made of wood, probably worn by some religious orders, perhaps Franciscans, at the girdle. Length, 4 feet 5 inches. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

83. *Catholic rosary*.—The lesser Dominican rosary of five decades of beads made of olive wood, carved with intersecting circles. In place of the cross is a bronze medal, three-fourths of an inch in diameter, with the bust of Pius IX and the date 24 (the number of years of his reign) on the obverse; on the reverse is the figure of the Pope, in full pontificals, on his throne, attended by cardinals, and the Latin words, "Ecumenical Council, 1869," referring to the Vatican Council, which was opened in that year. This rosary was blessed by Pius IX in 1873. Length, 37 inches. Rome, Italy. (Plate 29, fig. 1. Cat. No. 168294, U.S.N.M.) Collected by Gen. John A. Halderman.

84. *Catholic rosary*.—The lesser Dominican rosary of pearl-colored glass beads. The place of the pater beads is taken by oval metal plaques engraved with the image of Mary and an invocation to her. It has no introductory beads. Length, 28 inches. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

85. *Catholic rosary*.—The lesser Dominican rosary of black glass beads, rose cut. Length, 26 inches. Philippine Islands. (Cat. No. 205535, U.S.N.M.) Collected by Mr. A. J. Gies.

86. *Catholic rosary*.—The lesser Dominican rosary of ivory beads, faceted, while the pater beads are barrel shaped. In place of the cross is a copper medal, $1\frac{1}{2}$ inches in diameter, having on the obverse the image of Mary crowned, with the infant Jesus in her arms; on the reverse, a much-effaced Latin inscription. Length, 40 inches. (Plate 29, fig. 2. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

87. *Catholic rosary*.—The lesser Dominican rosary of Job's tears. The cross of ebony is set in brass and has the same appurtenances as the one described under No. 78. Length, 33 inches. (Plate 29, fig. 3. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

88. *Catholic rosary*.—Consisting of seven sets, each having seven beads, made of composition. This rosary is used in honor of the seven sorrows of Mary, namely, the prophecy of Simon (Luke ii, 35); the flight into Egypt (Matthew ii, 13); the losing of Jesus in the

temple (Luke ii, 48); seeing Jesus carrying the cross (John xix, 17); standing under the cross (John xix, 25); the piercing of Jesus's side with the lance (John xix, 34), and the lowering of Jesus's body into the sepulcher (Matthew xxvii, 60). In place of the pater beads are seven brass plaques, representing each, on one side, Mary with seven swords piercing her heart; on the other, the incidents in Christ's life enumerated above. The cross is formed of beads. Length, 33 inches. (Plate 29, fig. 4. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

89. *Catholic rosary*.—The lesser Dominican rosary of five decades of small blue glass beads, while the five pater beads are of the seeds of the *Abrus precatorius* (called "crabs' eyes," or "jumble beads"). Inclosed in an egg-shaped box of bone. Length, 12 inches. Diameters of the box, 1 inch by three-fourths of an inch. Madrid, Spain. (Plate 29, fig. 5. Cat. No. 167020, U.S.N.M.) Collected by Dr. Walter Hough.

90. *Catholic rosary*.—The lesser Dominican rosary of small black glass beads. Instead of the cross are two oval brass plaques bearing the image of Mary. Length, 22 inches. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

91. *Catholic rosary*.—The lesser Dominican rosary of small green glass beads. In place of the cross is an oval brass plaque bearing the image of the Virgin of Guadalupe of Mexico. The paters are marked by double beads of the same size and color as the aves. Length, 26 inches. Mexico. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

92. *Catholic rosary*.—The lesser Dominican rosary of wooden beads, painted black. Worn at the girdle by members of the Fraternity of the Misericordia (Arciconfraternita de Santa Maria della Misericordia) in Italy. Length, 50 inches. Pisa, Italy. (Cat. No. 153893, U.S.N.M.) Collected by Dr. G. Brown Goode.

93. *Catholic rosary*.—The Franciscan rosary of seven decades of beads made of composition. This rosary is used for the devotion in honor of the seven mysteries in the life of Mary, namely, the conception (Luke i, 26); the visitation (Luke i, 39); the nativity (Luke ii); the adoration of the magi (Matthew ii); the presentation (Luke ii, 21); the finding in the temple (Luke ii, 41), and the apparition after the resurrection to Mary. The rosary is provided with two rings for suspending from the girdle. Length, 6 feet 8 inches. (Plate 30, fig. 1. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

94. *Catholic rosary*.—The lesser Dominican rosary of black glass beads. An oval bronze medal, $1\frac{3}{4}$ and $1\frac{5}{8}$ inches in diameter, which takes the place of the cross, has on one side the bust of St. Ignatius

Loyola (1491–1556), the founder of the Society of Jesus, on the other the figure of St. John of Nepomuk, the patron saint of Bohemia, who, according to tradition, was martyred in 1383. The rosary is provided with two rings to be suspended from the girdle. Probably worn by Jesuits. Length, 55 inches. Plate 30, fig. 2. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

95. *Catholic rosary*.—Used in the devotion of the crown of our Lord. Consists of 33 beads made of wood for the paters, to commemorate the years of Christ's life on earth, and five for the aves, in honor of the five wounds. The cross is substituted by a brass medal, $1\frac{1}{2}$ inches in diameter, engraved with the instruments of the passion and the latin words, "The passion of Christ save us, the passion of Christ comfort me." Between the ave beads is inserted a piece of bone, $1\frac{1}{8}$ inches high, carved with the faces of Christ and Mary, and that of a skull. Length, 47 inches. (Plate 30, fig. 3. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

96. *Catholic rosary*.—Consisting of three sets of nine beads each, made of composition, separated by an oval brass plaque, having on one side a representation of the Trinity, on the other the gloria in Latin. Length, 21 inches. (Plate 30, fig. 4. Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

97. *Catholic rosary*.—The Franciscan chaplet of seven decades of beads made of composition. (See under No. 93.) The cross of wood is inlaid with mother-of-pearl. Length, $42\frac{1}{2}$ inches. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

98. *Catholic rosary*.—The Franciscan chaplet of seven decades of small purple-colored glass beads. (See under No. 93.) Length, 33 inches. Philippine Islands. (Cat. No. 205535, U.S.N.M.) Collected by Mr. J. A. Gies.

99. *Catholic rosary*.—Consisting of 51 beads made of composition, strung on a cord, with crosses, medals, and figurines at irregular intervals. Length, 18 inches. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

100. *Catholic rosary*.—Consisting of 33 beads made of olive wood. Used in the devotion of the crown of our Lord. (See under No. 95.) Length, 44 inches. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

101. *Catholic rosary*.—Consisting of 33 small blue glass beads. Used in the devotion of the crown of our Lord. (See under No. 95.) Length, 19 inches. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

102. *Catholic rosary*.—Consisting of 26 beads of Job's tears and composition alternating. Length, $13\frac{1}{2}$ inches. (Cat. No. 179075, U.S.N.M.) Collected by Dr. G. Brown Goode.

103. *Catholic rosary*.—Consisting of eight decades of small pink-colored glass beads. Length, 36 inches. Philippine Islands. (Cat. No. 205536, U.S.N.M.) Collected by Mr. J. A. Gies.

104. *Catholic rosary*.—Consisting of thirteen decades of beads made of black wood, without the introductory beads. Used by the Tagalogs of Luzon, P. I. Length, 34 inches. Luzon, P. I. (Cat. No. 216990, U.S.N.M.) Collected by Mr. Frank F. Hilder.

105. *Catholic rosary*.—Consisting of nine decades of beads made of black wood. Used by the Tagalogs of Luzon, P. I. Length, 33 inches. Luzon, P. I. (Cat. No. 216990, U.S.N.M.) Collected by Mr. Frank F. Hilder.



Casanowicz, Immanuel Moses. 1909. "The collection of rosaries in the United States National Museum." *Proceedings of the United States National Museum* 36(1667), 333–359. <https://doi.org/10.5479/si.00963801.36-1667.333>.

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